

HARTZELL, BISHOP JOSEPH C.

Louisiana Letters of Joseph C. Hartzell

By Mary Searles

THREE QUARTERS of a century ago Joseph C. Hartzell, an eager, enthusiastic young Methodist minister in Illinois, began keeping a file of his letters. Instead of a filing case or box, he used what was called a "Letter Box"—a bound volume about 9x14 inches with gummed stubs of pages to which the letters are attached by the edges. Faithfully the young preacher kept his file, beginning it with some letters of his seminary days and continuing until 1873. Evidently increasing responsibilities and his appointment in 1873 to the presiding eldership and later to other connectional work explain the discontinuance.

At any rate, the letter book was preserved, and, in 1939, found its way into the Department of Archives and Manuscripts of Louisiana State University. With it was a box of later letters (1899-1906) which have already been treated briefly in the December, 1939, issue of *WORLD OUTLOOK*.

Portions of a few of these letters are here presented as a rather intimate picture of the background and early ministerial career of the man who in 1896 became missionary bishop of Africa, representing the Methodist Church. The letters are used by permission of the Department of Archives and Manuscripts, Louisiana State University.

Before 1862 young Joseph C. Hartzell had made the decision to enter the ministry, as we learn from one of the earliest letters. In reply to a letter from young Joseph of a year before, Rev. J. S. Cumming, of Peoria, Illinois, wrote under date of April 11, 1862:

I was glad to hear from you, and that you had devoted yourself to the work of preparing yourself for the ministry. . . . I think it would be well, if you can command the means, to remain in school two or three years, or to take a regular course. If you should do so, you will be prepared for greater usefulness than if you should go out sooner. . . . Our ministry must command the respect of the people, or we cannot move them, and no illiterate man, as a general rule, now can do that. There is a difference between the present and twenty years ago

Three years later Joseph was still in school.



Bishop Joseph C. Hartzell

A letter from the Rev. Mr. Cumming from Canton, Illinois, June 12, 1865, contains further encouragement:

You speak rather flatteringly of my influence and example in the formation of your resolution to prepare yourself for your great life work. I am thankful if I have in any way influenced you in such a noble determination. . . . I have always desired to do whatever I do, well. If I were a blacksmith, I should want to be a good one. As a preacher, I regard it a duty and privilege [sic] to study to show myself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth."

Even during these student years, there were indications of the future missionary calling of the young man. In a letter of May 5, 1866, from Buenos Aires, J. W. Shank described the work of the Methodist Mission there. After setting forth the need for more workers, he wrote: "We hope you will hold yourself in readiness to come out here when your collegiate course is accomplished."

The first definite suggestion of his real mission field among the white and Negro people of the Southern United States and of Africa came in 1869. After two years in pastorates in the Illinois Conference he received a letter from Dr. J. P. Newman in New Orleans, saving in part [February 8, 1869]:

There is now an excellent opening for you in Louisiana, and I very much desire you to come. The ultimate design is to have [you] connected with the educational interests of our church in the Southwest. For the present time you will be pastor of the Ames Church, and principal of the State Normal School, under our supervision. I shall probably go to Washington in the first week in March and hence desire you here by that time. Yesterday we paid off our church debt of \$5,000, which was a marvel to all. You will receive a good and even ample salary. The Church is one of the largest and most elegant in the South, and the congregation a power in the city. . . . But your true sphere will be the educational department of the church—a life work.

Brother Simpson is here and approves of this plan, and my trustees accept my judgment of you. The Bishop may telegraph you to meet him in St. Louis, and I desire you to write me immediately. I suppose the Bishop will supply your present appointment. *This* is the more important. Can you not telegraph me?

Dr. Newman was at the time pastor of Ames Church and organizer of the mission.

About the same time, the head of Garrett Biblical Institute (Hartzell's Alma Mater) wrote urging him to accept the work, assuming that the appointment was to be immediate. On February 19 of the same year, Newman again stressed his appeal:

I rest my judgment in the case upon the recommendations of the president and professors of your *Alma Mater*, and on my own opinion of men. I have no fears that I have erred in selecting you as successor. Your youth is in your favor. I think you will not be transferred till Autumn next. The Bishop writes *favorably* of you. Our trustees were at my house last evening, and the salary is fixed at \$150 per month, and more proportionately if you are married. You will have the Governor and other prominent men, pew holders in your church. These men need a faithful pastor and an earnest preacher.

It was not until December of this same year, however, that the Bishops made up their minds about giving the pastorate of Ames to Hartzell. And Newman opined in a letter:

I am still of the opinion you are *the man* for Ames Church. That church has suffered much by the Bishops' declining to send you.

On December 5, Bishop M. Simpson wrote the candidate from Philadelphia:

Have you succeeded in getting Church matters into such a position that you could safely leave, and would you be still inclined to visit the South? The present probability (I say this in confidence) is that Bro. Matlock, who is serving Ames' Chapel, and is doing a good work, will be needed for the district, as Bro. Dioso is about leaving and we have no man there who has the experience and tact necessary for supervision but Bro. Matlock. In this case we need a minister for Ames' Chapel, and though the appointment will rest with Bishop Scott, yet he desired me to ascertain what could be done.

On the seventeenth of December, Bishop S. Scott followed up this inquiry as follows:

Your indication of willingness to be employed at New Orleans should the necessities of the work require it relieves me of some anxiety.

When Dr. Newman was notified that the "deal" had been consummated, he sent a bit of advice to the young Northerner who was facing a new experience in the Southland:

If you go, call on the Governor and all those men will rally to the financial support of the church, and you will have them under religious influence.

Matlock sought to live without them. I hope you will go and will do all in my power to make it pleasant for you.

This advice was amplified in February of 1870, after Hartzell had entered upon his ministry in the Crescent City:

I rejoice that you are in N. O. and pastor of the Ames church, and I regret that your appointment was not made a year earlier. As the founder of the mission and as your personal friend you will permit me to make a few suggestions.

I. Make your pulpit a power, by hard study, much prayer, and by preaching on live subjects. *The people of the South appreciate oratory as no other people in the world* [Italics mine.]

II. Call upon the Governor [W. Amoth] at his house and interest the State offices, whom you may benefit and who will afford financial support to your Church. While you are dignified, yet be cordial, as I know, this is the way to win them to you. Make friends with Mr. Tracy of the *Republican*.

IV. Be kind to our color[ed] preachers. And manifest a lively interest in *all* their welfare. It will take time to gain their confidence, but it *sticks* when once secured. . . . They will be d[e]lighted to have you preach to them.

V. Take a deep interest in the "Home," the Normal School, Book Store, and all the general interests of our church. Some have neglected them.

The first letters (copies) from Hartzell himself which portray his reaction to the new situation were written in June of 1870. During the spring he was apparently extremely busy negotiating with the General Board of Church Extension for assistance with the church indebtedness. There is an extensive correspondence with Mr. Kynett of this board—as the year previously—in connection with one of his Illinois churches. On the sixth of June, however, he apologizes to Dr. Newman for delay in replying to his letter. The letter continues in part:

There is so much of soul warmth and encouragement in your letters that they are received with great pleasure. I know that the work here lies near your heart and I am free to say to my friends here that your ideas of progress and centralization that were crystallized in the enterprises you inaugurated [sic] in *La suite me*. And that I regard it unfortunate that each and all of them could not have been sustained. . . .

During Bro. Matlock's absence at Memphis, we made a short trial of house-keeping—invited the colored brethren to take tea with us. Or rather I should say we invited the members of the Preachers meeting and none came but the colored brethren. Such a time! I'll never forget the pleasure they seemed to take in conversation, and how appreciative they gave their hearty "God bless you to us. . . ."



One of the children of the Sager Brown Orphanage, Baldwin, Louisiana, on Bayou Teche

My interpretation of the action of the Southern General Conference respecting union is that they not only don't want union, but that they consider us intruders here and throughout the South. While this is so, every overture we make, except such as is required by strict religious courtesy to all religious bodies, is done so at a sacrifice of self-respect. *Time alone will effect anything desirable or permanent.* [Italics mine. The events of the past two years in uniting Methodism have proved the accuracy of his statement.]

And to "Sister Pearson" back home, he graphically sketched his impressions of the new Southern home, on June 30, 1870:

Since coming each day has only confirmed our faith that we are where the Father wants us to work. New Orleans is a city of 275,000 inhabitants. It is I think without a doubt, the wickedest city on the Continent. Catholicism has almost complete sway. Jews, Mexicans, Chileans, Spaniards, Germans, French, Negroes—people of every clime and shade of color, and shade of religious belief—are here. Among the lowest classes of Negroes there are actually some forms of worship and many shades of superstitions—of *voodooism*. Besides, the educated and wealthy are very bitter rebels politically. So bitter are they that they knowingly will not associate with a Northern family. But then this city is in God's territory and must be conquered for him. From among the mass there are many true, warm, and noble souls. . . . Ours is the only white church we [Methodist Episcopal Church] have in the city. Besides this we have eight or nine large colored churches. Bro. Marlock is our Presiding Elder. . . . He is doing a good work. . . .

Our married life grows happier and sweeter day by day [he married Miss Jennie Culver in 1869]. We are boarding. Have two nice rooms. In one is my study. We make out to live honestly on our salary of \$200 per month.

His first year's work proved satisfactory. In February 13, 1871, he reported on his progress in a letter to Dr. Newman:

The records showed an increase in the membership of 36, netting 26—about 30 per cent in membership of last year. In finance we raised for all purposes not quite \$1,000.

Our little boy is growing nicely.

Regarding a misunderstanding between Brother Hartzell and a few members of his board, he had written at length to Dr. Newman, after the trouble had been straightened out. He concluded: "As for me I hope *'God and the Church'* may want you for a Bishop in 1872." Dr. Newman was at the time pastor of the Metropolitan Church in Washington, D. C., of which President Grant was a member. He accompanied the President on a trip around the world, and after his return was elected Bishop of the Washington District.

There are a number of letters from Baldwin, Louisiana, on Bayou Teche near Franklin, where an Orphan's Home for Negroes had been founded by this mission. Varied and very real were the problems connected with maintaining a Protestant Orphanage for Negroes in a predominantly Roman Catholic territory. Here are some excerpts from some of the letters:

[From the pastor of the Trinity Church at Baldwin, March 9, 1872:] Can you supply us with about a half-dozen *large print* M. E. Hymn Books. I have ordered some Bibles and Testaments through Bro. Diossy, and you can send them with those. . . . We are advancing some in our church affairs though not so rapidly as we should. The great point now is to get the church united and then pray for an outpouring of the *Holy Spirit*.

And S. S. Robert wrote concerning financial needs of the institution on May 6, 1872. He added:

As regards the children going down to the city I think the plan a good one, if we can make it a success, we have not any one to instruct them in music. If they could learn a few pieces well; and have some declamations, dialogues, poems, and essays, something new or that they have not worn out in the city; if we can get something of this kind I think we could assist them so that we should not be ashamed of them, but on the contrary will do quite as well as any I have ever heard in the city.

The pictures of some of the children in the Home today are at least suggestive of those nearly seventy years ago. The same bright, eager faces and shining eyes are found today.

S. S. Beiler wrote to Hartzell on April 27, 1872, from Thomson University, also located at Baldwin, suggesting a possible means of financial aid for the university:

I understand there is a mandamus issued against selling the Fusiler Plantation, this will give more time. Cannot an effort be made to get a part of it for the University? I believe that by an effort we could get 500 acres. Men will give money to be invested in real estate when they will not under any other circumstances.

The Orphans' Home, despite the many problems, still stands on a lovely spot out from Baldwin, and continues to operate. It is a project of the Woman's Division of Christian Service. There are a head resident deaconess, a principal, and four teachers; two matrons, a cook, and a farmer on the staff. There are forty-two children, mostly from broken homes. Prior to 1920, the home was known as Gilbert Academy; today it is called "Sager Brown Orphanage." The Godman School and the Trinity Church are connected with the "Home."

The Ames Church, which Hartzell served as pastor for three years, no longer exists as such. Sometime during the early history of the church, its name was changed to St. Charles Avenue Church because of its location on the corner of St. Charles Avenue and Calliope. In 1917 the old church was sold to make room for a commercial structure and a chapel purchased which was occupied until after the end of the World War.

The letters in the early part of the Hartzell (Rev. Joseph C.) Collection cease in 1873. But the three years in New Orleans laid the groundwork for a long life of service to his church—with his interest turning more and more to work with the Negro. Dr. Hartzell (Doctor of Divin- [Continued on page 60]

Louisiana Letters of Joseph C. Hartzell

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ity in 1875 from Illinois Wesleyan and from Alleghany College) served for nine years as presiding elder of various districts in Louisiana.

In 1873 he began the publication of the *Southwestern Christian Advocate*, which he carried as a private enterprise until its adoption as an official paper of the Methodist Episcopal Church by the General Conference of 1876. He was editor of this paper until February, 1881, when he resigned to become Assistant Secretary of the Freedmen's Aid Society [of his church]. At the General Conference of 1888 he was elected Corresponding Secretary of the Freedmen's Aid and Southern Education Society, to which office he was re-elected by the General Conference of 1892.

He served in this capacity until made Bishop of Africa in 1896. The biography

of Dr. Joseph C. Hartzell, Bishop of Africa, has never been written. When it is written, it will form another fascinating chapter in the history of American Methodism.

In my article in the December *WORLD OUTLOOK* (1939), the letter of Hartzell to Mr. Harry B. Gough was quoted and commented upon. A kind reader in Hollywood, California, called attention to the fact that the requirements were definitely *not* too great for Harry Bainbridge Gough, now at Berea College, Kentucky, to whom it was "all challenge." Mr. Gough took the position but was forced to give it up after a few months because of business failure on the part of the guarantor of his financial remuneration.

South American Seminar

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That night we sailed from the great coffee port and from the great republic. We understood that these impressive cities did not make all of the picture. But we had been captivated by Brazil!

The steamer to Buenos Aires stopped for a day in Montevideo. We passed the wreck of the "Graf Spee." By reason of European immigration, Uruguay and Argentina are the white republics of South America. Montevideo is impressive; Buenos Aires is stupendous. Population, wealth, and culture are centered in the capitals at the expense of the remaining country. As practically everywhere in South America, the land is tenaciously held by a few families. The landowners of Argentina work their enormous estates by a system of peonage, and live in palaces in the capital city or, preferably, abroad.

Our touch was with cultural rather than political leaders, and with missionaries and mission institutions—Grandon Institute in Montevideo, Y.M.C.A. and Y.W.C.A., Ward College, and the theological seminary in Buenos Aires. On the side, I visited our (former Northern) Methodist social settlement, Friendship House, in Montevideo and the Boca Mission in Buenos Aires. As Brazil is the only field occupied by our former Southern Church, I was abysmally ignorant of missions in the Spanish-speaking countries, and, having been a Southern Methodist all my life, I was now learning—as Mr. Wesley of the Boca Mission wittily completed the sentence to be a Methodist! He stepped up the education by having me talk on China in Spanish, at the Sunday morning service.

After Buenos Aires came the journey

by plane to Cordoba; five days in this old-time university city; the flight for Santiago de Chile; the enforced stop-over of two nights at Mendoza because of a snowstorm in the Andes; the crossing at last, at a height of 18,000 feet; the glimpse, so reverently hoped for, of the Christ of the Andes, and the descent into a different world, barricaded by the lofty Sierras against trans-Atlantic immigration and race-mingling.

Here are Indians. Here are descendants of the *Conquistadores* preserving Spanish traditions and the purest form of Castilian to be heard on the Continent. Here, too, is poverty, apparent at the very surface; here, too, is the dead wall of immense landholdings. But here are the patriotic minors, the middle class, who are identifying themselves with the multitude in bondage and risking personal danger to bring these into their rights.

Peru is still shackled, its reform leader practically in hiding. But in Chile the reform leaders have won the elections in recent years, social legislation is in effect, and humanitarian movements are in progress. In our three days in Santiago the Seminar visited the government social insurance office and clinic, a high school (private) with the unbelievable innovations of coeducation and student government, and the headquarters of rural popular education. This last was one of the most fascinating studies of the trip. By hard luck I was in bed with laryngitis and could get only echoes of the visit from other members of the Seminar. These brought away copies of the simple readers presenting home and farm hygiene, and told of missions composed of small select

groups who carry equipment in trucks, camp in rural districts, and live on the frugal scale of the country people but, scientifically and hygienically, teachers by example and neighborliness. On our return steamer up the Pacific Coast from Valparaiso were a group of Chileans active in these reforms, and we were honored by admission into their fellowship.

The steamer touched at ports in all the Pacific countries, most of the towns pathetic, a few prosperous as business concession ports. At Callao a committee from the Lima Cultural Relations group whisked our party in cars to the capital, visited the archeological museum, the Inquisition chamber; the Foreign Relations Palace, the cathedral, and St. Mark's, oldest university in the Western Hemisphere, assembled us ultimately for welcome addresses and a banquet.

We were really on our way home when we made the transit of the Panama Canal, the call at Baranquilla, the arrow-course to New York with just a zigzag scrape between Haiti and Cuba. What were the gains of the Seminar? An increased admiration for the South American peoples; a yearning sense of brotherhood; a contrition for the wrongs perpetrated by our own nation; a humble thankfulness that reparation had begun; and a prayer that henceforth we might not fail these our fellow Americans. The great acquisition of the Seminar was humility.

NEW ADDRESS



The Editorial and Circulation offices are now located in the new headquarters of the Board of Missions and Church Extension in New York City. All communications to *WORLD OUTLOOK* should be addressed to

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Bishop Joseph Hartzell

IN the Department of Archives of Louisiana State University are hundreds of collections of manuscripts. They include letters, diaries, account books, etc., principally relating to life in the lower Mississippi Valley. One collection, however, stands out uniquely from its fellows in several ways. First, it was purchased through a bookstore from a man whose identity remains unknown. Second, it covers two periods separated by a quarter of a century of silence: the late 1860's and early '70's, and the period from 1899 to 1906. Third, it contains letters to and copies of letters from a Northern Methodist preacher—the Rev. Joseph C. Hartzell of the Methodist Episcopal Church.

The earlier letters were written during Mr. Hartzell's pastorate of the Ames Chapel in New Orleans and subsequent presiding eldership of the New Orleans District. The second group covers part of his service as missionary bishop in Africa.

The letters written in 1900 and 1905 are the most numerous. Letters from these two years only are considered here—and only brief excerpts from a few of them which will, however, serve as examples of the whole group. The only other source of information used is a letter to the writer from the Librarian of the Board of Missions of the M. E. Church.

From a letter of January 25, 1905, written by Bishop Hartzell to General Clarkson, a resume of the bishop's life is discovered:

Letters of A Missionary Bishop in Africa

By Mary Searles

For thirty-five years I have given my life to the development and leadership among the Black Races. For twelve years I lived in New Orleans in the midst of reconstruction policy, as Superintendent of Educational and Church work helped to organize the Public School system of that city on Northern ideas. Then for fifteen years was at the head of the Educational Society of our Church which expended several hundred thousand dollars every year in the development and maintenance of forty-five institutions of learning scattered throughout the Southern States. In 1896 I was elected to this Bishopric in Africa.

And from the records of the Board of Foreign Missions of his church, the picture is completed:

Bishop Hartzell presided over the 1891 Annual Sessions of the Liberia Conference and on July 9, 1897 organized the Congo Mission Conference. He laid the foundations of the Mission in New and Old Umtali, Mashonaland, receiving as donations from the British South Africa Company, valuable lots in New Umtali with appropriations of funds for the maintenance of a school among Europeans, and a tract of several thousand acres with twelve buildings which cost over \$100,000 at Old Umtali for the establishment of an industrial Mission.

In 1901 he held the first sessions of the East Central Africa and the West Central Africa Mission Conferences, which were formed from the Congo Mission Conference. On September 20, 1903 he dedicated the St. Andrews Methodist Episcopal Church, the first Methodist Episcopal Church erected for the use of white people in Africa. In the spring of 1910 Bishop Hartzell organized the American Mission in North Africa.

He has been widely recognized as a power for good in African affairs, and a factor of large influence more than one European Court.

At the General Conference of 1916 he was retired from active service. The bishop's death was due to the injuries received when he was bound and beaten by robbers in his home at Blue Ash. He died in Cincinnati, September 16, 1928, at the age of eighty-seven.

In a letter to Bro. Gould, of March 31, 1900, the bishop apologized to the Epworth League for failure to acknowledge a gift of money for their work by calling attention to the size of the field:

For this failure I know that your good men and women will not criticize too severely. At the same time I hope of Africa and look at my Mission fields and come to realize the enormous distances which I have to travel and the great difficulties which attend the work. For example, after making almost 1,000 miles mostly by land, to look in the interior of Angola on the West Coast, my next work was 700 miles away.

to the Madeira Islands, then to Cape Town, then to Delagoa Bay and Beira on the Indian Ocean on the East Coast, and then several hundred miles inland where I remained four months, and where I did not even hear of the fatal stroke of paralysis my father received in August for several months after it occurred.

A constant problem in such work was to find leaders and workers of the right type for the field. Preference for *black* men, rather than mulattoes, was stressed. Bishop Hartzell wrote to the faculty of the Gammon Theological Institute, at Atlanta, Georgia (Oct. 23, 1900, copy), for advice about several applicants for service in his field:

Please take each one separately and give me their color; that is black or mulatto. One of the strange features of work in Liberia is the prejudice against American natives among the leading raw natives because they or their fathers were once slaves, and again there is prejudice among a large class of Liberians led by Dr. Bylden and others against any who have white blood in their veins. I regard this latter as wholly unreasonable; but other things being equal, I prefer black men and women, and yet would not refuse to appoint others, if they fully fill the bill.

Dr. A. P. Camphor, president of the College of West Africa at Monrovia, advanced a similar opinion, in a letter to the bishop on August 10, 1900:

I am so glad to know that Frank Smith is coming out. He is one of my own boys in New Orleans University. He is just the fellow I know that he will suit. I am glad that you are getting *black* men. I am thoroughly convinced that the blacker and the more educated and consecrated the workers are, the better. If you can arrange it don't bring any more of the other kind to Liberia. The leading men here oppose us on that ground; and then I am thinking myself that they don't stand the climate and are hard to get along with.

It would be a very wise thing if Prof. Smith would bring his wife along with him. For many reasons, single men are not the best for this point. I hope that Mr. Smith will get a good, intelligent *black* girl for wife.

The need for strong, consecrated men, well trained and willing to work, was ever present. In September, 1900 Mrs. Hartzell wrote to her husband:

Are men—*real men*—presenting themselves for Umtali? I am much more concerned about men than money. May God give you just what you must have to plant foundations for all of Africa!

The bishop concluded his letter to the Gammon School by saying:

Our great hope is in the rising generation, and I must have men of breadth and sense enough to lay hold. Now give me the names of half a dozen men you can thoroughly endorse. . . . I want within the next four years to take out at least a dozen such men as I have been writing about.

In the same letter, Bishop Hartzell called attention to the opposition which they faced:

Our work in Liberia is surrounded with unfavorable conditions. There are a few Africans who fight us with a vindictive-

ness and persistency that are phenomenal. The Protestant Episcopalians attack our men on the ground that we have not a properly ordained ministry and seek to proselyte our best young men and scholars. Then the heathen surroundings add greatly to the difficulties.

Dr. Camphor wrote of 'secret antagonisms' against the College of West Africa, 'brought out by the recent reopening of Liberia College,' in a letter to Hartzell on November 6, 1900, in which he enumerated the needs of the school if they were to 'make it a credit to Methodism.'

A problem which put to a very severe test the indoctrination which had already been accomplished had to do with marriage customs and laws of the country. Erwin H. Richards wrote from Inhambane, East Africa, on November 1, 1900:

The government is inclined to assert that native marriage consists in paying the Lobola fee, i.e., the father or uncle, or cousin of the girl, or next of kin, can demand \$100 in gold before the daughter can be married, and the magistrate must collect this sum if requested to do so. Some of our members—two of them, have recently consented to the marriage of their sisters without this fee, giving up their legal and earthly right because of the teaching of the missionary that it certainly is not right before God to sell their own sister for so much gold. But the 'next of kin' has stepped in and requested that he receive his cash, and the magistrate has decided that he has the right and ordered it paid. These members now inquire if the marriage be illegal whether it is not necessary that they take the money. It certainly looks like a severe trial to ordain that they shall refuse this money which is necessary to legalize the marriage of their sister, while another steps right up and receives the same. . . . It is very unnatural to refuse \$100 in gold which is legally their own, for the cause of Christ, and would doubtless thin out the ranks not a little in any Church, were its members put to such a test.—and \$100 here appears a very great sum, and really is a large sum to them.

Mr. Richards had evolved a very plausible solution to this problem which he described to Bishop Hartzell in the same letter:

I am meditating a petition to the Governor that in the comparatively isolated cases of our few Christian marriages, that the government may for the present time . . . permit this money to be paid into the hands of the bride, and not to those who are usually her most bitter enemies. The bride and groom to appear before the Commandants, and the money actually paid over to her in his presence. This will require the groom to work for his gold, and thus stimulate trade, and further the bride will not spend that cash for another bride, and trade get no advantage from it as at present is the case, but this bride will take this money and furnish herself with clothing, with cooking utensils, etc., stimulating trade from one hundred to several hundred per cent over the present rates. . . . I have an idea that we can persuade the government to act in this manner, for they care nothing for the native and very considerable for money.

In 1900 Bishop Hartzell began looking for a private secretary. On July 26 of that year he wrote to Harry B. Gough, of Peoria, Illinois, as follows:

What I need in a man as my private secretary is something more than simply ability to take [CONTINUED ON PAGE 38]

Attitudes of Jewish Youth

[CONTINUED FROM PAGE 17]

humanness, temperance, and a sense of beauty have always been held up as ideals.

Thus the breakdown of personal and social morality present two separate problems to Jewish youth, added to which are the problems resulting from the emergence of anti-Semitism. In consequence, Jewish youth has a great task ahead of it and a great contribution to make to a solution of the problems facing all youth. Despite these problems,

Jewish youth remains optimistic, never giving up hope, determined to do everything possible to create a better world, and confident that in the end the forces of goodness and justice will be victorious.

Jewish youth is also drawing strength from the knowledge that Christian youth groups are sympathetic with its problems and its yearnings. Never has there been a closer affinity between the strivings of Christian and Jewish youth.

The Missionary Society

[CONTINUED FROM PAGE 31]

The words recall another statement: 'I am come that they might have life, and that they might have it more abundantly.' Thus one proclaimed his own and his father's will to 'extend the frontiers of Life.'

Such service can reach its best limits only through prayer, for through prayer comes the vision of the task. Toyohiko Kagawa, the great Japanese Christian, warns us against timidity and lack of vision even in our praying. Instead of wanting too much, we want too little. 'Our prayers are too small. We have no appetite. "May we hold the morning service sacredly," is about the size of the only prayer we have. Why can we not have the prayer, "the world for Christ"? Christ's prayer, "Hallowed be thy name," is a very big prayer. This is the sphere of prayer: "Thy kingdom come."'²

Perhaps a first step into the New Year may well be to enlarge our sphere of personal prayer until it more nearly coincides with that of Jesus' praying.

Only then will our thoughts be worthy of establishment. As wide as Christ's must be our vision of human need; yet without his sources of power how limited are our capacities! Not without his spirit, and not without committing our works unto the Lord, may we move without fear in the midst of world-confusion.

Clara Barton, the organizer of the American Red Cross, was once questioned as to the source of her tireless courage in the presence of the wounded and dying. She answered, 'You must never think of anything except the need and how to meet it. Then God gives the strength, and the thing that seemed impossible is done.'

The need and how to meet it! That must be our absorbing passion for times like these. With God's help our thoughts shall be established, and we shall meet the need.

ELLENE RANSOM.

² Toyohiko Kagawa, *Meditations of the Holy Spirit*, p. 76. Cokesbury, 1939.

Letters of a Missionary Bishop in Africa

[CONTINUED FROM PAGE 5]

dictation and write letters and do as he is asked. He would go as my traveling companion and take the responsibility of looking after a good many things, as for example, tickets, etc. Then he would take charge of my correspondence, which is quite various and at times voluminous, including the writing to friends who want to help the work, sending notes to newspapers about the work.

I want to collect materials for a brief History of Liberia. I have been asked to write a Campaign Book on Africa for the Epworth League Movement under Cooper and Taylor and the Publishing House is very anxious that I should get ready to publish a larger subscription book on Africa. I should want you to be interested in these and do what you could to co-operate in the work, not simply what you might take by dictation, but helping to look up material. . . .

I would outfit you with everything needed for the work, in the way of typewriter, etc., in good shape.

What I want is a companion who will appreciate so diversified and marvelous an opportunity to travel, and especially one who would enter into the serious phases of missionary life and plans, one whom I could trust implicitly and whose willingness and diligence and adaptability would all unite in helping me to make the most for the Kingdom of God.

As to compensation I could not promise more than a living and expenses, which at best you know would amount to a good salary, owing to the constant travel and its expensiveness, being so much along the outer edges of civilization.

I would pay your traveling expenses, which would mean your fares, board wherever we stopped, and your laundry,

and I would give you Two Hundred (200) Dollars a year. . . .

There is no record in this collection as to whether Mr. Gough or anyone was employed. Perhaps the requirements frightened the applicant away!

Then as now the educational program of the missionary work was highly important. For instance, Rev. J.

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PROTECTION
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WORLD OUTLOOK

Sherrill on August 8, 1900, voiced his feelings about this matter:

I want to go into our Educational work. I believe I can do more in training our native young people. I believe if you would let me take that White Plains Seminary with all that land where I could gather in native boys and girls and also the Liberian boys and girls of that community I feel that I would be doing missionary work in Africa which I know God has called me to do.

On September 5, of the same year, Ashford Sims wrote that there were sixty-one pupils enrolled. Fifty-eight regularly attending his school from the two settlements, Crozierville and Bensonville. "Some of them," he continued, "come the distance of 31½ miles five days in the week regularly."

Perhaps the most effective long-time educational plan was that of taking the natives into the mission to live. A letter in circular form from several missionaries, January, 1905, describes the process.

they have come to us in different ways, some of their own accord—they were tired of doing devil-wax—and wanted to do good-fashion, some have been placed here by their parents. Our time has passed, they say, but want that our children must learn sense.

And in 1900 Edwin H. Richards wrote:

Taking children from their heathen homes and placing them on central stations of our own is evidently the only wise and economical manner in which to raise up a native ministry and native women for their wives.

Despite the poverty of the natives, they were taught to give systematically to the cause. Mr. Richards in a letter of June, 1900 described a successful means of training in giving.

I discovered while in Natal that our Wesleyan brethren made great use of the "ticket" system of giving. You doubtless understand it better than I, but each member pledges he will give so and so, and just before communion he is examined as to his standing, etc., and if he has paid his dues he is given a ticket which is shown at the communion service indicating that he has paid his vows. If he has no ticket all know that he is in arrears as to his vows, but not holding a ticket does not exclude him from the table at all. Public opinion and race customs are so strong among these people that the law compels them to be in the "fashion" and as the "fashion" is for their own good, I have installed it here.

In at least one of these churches, he stated that the total giving was equal to one-half the total earnings of the whole membership! He then remarked:


But if the home churches keep pace with us poor heathen, who never saw the wealth possessed by the poorest of them, they will have to show up something like a couple of dollars a head at least, before

they can take a seat in the New Jerusalem along side of us poor stupid.

There are letters which enumerate

the problems of the ministry, weaknesses of the leaders, insufficient and inadequate tools, translation of the Bible and hymnals into the native dialects, taking

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of pictures and converting them into slides—and innumerable other methods and problems. The extent of Bishop Hartzell's activities and leadership, as revealed in even so small a segment of the undoubtedly vast correspondence, is almost unbelievable. The records of his own Mission Board give eloquent testimony to the effectiveness of his life:

The influence of Bishop Hartzell is felt in diplomatic circles, as well as in religious matters. His knowledge of African condi-

tions, and his sober judgment have been of value not only to the United States Government, but also to the nations which control those parts of Africa in which the Methodist Episcopal Church is working. One who has traveled with Bishop Hartzell says 'Liberia honors Bishop Hartzell as it does no other foreigner. He is trusted as a safe and disinterested adviser in affairs of state. When he visits the Legislature suspends rules and invites his greetings and counsel—a precedent limited to himself alone.'

Child Labor, 1939 Style

[CONTINUED FROM PAGE 15]

with their parents in occupations other than mining or manufacturing and for those fourteen to sixteen who do work outside of school hours which does not interfere with their health or well-being. Agricultural 'establishments' are covered during the hours of required school attendance, but in most agricultural states work on farms is a legally acceptable excuse for absence from school.

The child labor provisions of the Wages and Hours Act bring children protection against harmful employment in a large group of manufacturing occupations. The shrimp industry on the coast of the Gulf of Mexico is an example. In the summer of 1937 investigators for the National Child Labor Committee found children, some of them hardly old enough to be in school, climbing out of their beds in the small hours of the morning in order to be on hand when the shrimp catch was brought into the cleaning and heading sheds. There were days when they began to work at four or five o'clock in the morning, after a few hours went to school, and reported to the sheds again in the evening. Some had to stand on boxes to reach the tables. The taller ones stood on the wet floors. The thorns on the

shrimp heads pricked their hands and the acid ate into their flesh. Since canned shrimp is shipped in interstate commerce, children under sixteen can no longer be employed in its production.

Despite the tremendous advance in child protection marked by the child labor provisions of the Wages and Hours Act, it is evident that an important job still remains to be done. Complete ratification of the proposed Child Labor Amendment to the Federal Constitution, which would give Congress the power to 'limit, regulate, and prohibit the labor of persons under eighteen years of age' would make possible the extension to all kinds of occupations the assurance now given that children will not be employed in interstate commerce.

The Amendment was ratified by twenty-two states. Eight more are needed. A recent ruling by the United States Supreme Court that the proposal is still valid has opened the way for its complete endorsement and incorporation into our Constitution.

The task must be accomplished within the next two years and the blot of child labor removed finally from our national life!

Kwansei Gakuin and the Student World

[CONTINUED FROM PAGE 7]

could scarcely avoid a religious aim. In fact the Kwansei Gakuin at that time resembled early American schools in the emphasis on religion, appointment of clergymen to head the institution and its departments, Bible instruction and chapel service.

The Kwansei Gakuin was somewhat strict in Sabbath observance. No jirishka entered the campus, nor was a baseball struck on that day. Japanese students learned to enjoy the day of rest. India had impressed Asia that quietude was necessary for spiritual life. Our course of study included an important place for science. The English language supplanted Chinese, as in all the national schools, though a teacher of Chinese was employed. We leaned to the older conception of pedagogy, in East

and West, as the discipline of youth rather than imparting knowledge. This latter became prevalent in national schools and opened the way for all sorts of ideologies which came into vogue later, some of them disturbing and troublesome.

In one respect the Japanese Government system reflected the Confucian attitude in educational policy. The attitude of the Mombusho or Department of Education was liberal toward private institutions, including Christian schools. The question arose: should we seek government recognition for the Kwansei Gakuin as many private schools had done? Such recognition would make easier entrance into higher institutions and thus increase attendance. But the Mombusho requirements were unfa-

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May 5th was a sacred day to Patricia Prentiss, in spite of her social-climbing mother. But it turned to a day of dread when Thorny Bellingham called for the answer to his marriage proposal.

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Joseph C. Hartzell material
in the possession of his nephew
Karl Hartzell, present Prof. Dean
at Bucknell (1/22/60) University,
housed in Poe Memorial Library,
Drew University.

(over)
Correspondence, Dept. of Archives
and Manuscripts, Louisiana State
University. See World Outlook
Dec. 1939, p. 480; Jan. 1941, p. 29

Package of Hartzell correspondence
or family Bible discovered in Dicks
vault transferred to Drew NOV 1 1960

Read Hartzell correspondence at Louisiana
State Oct. 1963 under
one letter book 1862-1872
488 items 1900-1906

1 kg. Family file dated 1890 to 1910 from div. Library
"The ... across ... 12, 1911

- 1 Book
- 1 Minutes of ... Conference Feb. 1921
- 1 "Our Years of Progress in Africa" by Bishop Artzell's report 1904
- 1 "Forward Movement in Africa" by Bishop Artzell - Atlanta 1906
- 1 "Africa in all the new states" Jan. 1911 - (also Taylor)
- 1 "Catholic Missions in North America" 1925 - 1926
- 1 "Africa Annual Conference Minutes" 1922
- 2 "Africa Annual Conference Minutes" 1923
- 1 "Africa Annual Conference Minutes" 1923
- 1 "Official Record" 2nd Annual Africa Mission Conference" 1903
- 1 The ... Africa - ... Sept. 1909
- 1 "The ... in America" ... by ... 1907
- 1 "The ... and ..." by Bishop Artzell
- 1 "Official Record" ... for ... Africa ... 1923
- 1 "The ... in America" by Alexander ...
- 1 Annual report to the Board of ... Education of the ... 1921
- 1 "Ethnicism and the ... in the United States" - Bishop Artzell 1923
- 1 "The ... of ... Africa" by Bishop Artzell
- 1 ... labeled "Social Service" (on ...)
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(...)

Saint Charles Avenue Church, in New Orleans, where he met every demand of an unusually delicate and difficult situation. The pastorate soon broadened out into a New Orleans District. Pastor became presiding elder, and conducted schools, orphanages and from July 1, 1875, a newspaper, *The Southwestern Christian Advocate*. Twice he was stricken with yellow fever, and once with cholera, but he battled on, like a swimmer carrying a life-line. After twelve years in New Orleans (1870-1882), where he won recognition and respect for the work of his Church, he became assistant secretary (1882-87) and corresponding secretary (1887-96) of the Freedmen's Aid and Southern Education Society, with offices at Cincinnati. His knowledge of the work and the section made him a most valuable servant of the Church, and he soon became known throughout the connection by his eloquent and moving pleas for the cause. Strong in his conviction of the rightfulness of Methodist policy, he was nevertheless so fair and so tactful that he conciliated even those who at first opposed him. For example, when he first sought a hearing from HENRY W. GRADY, of Atlanta, that great orator and journalist brought his fist down hard on the table and said, "We will stand for our ideals concerning the South and the States, and the black man. My father was a Confederate, I was a Confederate, and my boy will stand for the same principles." Hartzell said to him, "My dear sir, under the flag of the now united nation any section of the Church of the Lord Jesus Christ is called to go wherever she is needed and wherever her work is acceptable." The next morning The Constitution granted space for a full statement of the Methodist work in the Southern States.

Out of these years of labor came the forty colleges and schools of the South, and the half million members, distributed among some thirty Annual Conferences of both races.

In 1896 the General Conference at Cleveland elected Doctor Hartzell to the secretaryship of the Freedmen's Aid Society. Three days later, upon the retirement of WILLIAM TAYLOR as missionary bishop of Africa, he was chosen to take up that unfinished task. It came as a surprise to him. He says:

I was profoundly moved. In the midst of the excitement which followed sitting with my eyes closed and before I was invited to the platform, three remarkable things occurred, which quieted my anxiety and strengthened my courage. The first was a brief prayer, "Lord, give me twenty years in Africa" followed by the assurance that that prayer would be answered. Next was the vision of the black face of ALEXANDER P. CAMPBELL. I said, "He will be my first Negro missionary, and Negro missionaries from America are to play an important part in the redemption of Africa." The third remarkable thing to transpire was the assurance that with the advance of Anglo-Saxon civilization northward in South Africa and under the British flag I was to found some missions.

Again there was need of the man with the life-line. The African missions were in a state of neglect. Liberia and the ragged remnants of the Taylor self-supporting missions were all that remained. The new Bishop, after a thorough study of the subject, set out on the first of his thirteen tours of the African continent. In South Africa he made most fortunate contacts with the empire builders, CECIL RHODES and EARL GREY, and through their influence secured 13,000 acres of land at Old Umfali, in Rhodesia, for an industrial and agricultural mission station. Through his host of friends in America, Europe and Africa, he greatly enlarged the missionary grants for Africa. In 1909 he led the Africa Diamond Jubilee Movement, under which \$330,000 was pledged. During his twenty African years something over \$1,000,000 was

administered by him, including appropriations and outside gifts. In a review of his work he once wrote:

Our work now is under five national flags, and we have six continental strategic centers. Two centers are in east and west Africa under the Portuguese flag, including the Madeira Islands, a great section under the French flag in North Africa, another is under the British flag in South Africa, the oldest center in Liberia, on the West Coast, and one is in the Belgian Congo, in Central Africa. They represent nearly 20,000 acres of land, and are in the midst of 20,000,000 of people for whose redemption and that of their posterity the Methodist Episcopal Church is responsible. The work is largely among the barbaric blacks, next among the Mohammedans and lastly among White Asiatics and Europeans. Although separated by great distances on the continent our six strategic centers can all now be reached by steamships and railways, easier than Asbury could visit his diocese from Tennessee to Maine on horseback. Every important Mission Station is in cable and telegraph communication with New York. We have the good will and co-operation of the representatives of the five nations, and of all Christian organizations, except the Roman Catholic Jesuits, who are the implacable enemies of Methodism the world over.

The Bishop became a true citizen of the world. He was of fine appearance and had great dignity of bearing and address. Civil governors recognized his superior quality and treated him with unusual respect. Diligent in his business, he did not hesitate to stand before kings. The Portuguese monarch entertained him at his private table with the German Kaiser, and granted special concessions for Methodist activity in Angola and Inhambane. In 1907 the delegates to the World Sunday School Convention in Rome authorized Bishop Hartzell to start work in North Africa. This required a visit to CLEMENCEAU, premier of France. Bishop Hartzell says:

The French Republic had repudiated the domination of the Pope of Rome, and was in treaty relations with the Mohammedans of North Africa not to interfere with their religion. The interview was to be for fifteen minutes, but lasted over an hour. To him the church meant the confessional, control of education, and political intrigue. I stated that Protestantism stood for the separation of church and state, civil and religious liberty, and that it was the duty of the state to secure that liberty for all. Also as a representative of the largest section of Protestantism, I could assure him that every Methodist missionary under the French flag would be loyal to the French Republic and would seek only the spiritual and social well being of the people, avoiding all political complications. The Premier, with moistened eyes, took me by the hand and said, "You go on with your work in North Africa, and if there is any trouble, let me know." As a result, we have a well organized and growing Annual Conference along the Mediterranean, and are reaching the Mohammedan people as well as French, Italian and Spanish with our churches and schools and evangelism.

An example of Bishop Hartzell's willingness to take responsibility was afforded a few years later when a German warship appeared before Monrovia and threatened to take possession of Liberia upon some petty claim. The Bishop happened to be at the capital of the Negro republic. He was invited to meet the President and his cabinet and all the documents were placed in his hands with the request that he accept the appointment of plenipotentiary for Liberia to Great Britain and the United States. This was done. The Bishop visited Lord Salisbury in London, who said he would do whatever President McKim suggested. A conference at Great Britain and the United States addressed to Germany settled the matter. Such incidents may cost the life of a Methodist Bishop traveling at large through the connection!

Twelve years ago Bishop Hartzell retired, at the age of seventy-three. Since that time he has missed no opportunity to raise his voice in behalf of his beloved Africa, or of those American sons and daughters of Africa whose welfare engaged his youthful sympathy and called forth his energy. When certain proposals for the Unification of American Methodism seemed likely to work injustice to this group, he sprang to its defense with the old dash

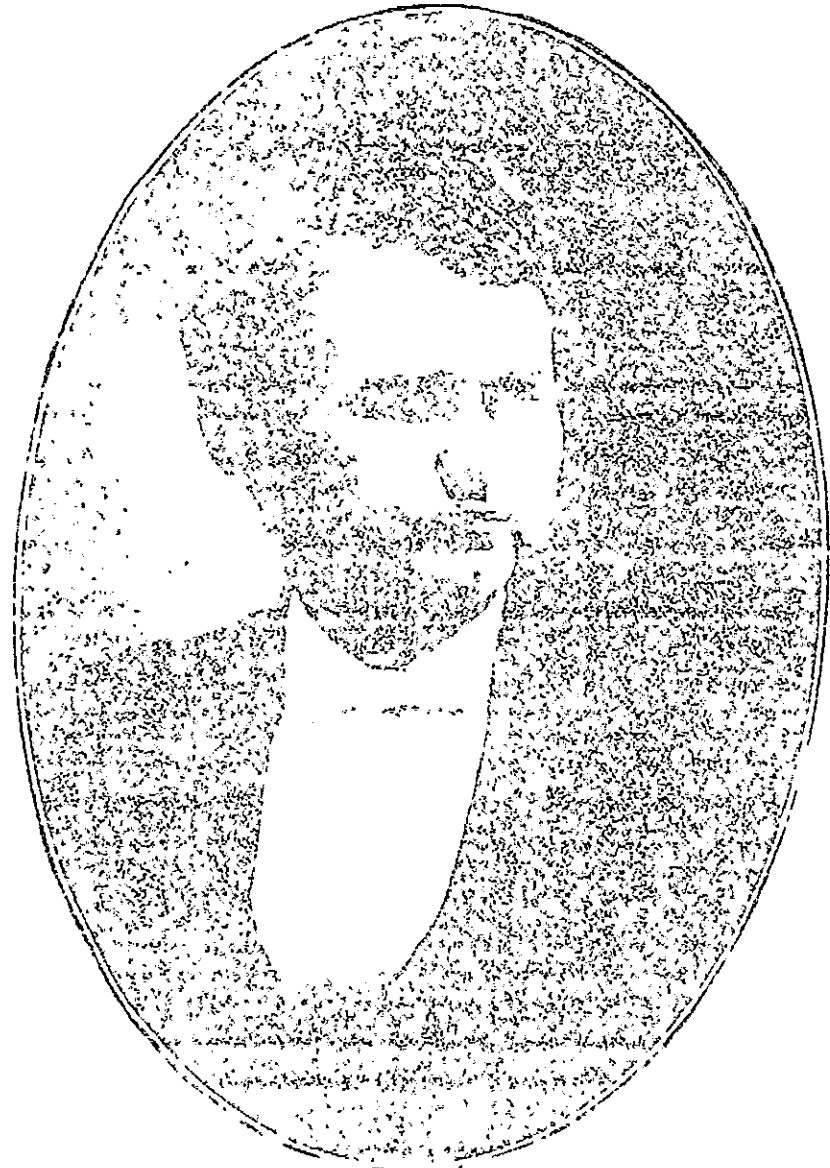
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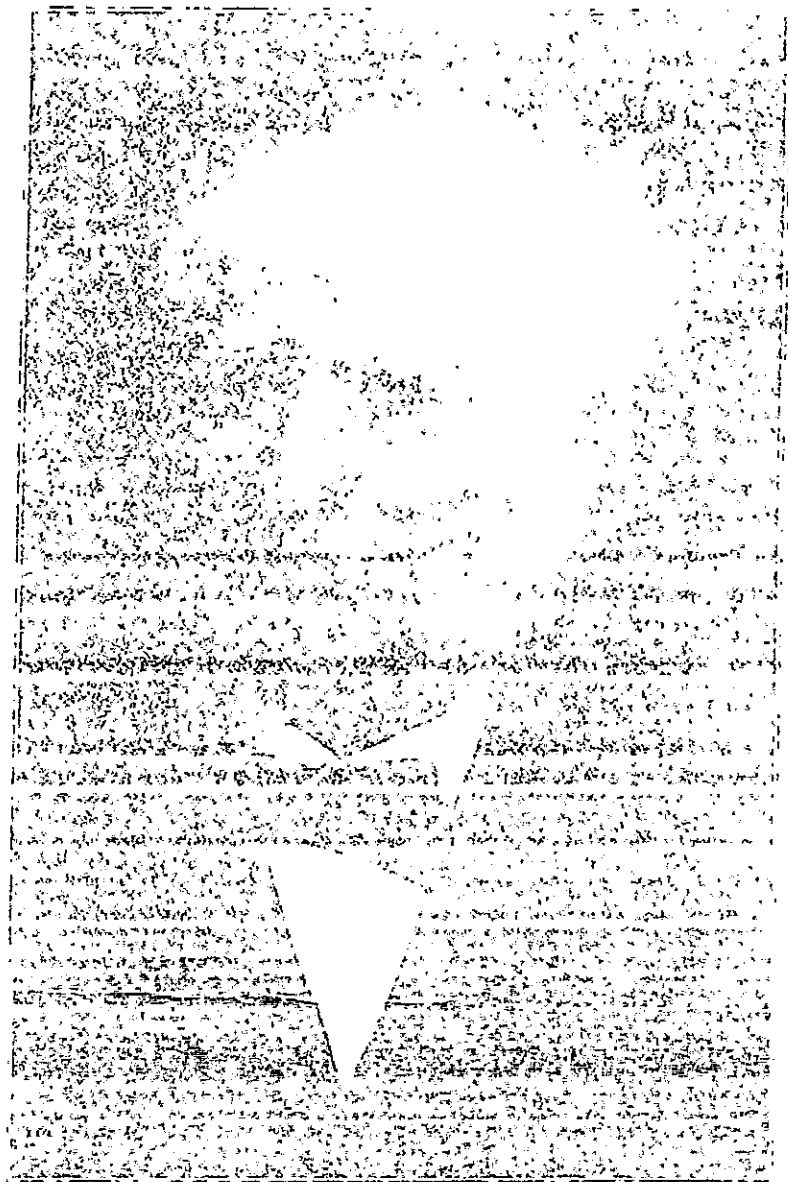
The Man With the Life-Line



On May 10, 1894, the paper chronicled the death of a man who had been suffering from a long illness. The man was a well-known figure in the community, and his death was a great loss to all who knew him. The paper reported that he had been suffering from a long illness, and that he had died peacefully in his bed. The man was a well-known figure in the community, and his death was a great loss to all who knew him.



By the time that the man died, he had been suffering from a long illness. The paper reported that he had been suffering from a long illness, and that he had died peacefully in his bed. The man was a well-known figure in the community, and his death was a great loss to all who knew him.



September 13, 1928

THE CHRISTIAN

and vigor which had so often brought him through victorious over waves and other obstacles.

In a published review of his own life, Bishop Hartzell found four great sources of thankfulness:

1. That his conversion and call to preach, at the age of fifteen, had been so unmistakable.
2. That he had the physique to come through perils of waters and perils of pestilence with an unbroken body.
3. That he had enjoyed "journeying mercies," in a vocation which carried him, without serious mishap, over 35,000 miles yearly over land and sea, 1,300,000 miles in all on ship, train, cart, ox, donkey, and in man-powered hammocks.
4. That he belonged to "a Church that has a world organization and a world vision that knows no distinction because of racial differences."

Bishop Hartzell was eminently a man of and for his time. His career was singularly symmetrical and self-consistent. He went to the help of the storm-beaten black race just as he went to the help of the shipwrecked mariners in his youth. He did not think of himself in either case. It was the other's need that brought him to the rescue. Was he not a great Christian?

Is Your Name Written?

THESE are the days when every citizen should assure himself that he is properly registered so that his vote will be accepted on November 5. It is not safe to assume that someone else will take care of this essential qualification of the voter. Accidents happen to polling lists, and other strange things—not always accidental—have been known to lead to challenges at the polls. Register now, or on the first day of registration. It is good Lord's Day business any year, and above all, this year, to emphasize the obligation to vote. Some bishops have sent out pastoral letters urging each pastor to use his influence to secure full registration. Other bishops in the United States may well follow that example. Pastors should make it their duty to exhort the members of their churches not to neglect this public

p. 1099
Christian Advocate
Sept. 13, 1928

p. 1101

In his Report on his visit to Africa in 1915, Dr. J. . . Crowther included the following tribute to Bishop Hartzell.

BISHOP J. C. HARTZELL.

If, during the past months of travel and inspection, there has been one consideration indelibly impressed upon our heart more than another, it has been that pertaining to the work and character of our episcopal leader in Africa, Bishop J. C. Hartzell.

In 1896, when Bishop William Taylor retired from the supervision of this field, a mighty prophet of God laid aside the mantle of his office. Whatever may be said concerning the imperfections of his policy, it must never be forgotten that the name of Bishop Taylor still holds a foremost place on the roll of shining characters who dedicated life and love, labor and legacy to the redemption of these children of the night.

Almost anywhere in Africa, and especially throughout South Africa, if you would have pulse quickened and heart inspired with the recital of heroic endeavor all that is necessary is to recall the name of Bishop Taylor in the presence of a company of African pioneers of any denomination whatsoever.

In calling Bishop Hartzell to take up the work of this man, not only did he inherit a difficult administrative task and a work inadequately supported by the Church, but he was called upon to follow a man of powerful physique, of snail's pace stride, of vast horizon and indomitable energy; a man who had the power to kindle revival fires among a people who had been long "without hope and without God in the world."

For twenty successive years Bishop Hartzell has faced the results of his own administration. If at any time during this period he had "sown to the wind" he would, ere this, have "reaped the whirlwind." Those who have a taste for statistics

will find the record available. Suffice it to say in this connection that the figures are trustworthy. The most careful scrutiny on the field will reveal inflation in neither numbers nor values.

We made the entire itinerary of Africa alone, except for the presence of Mrs. Crowther. At no time was Bishop Hartzell with us, nor did we receive any communications affecting the work. Moreover, on account of the uncertainties of transportation due to the War, it was utterly impracticable to draw up a schedule of visitation. In some instances we arrived unannounced.

Under these circumstances there was no opportunity for "dress parade." We saw the work in its everyday aspect. The interior native stations were inspected as well as the missionary headquarters. In seeking an appraisal of the Methodist Episcopal Mission we conferred with our own missionaries and those of other societies, both individually and collectively. There was no occasion for restraint in the expression of opinion.

One cannot go far into this kind of inquiry without reaching the conclusion that our work has been planned with great sagacity and foundationed with security. Whatever proportions the future superstructure of our African work may assume it will not require the reconstruction of the foundations laid under Bishop Hartzell's supervision. Considering the financial limitations, the scope and security of the achievement is beyond all praise.

By none is this opinion more cordially endorsed than

by the missionaries themselves. But it is shared by men of leadership throughout the Continent. It was our privilege to converse with men distinguished in the political, educational, diplomatic, and business world of African affairs, as well as leaders of missionary thought. Almost invariably they would conclude the discussion of technical matters with a spontaneous tribute. One of the most eminent Methodist laymen in Africa who has known the Bishop throughout his administration, summed up his estimate with the words: "Tell the Church in America to send us another man like Bishop Hartzell."

We shall not attempt to describe the physical hardships that are necessarily incident to the supervision of the African field. These can only be experienced, never described. The Methodist Episcopal Church will never know what it has cost this man to uphold her prestige and to extend the Kingdom's frontiers in the Dark Continent. But she will be forever grateful to Bishop Hartzell, that, through twenty lonely and embattled years, the "old flag never touched the ground."

Written by M.D. Woodruff

1947
50th Anniversary- work in Rhodesia under Bishop Hartzell
Africa

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At the time Joseph C. Hartzell was elected missionary-
ary bishop to Africa, at Cleveland, in May 1896, he
was corresponding secretary of the Freedmen's Aid and
Southern Education Society. Immediately following his
election- even before he had been called to the platform-
the bishop had determined to begin work somewhere in
South Africa in the midst of the advancing waves of Anglo-
Saxon civilization northward, and under the British flag.
It took both courage and faith to begin new work, for the
Missionary Society's appropriation at that time (raised
shortly after the bishop's election) was \$1,681 for the
whole of Africa.

During his years in Africa Bishop Hartzell was known
as an exceedingly capable diplomat as well as a great
pioneer missionary.

When Bishop Hartzell reached Africa he spent his first
nine months visiting the work in Liberia and Angola. He
reached the east coast port of Beira in October 1897,
and travelled inland by rail. It was the rainy season,
and about thirty-five miles from Beira the railroad was
impassable. The bishop went on foot, but a longed
for a horse. He had to go on foot, but he managed to secure
some transportation, a pack horse for his baggage, and
through mud and rain, fording a number of swollen rivers.
After I reached the end of my ride, I had a view of the
place from a mountain peak. Several miles below nestled a
thriving village with the sun shining full upon it, surrounded

by mountains; the whole making a picture of restful beauty never to be forgotten. I said, 'here, or somewhere near, is the place!' and so it proved to be."

Within ten months after Bishop Hartzell's arrival in Rhodesia the "somewhere in South Africa" had been found, financial needs arranged for, and the chosen missionaries had arrived from the United States. These first missionaries were the Rev. and Mrs. Morris C. Ames. Mr. Ames, who twenty-five years later was to be elected Treasurer of the Board of Foreign Missions, reached Rhodesia in October, 1898, and forty days later opened, at Umbali, a school with thirteen pupils.

The gift of land and buildings for Bishop Hartzell's work came about this way. About the time Bishop Hartzell left for Africa it had been discovered that it would be impracticable to take the Cape-to-Cairo railroad over the mountains. Thus the town of Umbali could not be reached by rail; but Cecil Rhodes made his famous decision. "Let the town be brought to the railway," he said.

"What will you do with the old site?" he was asked.

Rhodes replied, "I will turn it into a mission."

So, Umbali with its population of three hundred was moved ten miles east. "Old Umbali," the old name was given to the church, school, bank, police station, prison, court house, stores and dwellings, together with thirteen thousand acres of land," was given to the Methodists.

"Valuable lots" in Umtali (New) were also given by the British South African Company and "appropriations of funds." These gifts were given with the understanding that a school for the children of white settlers be established at Umtali and an industrial school for natives at Old Umtali.

Half a century later Hartzell Training School carries on in Old Umtali. Only today, academic and agricultural courses, as well as industrial training, are given. The School's enrollment, 384.*

The number of Methodists in Rhodesia- about ~~sixty~~ thousand.**

* As of 1944

** " " " 17,797

1896-1897

Elected Bishop May '96
 America until Dec. '96
 New York for Southampton Dec 9, '96
 London " 16,
 Liverpool for Monrovia " 30
 Av. Madeira Is. from Liverpool Jan. 7, '97
 " Monrovia " " " 27.
 (Plans to visit work in
 Liberia more and after
 that will only be for
 Cape Palmas, Liberia
 Mar. 6.
 Sailed for Congo " 30

1896-97

after inspecting work in the Congo
 on to Angola.
 Louanda (1764') May 1
 Louanda for England June
 London from Louanda (5443) Aug 4
 Southampton for West Africa (624') Oct 1?
 Cape Town from Southampton Dec 14
 Kimberly (824') Oct 24
 Cape Town (706') Nov. 4
 Bulawayo, Rhodesia, several
 days early in (856') Nov.
 Johannesburg from Bulawayo. " 14
 " to Delagoa Bay " 26
 Delagoa Bay is J. Harboure
 W. Harboure is Cape Harboure.
 Cape Town from J. Harboure Dec 28
 " " for Madeira " 27
 Madeira " Monrovia ? Jan 18, '98
 Monrovia from Madeira (150') " 17, '98

1898 - 1899

Greenwich, from Monrovia
held Liberia Conf. at Essequibo (641' 651') Jan 27-467
London from Liberia (526') Feb 13, 98
New York .. London Apr 15, 98
In America from Apr 15, 98
Jan. 4, 1899.

New York for Liverpool? Jan 4, 1899
Canary Is. from Liverpool Feb 1.
Liberia, for Conf. Feb 8.
Monrovia (5892) Feb 4
Malange from Liberia
(for Congo Miss Conf. held) May 3
London from Liberia (8705' 901') May 11
England for So. Africa (7482) June 10
— — — — —
Umtali (1022'00) Nov 12
Umtali to ... base (1511')
then ... to Madeira, then
to ... for Conf. Jan 01, 00

1900 - 1901

Madira from Umtali (1182) Jan 12, '00
Monrovia, for Lib. Conf. Feb 2
Madira from Monrovia (401) Feb 14
remained in Madira some time
ye Mrs. Hartzell's health,
Madira to London
London for New York (620) Apr 21
New York from London " 28
In America Apr 28, '00
(Jan 21, 1901)
" "
Berwick to England Jan 21, 1901
Madira from England Feb
expects to visit Liberia and
held Conf. then returns to
Madira - from Mad. to Eng.
from Madira May 30
to health reasons, remained in
London until tail of '01
London for Berlin (1702) Oct 7

BISHOP JOSEPH C. HARTZELL

Bishop Joseph C. Hartzell is Missionary Bishop for Africa under the Methodist Episcopal Church.

Joseph Crane Hartzell was born of Methodist parents on an Illinois farm, June 1, 1842. When he was eighteen years of age he entered upon an eleven years' course of study, relying entirely upon his own efforts for his support. In 1868 he completed his theological course in Garrett Biblical Institute, which granted him the degree of Bachelor of Divinity, Illinois Wesleyan University having already granted him the degree of Bachelor of Arts. Illinois Wesleyan University and Alleghany College both granted him the degree of Doctor of Divinity in 1875. He entered the Central Illinois Conference in the Fall of 1868, and was appointed pastor at Pekin, Ill. In 1869 he married Miss Jennie Culver, of Chicago, and in February of the following year he was transferred to the Louisiana Conference. For three years he was stationed at Ames Chapel, (now St. Charles Avenue Church), New Orleans. During the nine years following he was presiding elder of districts in the same Conference. In 1875 he began the publication of the Southwestern Christian Advocate, which he carried as a private enterprise until its adoption as an official paper of the Methodist Episcopal Church by the General Conference of 1876. He was editor of this paper until February, 1881, when he resigned to become Assistant Secretary of the Freedmen's Aid Society. At the General Conference of 1888 he was elected Corresponding Secretary of the Freedmen's Aid and Southern Education Society, to which office he was re-elected by the General Conference of 1892. When the retirement of Bishop William Taylor made it necessary to choose his successor, the General Conference

Bishop Hartzell--2

of 1896 elected Dr. Hartzell as Missionary Bishop for Africa.

During the succeeding quadrennium, Bishop Hartzell traveled fully 70,000 miles in performing the duties of his office.

He presided over the four Annual Sessions of the Liberia Conference, and on July 9, 1897, organized the Congo Mission Conference. He laid the foundations of the Mission in New and Old Umtali, Mashonaland, receiving as donations from the British South Africa Company, valuable lots in New Umtali, with appropriations of funds for the maintenance of a school among Europeans, and a tract of several thousand acres with twelve buildings, which cost over \$100,000, at Old Umtali, for the establishment of an Industrial Mission.

In 1901 he held the first session of the East Central Africa and the West Central Africa Mission Conference, which were formed from the Congo Mission Conference. On September 29, 1905, he dedicated the St. Andrew's Methodist Episcopal Church, the first Methodist Episcopal Church erected for the use of white people in Africa. In the Spring of 1910, Bishop Hartzell organized the American Mission in North Africa.

The influence of Bishop Hartzell is felt in diplomatic circles, as well as in religious matters. His knowledge of African conditions, and his sober judgment have been of value not only to the United States Government, but also to the nations which control those parts of Africa in which the Methodist Episcopal Church is working. One who has traveled with Bishop Hartzell says: "Liberia honors Bishop Hartzell as it does no other foreigner. He is trusted as a safe and disinterested adviser in affairs of state. When he visits the Legislature it suspends rules and invites his greetings and counsel - a precedent limited to himself alone." He has been widely recognized as a power

Bishop Hartzell--3

for good in African affairs, and a factor of large influence at more than one European Court.

At the General Conference of 1916, he was retired from active service.

Nov. 1, 1918.

Bachelor of Arts; and, in the same year, a full course in theology at the Garret Biblical Institute, Evanston, Illinois, graduating with the degree of Bachelor of Divinity. He also received by degrees of Doctor of Divinity and Doctor of Laws from the University.

In 1867, while a student in Evanston, a accident occurred on the shore of Lake Michigan... bold of spirit. One morning after a night of the... the... of... school... from... could... the... of... the... live... of... the... "I can save this,"... the... the... of... public... of... American... the... of...

His first pastoral charge was at... in 1871, he was... of...

In these more than a thousand have been trained in medicine. At some centers large industrial developments have been made. There are two theological schools: one, the Southern Theological School of Atlanta, Georgia, for the education of negro preachers. In the development of this great system of education throughout the south while he was Secretary, more than two million dollars were distributed, and the properties grew to a value of over two and one-half million dollars, and there were about twelve thousand students annually in attendance. From these more than twenty thousand ~~students~~ of both sexes were trained as teachers, ministers, lawyers, physicians, and in various forms of industry.

Dr. Hartzell was a delegate for Twentieth to the General Quadrennial Conference of his church in 1876, 1880, 1884, 1888, 1892, and 1896, which body, composed of nearly a thousand delegates many of whom were from foreign lands, elected him a Missionary Bishop for Africa. As a constructive legislator his influence during those twenty-four years in the chief councils of the church was often manifest in securing the passing of important measures.

The Bishop entered upon his duties in Africa at a time opportune for large developments in general missionary work. The continent had been divided up. Lines of communication were everywhere extended so that among pagan heathen and Mohammedans the opportunities for enterprise were great. On the other hand, the general church was entering upon a new missionary era. Money and workers were increasing, and methods of administration improving. At this writing, 1910, he has closed fourteen years of administrative work in Africa. The work

in Liberia has been greatly enlarged and strengthened, especially among the native heathen; from Sierra Leone beginning in Angola on the west coast a line of missions has been extended eight hundred miles into the interior among the natives; in the Madeira Islands important and strategic centers have been occupied among the Roman Catholics. On the east coast, in Portuguese East Africa the work has grown among the African heathen, and among the English speaking white people and native blacks in Rhodesia; and among the Mohammedans in Algeria and Tunisia along the Mediterranean Sea.

The financial receipts, largely under the personal supervision of the Bishop, have greatly increased from secular church sources. In addition to this, with the concurrence of the Bishops and heads of Missions of the church, he made a call for a special thank-offering for three hundred thousand dollars in 1904. The movement was inaugurated in Washington City in January, when President Roosevelt made the missionary address, it being his last public utterance before retiring from the presidency; and, at a final meeting held in New York City in December, President Taft made the principal address, and the total amount of contributions was over \$200,000. has been raised.

The Bishop believes in economy; that the center of activity should be in the natives industries, in the use of native missionaries, and in the printing press, as well as in direct evangelistic work. At five centers the Scriptures, religious literature and newspapers, and secular text books for schools are published in ten different languages--and are being many hundreds of thousands of pages annually. He believes that, while the church and state should

aspect for the Dutch, he felt that England was in the right. In passing through England from the United States before, during, and after the war, he was brought into close association with the leaders of the English government, and being a personal friend of President McKinley, he became the medium of information which tended to prevent misunderstandings between the two nations during this serious period. One of the leading United States senators stated publicly that this work of the Bishop, with the addresses which he had given in America on "The Prison and the Poor in South Africa", were of immense service in the promotion of actual understanding and giving reliable information to the leaders of America.

From 1870, and including 1910, in the performance of his official duties, he has travelled fully a million and a quarter miles in the United States, Africa, Europe, and on the seas.

Bishop Hartzell's personal experience substantiate a reasonable inference--mentality, executive ability, and intense spirituality. Endowed with these gifts, he became the natural observer with being a strong and great man. His surroundings and force of character; his remarkable ability as an executive and constructive administrator account for the great results already achieved on the continents in the work to which his life has been consecrated.

The Bishop was married in November, 1869, in Chicago, Ill., to Jane, daughter of John and Jane Culver--a lady of remarkable strength of character, who in all his work has been an inspiration and counselor. Of five children three sons have grown to manhood: Professor Joseph Culver Hartzell, Ph. D. (Munich), of the University of the Pacific; Rev. Norton Culver Hartzell, D. D., Pastor of South Park Avenue Methodist Episcopal Church, Chicago, Ill., and Robert Culver Hartzell, Esq., New Mexico.

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The Man With the Life-Line



ON May 10, 1861, the lumber schooner Storm was sighted off Evanston, Ill., in dire distress. The gale had dismasted her, and her crew of five were perishing with cold. There was no life-saving station at Evanston and it seemed impossible for a swimmer to live in such a sea. But a young theologian from Girard offered to make the hazardous attempt. With a life line

from the Bible, working his way through, and learning much about the ways of the world while he studied books. He emerged from school self-reliant, sturdy, eager, adventurous. He had felt impelled to leave school to serve in the Union Army, but when baffled in his attempt to enlist he heard a voice as if from heaven saying, "Stay in school and prepare for the battle of ideals which will follow the clash of arms." He joined Central Illinois Conference in 1866, and was stationed at Pekin. In 1869 he was married by the Rev. CHARLES H. POWELL to Miss JESSIE CUTLER, of Chicago, who proved to be a helpmeet indeed through forty-seven eventful years.

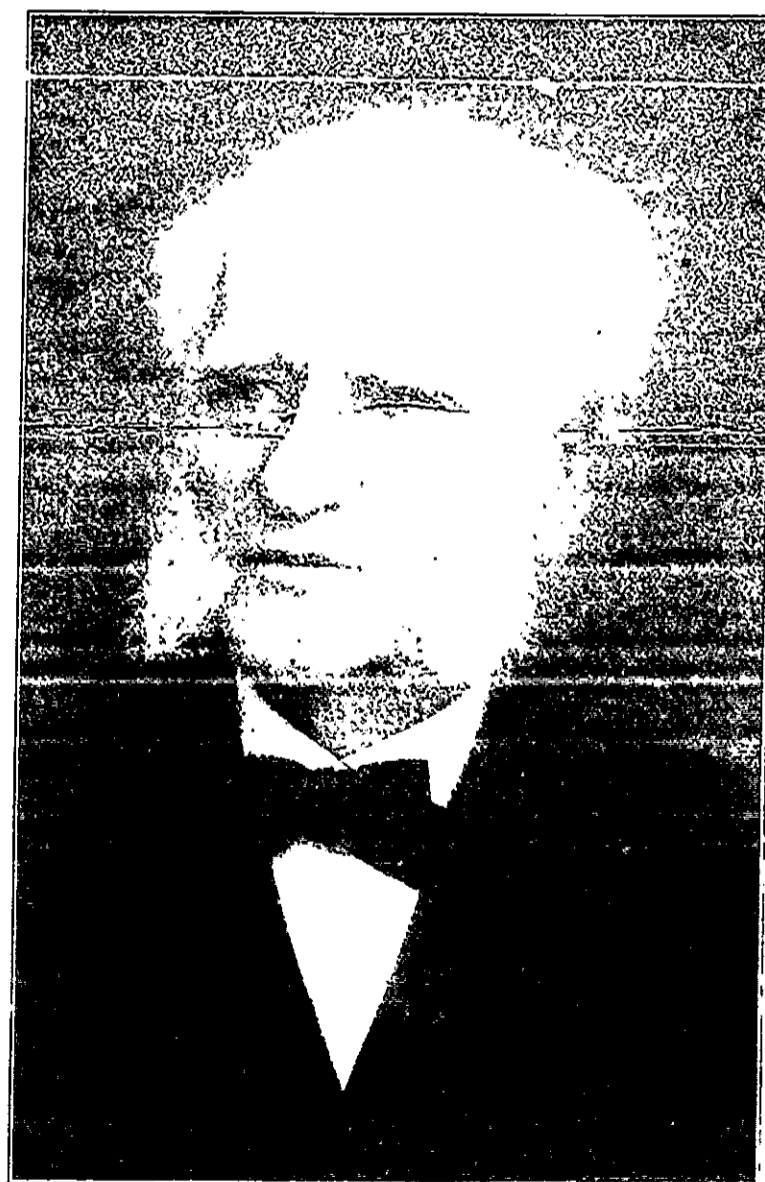
In August, 1866, a group of Methodists met in Cincinnati to organize a society for educational work in the South among "freedmen and others." The General Conference of 1868 adopted this "Freedmen's Aid Society" and constituted eleven Annual Conferences in the South, white, colored and "mixed." This epoch-making decision declared the purpose of the Methodist Episcopal Church to go and preach and establish schools anywhere throughout the South where the people needed and wel-



THE REV. JOSEPH C. HARIZZI, EDITOR, SOUTHWESTERN CHRISTIAN ADVOCATE

led about his body he braved the waves and reached the schooner in time to rescue the four survivors. He was the last man to see the schooner and the crew. The hero of the life line was Joseph C. Harizzi, then in his twenty-second year. The schooner was wrecked off the coast of the city of Chicago on Thursday morning when Bishop Harrell offered to go and crossed over to the Celestial City.

Bishop Harrell's parents, Matthew and Nancy (Worcester) were Pennsylvanians who settled in Illinois nearly a century ago. The father was a farmer and cabinetmaker at Moline, where Joseph (one of thirteen children) was born June 1, 1842. The parents were ardent Methodists and their child was a preaching place before the church was organized at Girard, Ill., in 1860. Wesleyan and Gen-



BISHOP C. HARIZZI

Born June 1, 1842. Died Sept. 13, 1928.

erated such a ministry. Mr. and Mrs. Harrell were among the first to answer the call. He was appointed to

Saint Charles Avenue Church, in New Orleans, where he met every demand of an unusually delicate and difficult situation. The pastorate soon broadened out into a New Orleans District. Pastor became presiding elder, and conducted schools, orphanages and from July 1, 1875, a newspaper, The Southwestern Christian Advocate. Twice he was stricken with yellow fever, and once with cholera, but he battled on, like a swimmer carrying a life-line. After twelve years in New Orleans (1870-1882), where he won recognition and respect for the work of his Church, he became assistant secretary (1882-87) and corresponding secretary (1887-96) of the Freedmen's Aid and Southern Education Society, with offices at Cincinnati. His knowledge of the work and the section made him a most valuable servant of the Church, and he soon became known throughout the connection by his eloquent and moving pleas for the cause. Strong in his conviction of the rightfulness of Methodist policy, he was nevertheless so fair and so tactful that he conciliated even those who at first opposed him. For example, when he first sought a hearing from HENRY W. GRADY, of Atlanta, that great orator and journalist brought his fist down hard on the table and said, "We will stand for our ideals concerning the South and the States, and the black man. My father was a Confederate, I was a Confederate, and my boy will stand for the same principles." Hartzell said to him, "My dear sir, under the flag of the now united nation any section of the Church of the Lord Jesus Christ is called to go wherever she is needed and wherever her work is acceptable." The next morning The Constitution granted space for a full statement of the Methodist work in the Southern States.

Out of these years of labor came the forty colleges and schools of the South, and the half million members, distributed among some thirty Annual Conferences of both races.

In 1896 the General Conference at Cleveland elected Doctor Hartzell to the secretaryship of the Freedmen's Aid Society. Three days later, upon the retirement of WILLIAM TAYLOR as missionary bishop of Africa, he was chosen to take up that unfinished task. It came as a surprise to him. He says:

I was profoundly moved. In the midst of the excitement which followed, sitting with my eyes closed and before I was invited to the platform, three remarkable things occurred, which quieted my anxiety and strengthened my courage. The first was a brief prayer, "Lord, give me twenty years in Africa," followed by the assurance that that prayer would be answered. Next was the vision of the black face of ALEXANDER P. CAMPBELL. I said, "He will be my first Negro missionary, and Negro missionaries from America are to play an important part in the redemption of Africa." The third remarkable thing to transpire was the assurance that with the advance of Anglo-Saxon civilization northward in South Africa and under the British flag I was to found some missions.

Again there was need of the man with the life-line. The African missions were in a state of neglect. Liberia and the ragged remnants of the Taylor self-supporting missions were all that remained. The new Bishop, after a thorough study of the subject, set out on the first of his thirteen tours of the African continent. In South Africa he made most fortunate contacts with the empire builders, CECIL RHODES and EARL GREY, and through their influence secured 13,000 acres of land at Old Umtali, in Rhodesia, for an industrial and agricultural mission station. Through his host of friends in America, Europe and Africa, he greatly enlarged the missionary grants for Africa. In 1909 he led the Africa Diamond Jubilee Movement, under which \$330,000 was pledged. During his twenty African years something over \$1,000,000 was

administered by him, including appropriations and outside gifts. In a review of his work he once wrote:

Our work now is under five national flags, and we have six continental strategic centers. Two centers are in east and west Africa under the Portuguese flag, including the Madeira Islands, a great section under the French flag in North Africa; another is under the British flag in South Africa, the oldest center in Liberia, on the West Coast, and one is in the Belgian Congo, in Central Africa. They represent nearly 20,000 acres of land, and are in the midst of 20,000,000 of people for whose redemption and that of their posterity the Methodist Episcopal Church is responsible. The work is largely among the barbaric blacks, next among the Mohammedans and lastly among White Asiatics and Europeans. Although separated by great distances on the continent, our six strategic centers can all now be reached by steamships and railways, easier than Asbury could visit his diocese from Tennessee to Maine on horseback. Every important Mission Station is in cable and telegraph communication with New York. We have the good will and co-operation of the representatives of the five nations, and of all Christian organizations, except the Roman Catholic Jesuits, who are the implacable enemies of Methodism the world over.

The Bishop became a true citizen of the world. He was of fine appearance and had great dignity of bearing and address. Civil governors recognized his superior quality and treated him with unusual respect. Diligent in his business, he did not hesitate to stand before kings. The Portuguese monarch entertained him at his private table with the German Kaiser, and granted special concessions for Methodist activity in Angola and Inhambane. In 1907 the delegates to the World Sunday School Convention in Rome authorized Bishop Hartzell to start work in North Africa. This required a visit to CLÉMENTEAU, premier of France. Bishop Hartzell says:

The French Republic had repudiated the domination of the Pope of Rome, and was in treaty relations with the Mohammedans of North Africa not to interfere with their religion. The interview was to be for fifteen minutes, but lasted over an hour. To him the church meant the confessional, control of education, and political intrigue. I stated that Protestantism stood for the separation of church and state, civil and religious liberty, and that it was the duty of the state to secure that liberty for all. Also as a representative of the largest section of Protestantism, I could assure him that every Methodist missionary under the French flag would be loyal to the French Republic and would seek only the spiritual and social well being of the people, avoiding all political complications. The Premier, with moistened eyes, took me by the hand and said, "You go on with your work in North Africa, and if there is any trouble, let me know." As a result, we have a well organized and growing Annual Conference along the Mediterranean, and are reaching the Mohammedan people as well as French, Italians and Spanish, with our churches and schools and evangelism.

An example of Bishop Hartzell's willingness to take responsibility was afforded a few years later when a German warship appeared before Monrovia and threatened to take possession of Liberia upon some petty claim. The Bishop happened to be at the capital of the Negro republic. He was invited to meet the President and his cabinet and all the documents were placed in his hands with the request that he accept the appointment of plenipotentiary for Liberia to Great Britain and the United States. This was done. The Bishop visited Lord SALISBURY, in London, who said he would do whatever President McKINLEY suggested. A joint note by Great Britain and the United States addressed to Germany settled the matter. Such incidents may mark the life of a Methodist Bishop traveling at large through the connection!

Twelve years ago Bishop Hartzell retired, at the age of seventy-three. Since that time he has missed no opportunity to raise his voice in behalf of his beloved Africa, or of those American sons and daughters of Africa whose welfare engaged his youthful sympathy and called forth his energy. When certain proposals for the Unification of American Methodism seemed likely to work injustice to this group, he sprang to its defense with the old dash

September 13, 1928

THE CHRISTI

and vigor which had so often brought him through victorious over waves and other obstacles.

In a published review of his own life, Bishop Hartzell found four great sources of thankfulness:

1. That his conversion and call to preach, at the age of fifteen, had been so unmistakable.

2. That he had the physique to come through perils of waters and perils of pestilence with an unbroken body.

3. That he had enjoyed "journeying mercies," in a vocation which carried him, without serious mishap, over 35,000 miles yearly over land and sea, 1,300,000 miles in all on ship, train, cart, ox, donkey, and in man-powered hammocks.

4. That he belonged to "a Church that has a world organization and a world vision that knows no distinction because of racial differences."

Bishop Hartzell was eminently a man of and for his time. His career was singularly symmetrical and self-consistent. He went to the help of the storm-beaten black race just as he went to the help of the shipwrecked mariners in his youth. He did not think of himself in either case. It was the other's need that brought him to the rescue. Was he not a great Christian?

CTUARY



glory of God the Father." Think of it! Jesus believed that He, one man, could save the world.

Someone has imagined Jesus starting out all alone on His mission to save the world. "Are you prepared to pay the price," God asks, "to leave all you have, home and friends and loved ones?" Jesus replies, "I am." A little later God asks, "Are you still willing to go on with it, to watch the crowds deserting you, to face censure, ridicule, and shame?" Without hesitation Jesus answers, "I am." Then looms the cross. "Will you go on?" God asks. "I will," replies Jesus. And then they nailed Him to the cross and left Him there to die, with nothing done, without one person who really understood Him, His whole plan falling into utter ruin, His dream become ridiculous. "Dare you pay the full price for it?" asks God, and Jesus replies, "I will." And it is only because He did not turn back, but paid the uttermost it would cost, that the world is being saved, is finding its way to God.

FROM WILLARD D. PRICE, SECRETARY, PUBLICITY DEPARTMENT
BOARD OF FOREIGN MISSIONS, METHODIST EPISCOPAL CHURCH
ONE-HUNDRED-FIFTY FIFTH AVENUE, NEW YORK CITY, N. Y.

June 23, 1915

IMPRESSIONS THAT BISHOP HARTZELL BRINGS FROM AFRICA

Bishop Hartzell reached New York in good health June 14, having completed an episcopal visitation of all our missions in Africa, except Liberia. The tour occupied nine months, and required 24,000 miles of travel by sea and on land. The Bishop passed his seventy-third birthday June 1, at the Azores Islands, while waiting for a steamer direct to America, thus avoiding the ocean war zones on the coasts of England. Bishop Anderson accompanied Bishop Hartzell as far as North Africa.

During an interview with a representative of the Board of Foreign Missions, the bishop spoke freely of conditions on the great continent with which he is so familiar. He also alluded to the effects of the war upon our mission interests. Following are the statements made upon request.

AFRICA ON THE METHODIST MAP

"As Dr. W. E. Oldham said recently in a public address, 'Africa is now on the Methodist map'. Nineteen years ago we had Liberia, and some remnants of Bishop William Taylor's work, chiefly in Angola. Now we have well begun missions in five other continental strategic sections. These are Madeira Islands, Rhodesia, Portuguese East Africa, North Africa and Belgian Congo. I wish that everyone who is interested in the redemption of Africa, would take a look up of the continent and locate these centers. They represent at least twenty millions of native blacks, Europeans and Mohammedans, in sections not occupied by other Protestant missions, or where division of territory has been arranged. We are under five different national

flags - English, French, Belgian, Portuguese, and Liberian. According to statistics prepared by the foreign board, our work in Africa shows a remarkable growth in missionary and native workers, property, membership, week-day schools and Sunday Schools, also in industrial, medical and printing plants. All these governments are friendly. From the beginning, special pains have been taken to establish personal relations not only with government officials in Africa, but with the Colonial officers at European capitals. This has meant the easy settlement of differences relating to administration, as well as the securing of concessions or titles to lands. The latest illustration is in North Africa where our Board has been officially recognized, and authority given to deed out mission homes directly to the Board. We are the first to win this recognition, although others have attempted to do so.

THE WAR IN AFRICA

"Practically the whole continent of Africa is involved in this war. The Allies - England, France, and Belgium - control nearly nine and a half million square miles, while Germany controls over a million. Portugal with half a million square miles will probably become involved also. Only Abyssinia and Liberia - if we except one or two other small sections - are not in the grip of this world conflict. Africa will have a new map, no matter which side wins. I have for years recognized Germany's dilemma as to Colonial possessions. Her territory in Europe is less than the state of Texas, and in this comparatively small area, are her more than 65,000,000 of people. Her people have no territories under the German flag to which they may migrate. If Bismarck at the close of the Franco-Prussian War, had taken a large section of North Africa from France, instead of Alsace and Lorraine, and during the past forty years, had developed to Germanic

colonial empire in northern and central Africa, it is probable that the friendship between that country and England would not have been broken. Instead, France and England have developed their vast empires in Africa, and now own two-thirds of the continent. It is only thirty years since Germany inaugurated her colonial policy, beginning in Africa. There has been severe fighting in Germany's two large colonies on the West Coast, and in one colony on the East Coast. The English have 40,000 white troops in the southwest German colony. In the war in Africa, native black troops are largely used, each fighting loyally under its nation's flag.

"All this vast area is disturbed by the war. Martial law is universal, and is more or less strictly enforced, as conditions require. The railways of the continent and the steamship lines along the coasts are all made subsidiary to war demands. Nearly all types of business are greatly affected, and the cost of living increases. Diamonds areas drop, and the world ostrich trade-center at Port Elizabeth is practically dead. The output of gold at Johannesburg prospers, and has reached nearly \$100,000,000 a year. There is much unrest among natives throughout the interior, and at some places uprisings are reported. There is no actual fighting near any of our mission stations, and in spite of scarcity of laborers, and financial crises, the work goes forward, while at every center there is an increase in membership, and encouraging advances in other respects.

OUR HEROIC MISSIONARIES AND NATIVE WORKERS

"I have read new lessons of heroic faith, and of consecrated lives and service among our missionaries and native workers. It was a great satisfaction and inspiration to me to be permitted to sit in council with these representatives of the Church of God, to advise with them to give them cheer, and to assure them that the heart of our

great Church is with them, and appreciates more and more the difficulties of their field, especially in these times. Nearly all the missionaries have given 10% of their salaries to help meet the demands of the work. Our several hundred native workers have shown the same spirit and have consented to large reductions in their salaries, doing this gladly and in the name of the Lord. In Rhodesia, at a special meeting for the native workers, the financial situation was carefully stated, and I asked them to consult among themselves, to pray over the matter, and to meet again the following day. This they did, and next day the treasurer read the list of the workers stating how much the mission would be able to pay them. It meant a cut of \$3,000 a year. One brother asked, 'Will this last forever?' We could make no promise for the future. Another brother said, 'We will go where the Bishop sends us, and take what the mission can pay us, because we are in the service of the Lord.' The same spirit prevailed at every center. In Angola, where the financial crisis was the worst, we told the natives that we could make no promise of money except what they could get from their own people, or could raise from cultivating their own gardens, or what friends at home might send as special gifts. They accepted the situation in excellent spirit, and seemed happy as they went back to their work. All the boys from one of our industrial schools in Angola, as well as our oxen and carts, were commandeered for the army. At another center, where the Government has taken our boys, one of them wrote to the district superintendent asking him to see the Governor-General, and to try to put some of the grace of God in his heart, so that such things would not be done any more. This illustrates the faith of our workers in the native church.

THE MOHAMMEDAN PROBLEM

In North Africa, we are face to face with the Mohammedan problem, which is the real mission problem in Africa. Our field extends from Tripoli to Morocco, and the permanent results already achieved are recognized and rejoiced in by all the church officials and others who have seen the work. Great anxiety was expressed as to the probable attitude of the 59,000,000 Mohammedans in Africa, nearly all under the English and French flags, in view of the fact that Germany had made an ally of Turkey, ruled by the head of the Moslem world. This anxiety was greatly increased when the Sultan of Turkey proclaimed a Holy War against the Allies. However, as it is now well known, not only the Moslem leaders in Egypt and all Africa, but 65,000,00 Moslems in India have been loyal to the Allies. At a great Moslem out-door prayer service, near Biskra, on the edge of the desert, at which Bishop Anderson and his son were present also, I heard prayers for the success of the Allies, -England, France, and Russia. This incident, and others like it, will go into history as marking a new epoch in the relations of the Christian church to Mohammedanism. The Moslem world is divided practically into two great racial sections, - Turk and the Arab. Arabia is the home of Mohammedanism and the Arabs led it to world-conquest. Centuries ago, the Turks usurped by force the place of the Arab. Practically speaking, the Turk is with Germany and the Arab with the Allies. Many think that if the Allies win, there will be a new caliphate, and the Sultan of Turkey will no longer be the head of the Moslem faith, but that an Arab descendant of Mohammed, already chosen, will succeed to that position. Germany's success will mean the strengthening of the Turkish empire, backed by the Moslem world.

On the other hand, if the Allies win, it will probably mean that Constantinople is to be under a Christian flag, or to become an international city, and that an Arab caliphate, making his headquarters in Asia, will rule the Moslem world.

AFRICA'S PLACE IN THE FORTHCOMING MISSIONARY THOUGHT OF
THE CHURCH

In closing, the interview, the Bishop stated that Africa had fairly won a place side by side with our greatest foreign fields. Will the Church recognize this? Has not the day come when prejudice against Africa as a mission field should die, or at least be as carefully studied and overcome as similar prejudices are in other sections of the tropical world? Shall the Mohammedan tide flow on? Unless checked in the comparatively near future it bids fair to make the entire continent Moslem, outside of a few centers.

"Will not Methodism," asks the Bishop, "accept the universal statement and appeal of all leaders of different sections of the world missionary enterprise and do her part toward giving the Gospel to the one hundred million barbaric blacks who are waiting to receive God's message in their own land, and whose salvation would save the continent of Africa for Christ?"

THE WRECK OF THE SCHOONER "STORM"

By

The Rev. Dwight Williams,
Author of "The Bridal in Eden," "Mary at the Sepulchre."
"The Mid-night Star," "Rabboni," and other poems.

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1801
Dwight Williams

De bump

INTRODUCTORY NOTE.

In the private library of the Rev. J. C. Hartwell,
7 D. of Cincinnati, Ohio, there is a copy of the
American Encyclopedia, and in each volume is a
printed card on which are inscribed the following words:

TESTIMONIAL OFFERING.

Whereas, during the terrible gale of May 10th,
A. D. 1864, Joseph W. Hartzell, at great personal risk
made his way through the cold and violent surf of Lake
Michigan to the wreck of the schooner, Storm, and
assisted four men to escape from the imminent peril of
their lives.

"This copy of the New American Encyclopedia was
at a public meeting presented to Mr. Hartzell by the citizens
of Evanston, Ills. as a token of their high appreciation of his
heroic and skillful exertions in rescuing his fellow beings
from danger.

DEDICATION.

To Rev. J. C. Marcell, D.D.

I caught an inspiration on the wing,
How otherwise, when with such magic words
My heart could not refrain its vibrant chords,
And thus I turned aside to muse and sing,
And to thine ear and heart my tribute bring;
Great are the hours when courage undergirds
The soul with after songs and sweet rewards,
And bells of memory at will to ring;
Ah! sacrifice can never more be loss,
How beautiful in this dark world of ours
To learn the secrets of the blessed Cross
That changes thorny crowns to fragrant flowers,
And lifts us from the billow crests that toss,
To rest and rapture in immortal bowers.

THE WRECK OF THE SCHOONER "STORM."

The schooner Storm lay in the swells

Upon a hidden bar,

And furious Northerers swept her hull

With broken mast and spar;

And anxious throngs upon the shore

Gazed on the wreck afar.

Through glasses seen, five shivering forms

Stood in the drenching spray,

That clad them in a mail of ice

Like spectres in array,

And left them bound upon the deck

In blank and wild dismay.

They saw one tall benumbed and stiff

In white and sheeted fold,

And by his comrades laid away

Within the silent hold,

While they returned with frosted hands

And signaled in the cold.

They raised a placard on the shore,

"A life-boat on the way!"

But ah! the men could read it not,

Blinded with frozen spray,

And still the life-boat from afar

Seemed held with long delay.

"To wait the life-boat shall be death."

Who is the hero soul

To leap the billows with a rope,

And reach the awful goal?

"Impossible!" old seamen said.

"So wild the surges roll."

But see! a stalwart student leaps

With coat and shoes aside,

His face is shipward, and he smites

The waves unterrified,

That, shouting rise with lifted arms

To mock him and deride.

But he an expert knows their force,
And with a fencer's stroke
He cleaves aside the awful blows
That rend you ribs of oak,
As if the shell of battle ships
In taunder on them broke.
A fallen mast is on the waves,
And there by tangled ropes,
If he shall reach it he is safe
The bridge of all his hopes;
But angry currents bear him down
While with the tide he copes.
To vision lost, amid the waves,
A hush is on the crowd,
As they look out in dark suspense
Far o'er the breakers loud,
While some with faces in their hands
Upon the shore are bowed.

Low words of prayer are said, and now
The rope plays out no more,
About his body tied, alas,
They fear that all is o'er;
"Draw in the rope!" some urgent said,
"And bring him to the shore."
And still he struggles in the waves;
How long to him; how long
To those who wait upon the shore,
The eager, anxious throng;
Was not God's arm reached down to him
To make him doubly strong.
He wins! his hand is on the mast!
And with an iron grip
He holds it while the surges roll,
Lest from his path he slip,
And in the intervals of waves
Draws slowly toward the ship.

He clasps the ropes, and as he climbs

They see him from the shore,

"He's safe! he's safe!" the wild shout

rings,

And, like a loud encore,

He hears the rapture as it swells

Above the tempest's roar.

There stood the captain and his men

In ghastliness of form,

Like statues cut in ice, with stare

From eyes whose love-light warm

In cold remorseless masks was set,

Imprisoned in the storm.

"God bless you," was the first salute

From icy lips that broke;

"You are a man!" the captain said,

And lifted, as he spoke,

His stiffened hands, as if in prayer

A blessing to invoke.

A larger rope he drew from shore,
And fastened to the rail
Strong men came pressing through the
waves,
Despite the roaring gale,
To bring the sufferers from the wreck
Clad in its crystal mail.
"Go first," the captain said, but no;
"Let me be last," said he,
"Until I know you all are safe
This is the place for me;
Strong men are coming, look below!
Step down and ready be."
He passed them from the lonely wreck,
And in the wild dismay
Along the cable shoreward stretched
They bore them thro' the spray,
Where loving hands were waiting them,
And soothing care had they.

And wild huzzas went up for him
Who scorned the open throat
Of those mad waves that hungry gaped
Upon the wreck afloat,
And crowded on like cannibals
In wanton feast to gloat.
And he a victor lone and brave,
A soul against a swarm
Of cruisers with their flags of mist;
What greeting glad and warm,
There were his trophies on the shore,
The prisoners of the Storm.
When many days and months were gone,
One day the student sat
In waiting for an out-bound train,
Thinking of this and that,
And saw a stranger in approach
As if with him to chat.

Of noble form and manly face,

He spake as in surprise;

"I beg your pardon, Sir, I think

In you I recognise

One I have seen and met before;"

And moisture filled his eyes.

"Is not this Mr. H ----- ?" "It is."

"God bless you, Sir, 'twas you

That brought me from the schooner Storm,

Me and my comrades few;

I was the captain of the ship,

You saved me and my crew."

The captain clasped him in his arms,

Nor thought of strangers there,

And blessed him in his grateful tears

And breathed a low sweet prayer,

A benediction for a life

Fit for an angel fair.

*The story of the Rescue of
the Sailors from the Schooner
Stonin, as written by my
Grandfather, Joseph C.
Hartill, Fall 8. Hartill
1861*

The story of the incident is a very simple one:

Raised on a farm until I was seventeen, blessed with Pennsylvania German parents who had splendid constitutions physically, I went to Evanston to school with a good strong body. During the eleven years given to working my way, first through the University and then through the Theological Seminary, I tried to take good care of myself physically. Swimming is one of my most delightful diversions. It was my practice at Evanston to go out and swim in the breakers after a storm when the water was not too cold. The exercise was splendid and the satisfaction I had in being able to live in the breakers was an inspiration. There was no life saving station at Evanston then.

On the morning of May 10th, 1864, just as the Theological Students were coming out of the dormitory building on the Lake Shore, a dark object was seen several miles from the shore, riding on the rough waters. There had been a severe storm the night before and the waves were rolling in from the northeast, while the wind had shifted so that it was blowing a strong breeze directly from the North. With the aid of a field glass we soon saw that it was the hull of a wrecked vessel and that it was being driven Southwesterly by the waves and the wind and must strike the sand bars somewhere South of the town. Evanston is twelve miles North of Chicago along the Lake Shore, and is the seat of Northwestern University and Garrett Biblical Institute. I was then a student in the latter institution. Soon the students and a large company of town's people were on the shore, watching the disabled vessel, and moving along the shore southward as the incoming wreck moved toward and neared the shore.

As the vessel came nearer, with the aid of the glass we discovered five men standing close together on the bow of the vessel. It was a lumber vessel and during the storm of the night before the lead had shifted, the vessel capsized and the masts were all swept off. The five sailors however, clung to the deck, and after the masts were swept off she fell righted, and by herculean efforts, clinging to the cordage, they were enabled to get up on the vessel and could only wait to be driven whithersoever the winds and the waves listed.

In this condition the vessel stranded on a sandbar something less than a quarter of a mile from the shore. The water was very cold; so cold that an old sea captain said no man could live in it five minutes. Every wave that struck the vessel dashed over it, drenching the men with icy water. There were no life boats. No ordinary skiff could possibly live. The men held up their hands in mute appeal to the large crowd on the beach. But the crowd was utterly helpless. One by one men fell down, and we saw his comrades carry him back, and as we afterward learned dropped him into the hold of the vessel so that he would not be swept away. He had perished from the cold. The four returned and stood with their right arms extended in silent appeal.

The experience I had had in swimming in the midst of the breakers made me think I could reach them, so, with a few of the students, I went up the shore a couple of hundred yards, left off my shoes and heavier garments and tied the end of a small rope around my waist. An abundance of ropes of all sizes and lengths had been brought by the citizens in the hope of doing something. The vessel was lying with the bow a little to the Northwest, and I could see along its side and

parallel with the shore, a long mast, one end of which was held by the ropes to the deck, and the other was several feet from the hull, and as every wave passed I could see its end thrown up. My plan was to reach the end of that spar or mast climb along it, and then up the side of the vessel by the ropes that hung over. I started at least two hundred yards above a point opposite the wreck so as to calculate for the winds and the waves driving me Southward. The undertow is the chief dangerous factor to a swimmer in the breakers; the danger is that it will sweep him outward and under the water. I had on heavy woolen socks and the undertow that caught them, swept them both off.

While I could touch bottom I sprang through the top of each breaker as high up as I could. When that could not be done I would then dive through them, and make as much space as possible before meeting the next one. The rope was not paid out fast enough, and that, together with the wind and the waves, drove me rapidly Southward, and I began to fear that I could not make the lower end of that mast, but I succeeded and did not have three feet to spare. Then clasping my legs and arms around the mast, I shuffled along. When a swelling breaker would come I would clasp tightly and let it pass, and then shuffle along as many feet as possible before the next one came, and so at last I reached the side of the vessel where the ropes hung over, and succeeded in climbing up over the side.

From the time I passed the second breaker I was wholly invisible to the crowd on the shore until my head was seen going up the side of the vessel, and then, above the roar of the waves, or rather mingling with it, I heard the pealing shouts. I had never before ever heard so much to my credit.

The captain of the vessel stepped forward to meet me as I gained the deck. His face was without expression, as white as snow, and looked as if it was frozen, but his eyes spoke volumes. He laid his icy cold hand on my shoulder and said "God bless you! You are a man." I pulled at the small rope which had been tied to the end of a small one and fastened the large one to the ship. Willing hands came out along the long line to meet the men. The captain said to me that I should go first. I said No, I will be the last. I helped them one by one over the side and with their remaining strength they clung to the rope, making their way through the breakers until they were reached by the friends on shore, until at last all were safe, scarcely more than half alive. We were plied with stimulants, our limbs rubbed, and then we were wrapped in blankets and taken in carriages, they to the homes of friends and I to my room. It was several days before the knots got out of my muscles, but you can understand what a great satisfaction it was to have been able to save those four men.

The citizens of Evanston held a very largely attended public meeting, and presented me with a set of the New American Encyclopedia. A year or so afterward I was sitting in the train in Chicago, waiting to leave for Milwaukee, when a stalwart man came and looked at me for a moment and said "Are you Mr. Hartzell?" I said "That is my name." "Are you the gentleman who was at the wreck of the schooner Storm?" I said I was. Then he said "I was the captain of that vessel and you are the man who saved me and my three men." He threw his arms around my neck and wept like a child and blessed me as his savior.

It was several years before I could speak even in private conversation of the event. the recalling of the incident affected me so. I shall always be thankful to God that I had the experience, for it gave me the soul satisfaction of having been able to save those men in their distress.

forceful overthrow of an error and a heartfelt appeal; but it is possible to attain unto it.

Bishop Hartzell at Lisbon

Bishop HARTZELL'S missionary territory embraces an entire continent, and through its governmental relations touches several European countries as well.

While en route from South Africa to Algiers recently, Bishop Hartzell stopped at Lisbon, where, on January 25, 1911, he had an interview with Dr. AFFONSO COSTA, Minister of Justice and Ecclesiastical Affairs in the new Republican government of Portugal. Dr. MACILADO, the Minister of Foreign Affairs, entertained the Bishop, Dr. Costa and other distinguished guests. Dr. Costa is a leading lawyer who on several occasions has defended Protestants in important cases involving their civil and religious rights.

Bishop Hartzell in his address at the dinner, speaking as a Protestant Bishop and a citizen of the United States, congratulated the Ministers on the foundation of the Republic, the prospective separation of Church and State, the proclamation of religious liberty, and the announcement of a national educational policy, free from clerical direction.

Dr. Costa said in substance that the Republican government was "anti-Jesuit and anti-reactionary, but not anti-religious." He recognized that Protestantism stands for intelligence, education and liberty, and for the uplift of public morals, and declared that the government would welcome help on these lines in its efforts to overcome the results of Jesuitical and reactionary influences. He stated that legislation would be proposed providing for perfect religious liberty and the support of religious organization by voluntary contributions. He indicated that the government intended to exercise a supervision over methods of raising funds, so as to protect the people against imposition and coercion, which have made the Church burdensome in the past. In the government schools morality and patriotism will be taught, but all religious instruction will be prohibited. Church schools, of which the Wesleyan institution at Oporto is an illustration, will be allowed to continue under government inspection. The same general educational policy will be maintained in the colonies, a matter of interest to American Methodists because of the missionary operations in Madeira and Portuguese East Africa.

The members of the government made particular inquiries concerning the work and methods of our Church in Portuguese territory and seemed especially interested in the facts that we teach the Portuguese language, do not concern ourselves with politics, give industrial training, and prepare native men and women to be teachers and leaders among their own people.

Bishop Hartzell outlined a plan of subsidy or government grants in aid which he thought might be mutually helpful in the African possessions. These Portuguese statesmen were greatly interested in the Bishop's delineation of the economy of Methodism, with its married ministers and its ideal of a pastor whose Christian home should be a model for his people, ideas strange in a country where Protestantism is almost unknown.

Before closing, the Bishop asked the liberty to make a suggestion, to raise the question whether there was any danger of the government's going too rapidly in religious matters and so "appearing to be anti-religious, and in the name of liberty refusing the rights of liberty." He cited the case of the National University at Coimbra, where not only had worship been stopped in the chapel, but the building had been set apart as a museum of art, the ecclesiastical furniture being arranged as a foundation of the museum. He ventured to believe that the great

majority of the Portuguese people were believers and desired real religious training.

Minister Costa's reply was earnest in tone. He declared that though not connected personally with any religious cult he respected the conscientious convictions of all.

In saying farewell Bishop Hartzell remarked that, though differing in religious matters, they recognized one God over all, who cares for the affairs of nations and men, to whom, said the Bishop, "I will pray personally for you, for the Republic, and for the Portuguese people."

Of the 5,000,000 inhabitants of the Portuguese Republic, not one in one thousand is a Protestant, and only one person out of four can read or write. For a Methodist Bishop to speak his heart and mind freely to a company of the most influential public men in the nation was an unprecedented opportunity, of which on this occasion Bishop Hartzell seems to have made the most.

Our Bishop Diplomat.

WE have watched with great interest the career of "Jo" Hartzell from the time we sat with him in the same old recitation room and kicked the old fashioned football game with him on the campus, till this time when he is the friend and counselor of presidents and crowned rulers and the bishop diplomat of the church. There is perhaps no Protestant ecclesiastic in the world whose information and advice are so sought by statesmen in Europe and in the countries of the South Atlantic as are those of Bishop Hartzell. One of the latest evidences of this is the conference he had a little time ago with Affonso Costa, Minister of Justice and Ecclesiastical Affairs, and Azeved Gomes, Minister of Colonies and Marine, in the new Portuguese Republic. Costa is perhaps the ablest member of the Portuguese cabinet. The conference took place at Lisbon and the substance of it has been published. A copy of it in the Voz da Madeira of Funchal, capital of Madeira, is before us and is a most interesting document. It shows the high regard in which chief members of the Portuguese cabinet hold the views of Bishop Hartzell and gives us a look at the purposes of the new republic touching the weighty matters of religious liberty, education and Christian missions in that country so long dominated by the papacy.

The first question taken up by the ministers and Bishop Hartzell was that of Protestantism in Portugal under the new regime—whether Protestantism would be welcome; whether it could organize its churches, own property and whether schools conducted by various religious bodies would be permitted. The ministers spoke strongly in favor of the greatest liberty in these things, and Minister Costa assured Bishop Hartzell that new Portugal is not anti-religious but anti-Jesuit and anti-reactionary, saying that the influence of the Jesuits must be broken. He said he knew that Protestantism stands for intelligence and for education and liberty among the people, and for the uplift of public morals; that what the government is especially anxious for is to have as much help as possible on these lines, in their efforts to overcome the results of Jesuitical, reactionary influences, and they propose to

give perfect liberty to all, including Catholics, Protestants, Jews, and those of no faith, and realize that the methods of Protestants can be of help in the establishment of that perfect liberty.

The question of education was discussed and the ministers unfolded the advanced views of the Republic on that subject and Bishop Hartzell made most important suggestions touching it. The opportunity was given the bishop to explain to the statesmen the character and work of Methodism—the itineracy, the General and Annual Conferences, our missions, how our ministers do not mingle in politics and have no pope. The ministers were greatly impressed with these things and especially with the fact that Protestant ministers have homes and families as other citizens have.

Bishop Hartzell is thus influencing statesmen of other countries and affecting the administration of other governments we have called him "our bishop diplomat."

M. H. C. C. May 11, 1911.
Prig.) P. 4.

Communicant members of Christian churches on Manhattan Island did not attend worship on Sunday morning last. Of these 286,000 were men. Of the absent members 453,800 were Roman Catholics, and 77,300 Protestants. Of the absent men 250,600 were Roman Catholics, and 35,300 Protestants. It is to be noted that the Catholic churches have 650,400 members, and the Protestant churches 151,000 in Manhattan.

All such calculations must be modified by several considerations. A twelfth of the community are positively sick, or in this season of the year troubled with colds. A not inconsiderable number are tired, and some, though themselves well, have sickness in their families. In every large number of persons not a few are always absent from home. Many families do not have servants and cannot all be away, and others have servants who do not wish to be left alone, and unhappily a few should not be so left.

At all times and in all churches there are some who are in a backslidden condition.

which they evoke in susceptible natures having great faith and controlled by a well-trained conscience. To hear one of the sturdy farmer's prayers before the sermon preached by the pastor one might suppose that he was hearing a great poet reciting his lines of blank verse rhythmically. The writer, a fellow student of Dr. BAKER, was often fascinated by such exhibitions. His prayers sometimes discounted, not for length but for quality, the subsequent sermon.

Under such auspices the Rev. HENRY BAKER was nurtured and was one of the most chaste and well-conducted of youths. He had a natural bent for fine writing and general description and soon became noted as a gentleman, and as a good preacher with a special gift for special occasions, on the great days of the nation or at the funeral of some distinguished man. His migrations for many years were the results of his reputation and the impression made upon laymen who were seeking for pastors. Also the Bishops, considering him safe and adapted to the more conspicuous churches and congregations, suggested him when there was to be a transfer to any church. To say that he rose in each and all of these churches to as high a point as he ever reached in his career would be to make him out more than mortal, but to say that his general success for many years was remarkable and worthy of note is but just.

Brains, Energy and Heart—XXX

A Friendly Hint to Boys

Do not wait until your mother dies to form good resolutions.

Many a boy has wept bitterly as his mother lay silent in the house or was being borne to the grave because he had disobeyed her and seemed to be taking the wrong road.

Some have broken their mothers' hearts and sent them to the grave—the victims of anxiety and misery caused by the actions of their children.

No Stability or Progress Without Controversy

The Congregationalist thus meditates:

The decline of religious controversy is surely one reason for the falling off of Sunday morning congregations at church. "Speaking the truth in love" is the right thing, no doubt, but it is as tame when compared to speaking the truth in the heat of controversy as basketball compared to a prize fight with bare knuckles.

The similes in the paragraph are highly original and expressive, and their meaning is true. The decline of religious controversy also has a great effect on evening services. When Christianity dispenses wholly with controversy it will be like a sleeping man—harmless and helpless.

We were entertained at the house of a friend in New Hampshire, where HENRY WARD BEECHER was spending a day or two. It was his birthday and he was jubilant.

He conducted prayers, and his utterances were equal to any of his published prayers in beauty, simplicity and comprehensiveness.

Immediately after he arose, he called the writer to him and pointed to a large picture hanging on the wall, representing a huge mastiff sound asleep with a piece of meat placed before him, and a lap-dog quietly drawing it away. Said Mr. Beecher, pointing to the sleeping mastiff, "That is ORTHODOXY," and to the little dog, "That is HERESY."

So it is and ever will be. Controversy was the life of PAUL's works—*polite* controversy, *brotherly* controversy; but strong in exposing error and building up the truth. The Epistles are full of controversy. Moreover, many of Christ's sayings were strictly *controversial*.

It is more than a fine art to combine in one sermon the

writing."

Reading those words was like the coming of a whiff of fresh, breezy air into that close office. Indeed the atmosphere of life seemed changed. We had touched the hand of another toiler in the same lot of life; we had felt the uplift of a fellowship of trouble, and we feel it today.

"The Girl of the Golden West."

WE judge that "The Girl of the Golden West," a popular play that was presented at the Wisting theater in this city last week, is a sample of the plays in greatest demand by the theater going people of to-day. The fascination of such a drama must be intense. It is a portrayal of the strongest, and, for the most part, the worst passions that beat in human hearts and embitter human life on the earth. There is a glamor thrown about these passions and the evils to which they lead by the splendor of the play which must have a depraving effect upon the listener in spite of the thin thread of moral teaching that runs through it.

The estimate which the prevailing public sentiment of the world places upon such dramatic productions is expressed in the comments upon the play of last week by one of our daily papers. Says this paper:

"It is a pleasure to comment upon the work of Miss Booth, who now has her first chance in a really important role. We may say with confidence that she established herself last night, as the Bible teaching girl who keeps a barroom and dance hall for forty-niners, falls in love with a road agent and goes through several varieties of hell to save him, in the admiration of the Wisting patrons. The card scene in which the girl and sheriff gamble for the life of the desperado was managed capitally by Miss Booth and Mr. Ingersoll. It is a scene of high tension, but no false note was sounded. . . . The Girl of the Golden West should be repeated before the end of the season. Wisting patrons will remember it as one of the most interesting and important offerings of the company."

Northern

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Northern Christian Advocate

Third Paper.

Sketch of Early Translations and Translators.

This sketch shows the successive advances made from the beginning.

I. Saxon Translations. As early as, or earlier than, the second century, Christianity extended to Britain. In the third century it prevailed widely. But under the Roman invaders paganism crushed it out. In the year 596 Pope Gregory the Great sent Augustine and other missionaries to this field. Among

ILLINOIS WESLEYAN ARGUS

and to think that one pair could happen to see so much, seems incredible. Our team fought hard to gain the forfeited ground, and although they were good for many yards, the time was too near up for any scoring to be done. Just as old Sauerkraut was downed, after intercepting another pass, the whistle blew, and the Wesleyan-Normal game was ancient history.

The summary of the holiday game follows:

Wesleyan Position—Normal

The pathfinders of religion are those who find their way through superstition to the heart. One of the Wesleyan graduates has done this. Jos. C. Hartzell, who is an alumnus of this institution which we are honoring today, has done a great work which I don't think this generation has caught on to as to its greatness. Africa has been greatly sinned against in the past centuries and every one is still sinning against that continent. I don't think we rightly judge Hartzell in Africa with his Wesleyan church. William Taylor was a pathfinder in Africa, but Hartzell with his constructive (college-trained) mind has gathered great and unknown strength in Northern Africa.

ALUMNI

1868, Bishop Joseph C. Hartzell

Probably no graduate of Illinois Wesleyan has had so large a field of labor and so far reaching an influence as Joseph C. Hartzell, M.A., D. D. Bishop of the Methodist Episcopal church for Africa. The subject of this sketch spent his early life on a farm on the prairies of

Illinois, and to think that one pair could happen to see so much, seems incredible. Our team fought hard to gain the forfeited ground, and although they were good for many yards, the time was too near up for any scoring to be done. Just as old Sauerkraut was downed, after intercepting another pass, the whistle blew, and the Wesleyan-Normal game was ancient history.

He entered the Central Illinois conference and was stationed at Peoria in 1868 from which charge he was transferred to New Orleans where he served as pastor of the Methodist church for three years. For nine years he was presiding elder and while serving in this position, he founded and edited the Southwestern Christian Advocate. This paper under his able direction, became so important a factor in the work of the Methodist church in the South that it became a general church publication.

Because of his remarkable fitness for the position, he was elected assistant Corresponding Secretary of the Freedman's Aid and Southern Educational Society, which position he held for six years. At the General Conference of 1888, he was elected corresponding secretary of the same society and again re-elected in 1897. To his energy and perseverance is due much of the success of the Methodist Episcopal church in the south.

When at the General Conference of 1896 Bishop William Taylor was compelled by age to give up his work in Africa, it seemed that the eyes of the representatives of the church with common consent turned to Secretary Hartzell, as the one on whom the mantle of the beloved Taylor should fall, for he had proven his ability to meet the varied problems in the south and his experience there fitted him peculiarly for the position of missionary bishop of Africa. Those who were present at that time will never forget the impressiveness of the moment, when just as the election of Hartzell was announced, Bishop Taylor laid his hands in bene-

A MILLION MILES FOR GOD

A million miles of journeying, without accident, is the smallest part of Bishop Hartzell's romantic history. When his life story is told, it will reveal him as a diplomat, a statesman, an explorer, a pioneer of civilization in the wilderness, and always in it all, a missionary of the Cross of Christ.

He has a record of nearly half a century with one single purpose—the giving of the whole message of Christ to the men of Africa. The first twenty five years were devoted to the African in America; the last twenty to the African in his native continent.

Bishop Hartzell has made more friends for Africa than any other man among us, and they have been friends who proved themselves by their deeds.

Long ago he so satisfied the judgment of Cecil Rhodes and the British rulers of South Africa, that they gave him a whole town for a mission, with thousands of acres of farm and pasture land around it.

The first money for what then seemed a forlorn hope, the beginning of a mission in North Africa, was a sum of \$50,000 put into Bishop Hartzell's hands by a company of men and women, many of whom were not Methodists.

And so genuinely has that mission worked out the hopes and quieted the fears of seven years ago, that today the other denominations have concluded to leave under Methodist direction all the missionary work between Western Egypt and the Atlantic.

Bishop Hartzell has paid a great price for this record. Years of ostracism in America, still longer years of absence from home and loved ones in weary journeyings, the sacrifice at last of all home joys, the death of his dearest, after years of separation, broken by all too few days of tender communion, the burden of a continent's anguish, and the slowness of Christian hearts to believe his appealing words from Ethiopia—all this and more is for him the price of Africa.

He has paid it, and gladly; though he might not have been willing so to spend

himself if his devotion had not grown with his growing experience of God's grace and Africa's need.

Whoso seeks to succeed Joseph C. Hartzell must need be a bold and resolute soul. It is easy and passing pleasant to be hailed "Bishop of Africa," but the glamor of that title swiftly passes, and there remains such challenge of hardship as Paul enumerated when he looked back on his own missionary adventures in Christ's name.

—*Epworth Herald.*

Wesleyan has had so large a field of labor and so far reaching an influence as Joseph Culver Hartzell, M.A., D. D. Bishop of the Methodist Episcopal church for Africa. The subject of this sketch spent his early life on a farm on the prairies of Illinois. At the age of sixteen, he taught his first school. Completing his high school course, he next entered the Illinois Wesleyan University, graduating in the classical course in 1868. This was followed by a theological course at Garrett Biblical Institute from which he received the degree of B.D. In 1879 both Illinois Wesleyan and Allegheny College conferred on him the degree of D. D. This was as pre-

fitted him peculiarly for the position of missionary bishop of Africa. Those who were present at that time will never forget the impressiveness of the moment, when just as the election of Hartzell was announced, Bishop Taylor laid his hands in benediction on the head of the newly elected Bishop Hartzell, his successor.

When he first started for Africa, he scarcely knew where to go. His first tour of exploration and study required over thirty-five thousand miles of travel, some of it under most difficult conditions. Subsequent tours have enabled him to organize the work, establish new cen-

ters of activity, secure concessions from governments and native tribes that are calling for help, besides rousing the church at home to realize the importance of entering these "open doors"

When thinking of Africa's great river systems, her rapidly developing cities, her commerce, her mineral and agricultural possibilities, her governments, facing vast responsibilities and its multiplying millions of natives with the infinite pathos of their moral condition, he said, "all this has been burned into my very soul, and if I could have a thousand tongues and each of them could be inspired with the faith of the prophets of old, all should be dedicated in pleading for that continent. Oh! Africa, for thee I pray, for thee I plead, and if need be, for thee I die!"

A recent message tells of a great month in the interior of Angola. Leaving Cape Town, six weeks will be spent in the interior of Portuguese East Africa and Rhodesia. "Rest, sleep, exercise, proper diet, loving God and my fellow men, working hard, coupled with the prayers of my friends, keep me in excellent health."

The good wishes of all connected with Illinois Wesleyan follow "our" missionary bishop as he carries the message of "peace and good will" up and down the "dark continent."

—Helen M. Dean, 1902.

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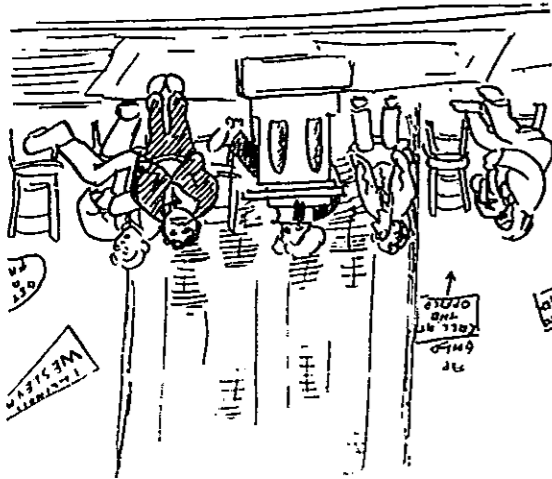
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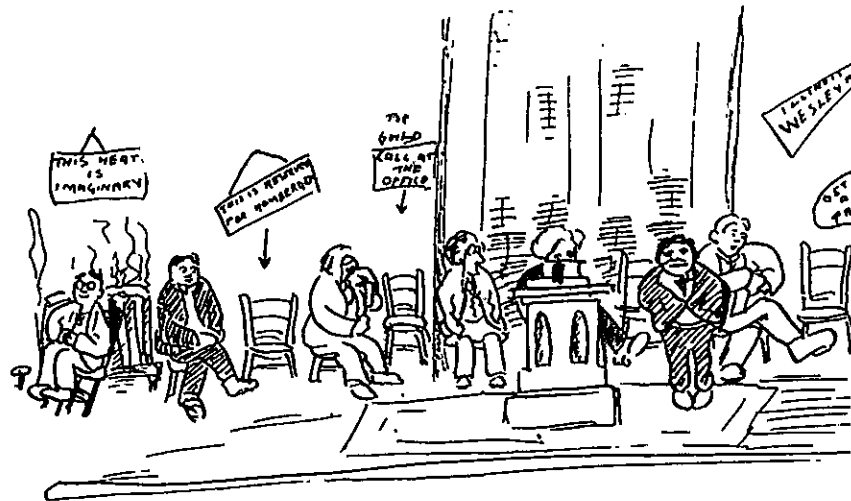
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—Epworth Herald



ILLINOIS WESLEYAN ARGUS



FINNEY - THERE WERE TWO JEWS IN A DRY GOODS

THE ROW THAT RULES THE ROOST

Tables Turned on T

WESLEYAN AND NORMAL BREAK SCORE "SEVEN ALL."

Before a record-breaking crowd of turkey-fed citizens, a mob of Normal rooters and a few Wesleyan students, the tribe of Muhl went forth on Thanksgiving day to do battle with the pedagogues from beyond Sugar Creek. The same tribe, being apprised of Muhl's intentions to pile up a mighty score, assembled all the coaches from Beersheba to Dan, and chained a coach to each member of the team and three to the captain for a week previous to the game. The chains were forged in the plant of the B. & N. Ry. & Lt. Co.; they were made of brass, and were forged hollow, that they might act as conductors for the vast amount of football knowledge and experience stored up in the coaches. Being guided in our judgment by the work of the two teams this year, and the result of the

ly recognize it as the same old John Deere that, at the beginning of the season, piled up a 56 to 6 score against Charleston; but like the proverbial knife, it was the same still, though three stars were missing. Bentley, with only a few days' experience, was placed at the wheel. And in behalf of that handsome young man, we can truthfully say, that she showed class enough to warrant a trial at the same position next fall.

The weather man, remembering many complaints registered by the citizens of Bloomington during the past few months, sent a super-abundant supply of moisture, thereby converting the local gridiron into super-saturated meadow-loam. The only disappointing feature of the attend-

should wear the Anti-Litter button and do the work of the league. It is interesting to recall in this connection, the fact that in the city of Panama, after its complete sanitization by the Americans, the children of the city formed themselves each into a voluntary committee of one, for the promotion of cleanliness in the

streets, parks, and yards. No scrap of paper, banana skin, bit of orange peel, or other refuse, if carelessly thrown down, was allowed for a moment to remain. The result has been a city of absolute cleanliness which has produced a favorable result upon the public health.

—Zion's Herald.



JAM F. OLDHAM.

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Against this bunch of spongy high-brows, Muhl sent the old Wesleyan machine. Of course one could hard-

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The weather man, remembering many complaints registered by the citizens of Bloomington during the past few months, sent a super-abundant supply of moisture, thereby converting the local gridiron into super-saturated meadow-loam. The only disappointing feature of the attendance was the absence of Wesleyan students, due to the vacation beginning the day before. The rooting was "most conspicuous" by its absence. The newly-elected vociferator, whether for beauty or utility, we are not in position to say which, was out in uniform, and seemed very much inclined to loaf on the job. That indisposition calls to our minds the time-honored saying, "we must take the bitter with the sweet." Looked to the

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the Methodist church at Wellington on New Year's day. Miss Parrish is a former student, as is Mr. Pace.

1913—Miss Aloa Haskett spent her Thanksgiving vacation with her parents in Bloomington. She is taking post graduate work at the U. of I.

DR. KEMP RETURNS—REPORTS A SUCCESSFUL TRIP

Dr. Kemp Returns Home Tuesday Evening, December 7th, after a Month's Absence during which Time He Visits Many Important towns in the Western States, Coming in Contact with many of Wesleyan's Sons and Daughters.

The purpose of Dr. Kemp's trip was to awaken new interest in the minds of the former students of Wesleyan in behalf of their Alma Mater and endeavor to have them assist in the endowment campaign now in progress. Dr. Kemp reports a very successful trip and believes that it will result in a subscription amounting to several thousand dollars. Wednesday morning Dr. Kemp was received in Chapel with hearty

be done. Just as old Sauerkrant was too near up for any scoring to were food for many yards, the time forfeited ground, and although they Out team fought hard to gain the pen to see so much, seems incredible. and to think that one pair could hap-

ILLINOIS WESLEYAN ARGUS

It was Tuesday, May 10, 1864; I was a student at Evanston, Ill., on the shore of Lake Michigan, twelve miles north of Chicago. A steady, heavy wind was blowing from the north and it had been blowing all night. On going to my breakfast I learned that a vessel was being driven ashore opposite the village. Without taking anything to eat I ran to the lake and saw a vessel loaded with lumber, with her masts down and floating at her sides, driven by the winds while the tempestuous surf waters frequently broke over her. She was near enough for us to see somewhat plainly five men on her cabin deck. A number of other vessels were in sight, one of which was flying a signal of distress. Crowds of people were gathering on the shore, the number increasing for hours. The disabled schooner continued to slowly drift at an oblique angle toward the shore. About 9 o'clock we missed one of the five men and soon the others signaled to us that he was dead. By and by we missed two more, but after a time they appeared having evidently been down in the waterlogged cabin to escape the furious wind. Finally about 12 o'clock the vessel struck a sand bar, two miles and a half from Evanston, and was held fast. She was then too far off shore for us to speak to her even if there had been no roar of the waves and winds. We procured a long board and wrote on it in large black letters: 'Sent to Chicago for a life boat.' The men on the vessel were probably not able to read these words, and it was now evident that they would probably perish before the boat could be brought on a train from Chicago. Hundreds of people were now crowded upon the shore watching the vessel, but apparently helpless to save

bravely and nobly risked his life to save others."
Liston H. Pearce.

The Retirement of Dr. Bragdon.

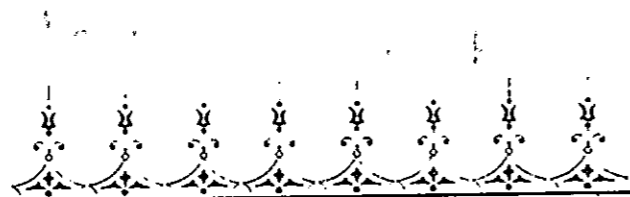
IN the last number of the Zion's Herald the editor of that fine paper paid eminent, tender and beautiful tribute to the life, character and work of his friend Charles Cushman Bragdon, LL.D. The occasion of this was Dr. Bragdon's retirement from the principalship of Lasell Seminary, Auburndale, Mass., after remarkable career of thirty-four years—a school of unique method that in these years has done a valuable work and won a high grade standing among the noted institutions of this country. We wish we could command the choice words in which to match Dr. Parkhurst's tribute of friendship and high esteem; for it is the privilege of the writer to have known this excellent man in some of the intimacies of life in other years and to have watched his subsequent course with exceeding pleasure. We, too, would "lay a flower upon his record" and we ground our right to do this upon the fact that the writer used to enjoy bedfellowship with him in the dear home of his blessed mother known everywhere as "Aunty Bragdon," and shared college life with him and had a touch of army life with him during the closing days of the Civil War. He early evidenced that rare genius for getting ahead which produced its full flower at Auburndale. He came to graduation with high rank in his studies before he was sixteen and was refused graduation till he had taken on a little more age. He was impatient to go into the army, but he was too young for enli

The story of a feat of heroism performed by Joseph C. Hartzell when a student at Garrett Biblical Institute was told by the Rev. Weston H. Pearce in the Northern Christian Advocate of June 20, 1908 as follows:

It was Tuesday, May 10, 1884; I was stationed at Evanston, Ill., on the shore of Lake Michigan, twelve miles north of Chicago. One day, heavy wind was blowing from the North and it had been blowing all night. On going to breakfast I learned that a vessel was being driven ashore on the site of the village. Without taking anything to eat I ran to the lake and saw a vessel adrift with lumber, with her masts down and floating at her sides, driven on the winds while the tempestuous surf waters frequently broke over her. She was near enough for us to see somewhat faintly five men on her cabin deck. A number of other vessels were in sight, one of which was flying a signal of distress. Crowds of people were gathering on the shore, the number increasing for hours. The disabled schooner continued slowly to drift at an oblique angle toward the shore. At 9 o'clock we missed one of the five men and soon the others signaled to us that he was dead. By 10 o'clock we missed two more, but after a while they appeared having evidently been down in the waterlogged cabin to escape the furious wind. Finally about 12 o'clock the vessel struck sand bar, two miles and a half from Evanston, and was held fast. She was then too far off shore for us to speak to her even if there had been no roar of the waves and winds. She received a long board and wrote on it in large black letters: 'Come to Chicago for the boat!' The men on the vessel were probably not able to read these words, and it was now evident that she would probably perish before the boat could be brought on shore in from Chicago. Hundreds of people were now crowded on the shore watching the vessel, but apparently helpless to save the crew. Some of the students, used to the surf waters along the shore, thought of attempting to swim to the vessel with a line, but old seamen in the crowd assured us that no one could survive such an attempt with the water almost at the freezing point and the furious cold wind blowing. As one of our number—Joseph C. Hartzell, now Bishop Hartzell—bravely resolved to make the venture and could not be dissuaded, a line secured rope and attached one end of it to his body, he went several rods on the beach to get the other end of the line out to sea before he should come abreast of the vessel, and started in. I followed him out with my hands on the rope, and was pulled out from the shore, so as to save Hartzell as much as possible from being pulled down by the surf of the waves on the tail of the breakers on it. My feet were soon very heavy and without any special danger. I planted my feet in the sand and allowed the breakers to roll over me while I held the rope in place. Hartzell rose on the billows and by desperate efforts kept swimming out. As he reached the vessel more and more imminent danger his he would be dashed to

death against the masts that were floating at her side and pounding upon her. He succeeded in getting hold of the spar and by throwing his arms and legs about it he slowly worked his way toward the vessel, but this was a desperate experience for with every roll of the breakers the spar went perhaps a dozen feet beneath the water carrying Hartzell with it. "With every such roll we thought he was lost but every time he came up clinging to the spar. When at last he reached the end of the spar next the vessel he found it held by a rope reaching to the deck. By this rope he climbed, hand over hand, carrying the line with him. A wild applause by the crowd rose above the storm when this daring feat was accomplished.

"He drew in the larger rope that was tied to the line and made it fast to the railing of the cabin next the stern. One after another of the men slid down the rope into the tossing waters, and, holding to it worked their way toward the shore. Each one of the crew on reaching the point where I held the rope well out from the shore, fell like a dead man and was carried out by others who had rushed into the waters. Hartzell had refused to start from the vessel till the imperiled men had left the wreck. When finally he reached us he, too, now that the strain of his heroism was over, collapsed and would have fallen to the bottom but for the willing hand that seized him, as the people shouted, 'Save Hartzell! Save Hartzell!' and bore him to safety. When they put him down on the shore more than a thousand voices rent the air with loud huzzas for the young man who had so bravely and nobly risked his life to save others.



A NOTABLE EVENT.

BISHOP THOBURN.

When the Methodist historian of the next century sits down to write the story of the recent General Conference, it is more than probable that he will assign to the election of Bishop Hartzell the most prominent place in the doings of that body. This election was perhaps the greatest surprise of the session; but the Church is already beginning to discover that it was much more than a mere surprise. It occurred at a critical time, and it meant much for the future of our Missionary Society, for the honor of our Church, and for the successful administration of our foreign missions.

For thirty years prior to the election of Bishop Taylor, our Church had avowedly maintained the policy of sending no white men to Africa, on the ground that the risk to life and health was too great to justify any further expenditure of life in so perilous a field. Other Churches, it is true, continued to brave all the perils which life in Africa was supposed to involve, and continued to send both men and women, not only

to the West Coast, but to East and South Africa in constantly-increasing numbers. The great Livingstone startled the world by his extraordinary explorations, and at once was regarded with feelings of peculiar pride by every missionary. Du Chaillu penetrated to the gorilla country, and braved all manner of perils in the interest of what people called science; and yet all the while our great Church looked on unmoved, and continued to assume that the pestilential swamps of Western Africa were more than a match for all the courage and zeal which her sons could display. Our position through all these years was more than humiliating, and we need hardly wonder that God did not seem to smile upon the efforts put forth in the little Republic of Liberia. At last the spell was broken for the time, when Bishop Taylor was elected Missionary Bishop for Africa in 1884; but very soon it seemed again to be taken for granted that Bishop Taylor, being a somewhat extraordinary man, was an exception to all general rules, and that the new experiment did not really change the old conditions. Unceasing complaint was made that his missions were not successful, and attention was frequently called to the fact that a very large majority of his workers speedily failed in health or died on African soil, and so the old notion again gained such general currency that when it became necessary at Cleveland, on the retirement of Bishop Taylor, to choose a successor, it was at once assumed that the old policy must be put in force again. The question was asked on all sides, "Have we a colored man in the South who is

fit for so difficult a position, and who is willing to go to Africa?" The chairman of the Committee on Episcopacy did not hesitate to avow this policy in open Conference, and seemed surprised when interrupted by protests against his affirmation that our general superintendents could not be expected to undergo such risks as would be involved even in a visit to the African coast.

It need hardly be said that the situation, as it first presented itself in the General Conference, was full of peril to the missionary cause, not only in Africa, but elsewhere. It was a confession of unmistakable cowardice. It is impossible to give a milder name to the spirit which was thus boldly avowed. It was not a question involving the rights of the colored man as against his white brother, but rather a confession that the great Methodist Church could not find men brave enough to assume the risks to life and health which are cheerfully encountered by the missionaries of our sister Churches. It meant, in short, that our missionary work in Africa should again become nominal, not only to the very great injury of that broad field, but to the lasting damage of our missionary work in all foreign fields.

But God had pity on our Church and Missionary Society, and at an unexpected moment, and in a most unexpected manner, brought better counsels to the front, and set forth a man in the midst who is now accepted on all sides as the very man for this peculiar hour. When Dr. Hartzell mounted the platform to speak upon the election of a Missionary Bishop for Africa,

the thought seems to have entered a dozen minds at once that he was the very man for the emergency. A whisper spread rapidly among the delegates suggesting his name, and, with scarcely an exception, the proposal was received, not only with favor, but with something like enthusiasm. A day of earnest heart-searching followed, and, when the hour arrived, the General Conference quickly put its official seal on what had already been done in the hearts and minds of the vast body of delegates. The newly-elected bishop at once announced his intention to go to the field, and to devote the rest of his life to the great work which God had so unexpectedly thrust upon him. The Church was saved from a great peril, and a great reproach was rolled away from her door. We may now look forward confidently to the future of our work in Africa. Very soon the outline of at least three great missions will be seen rising up before the Church, and a new interest will be born in the hearts of millions of our people. Our colored brothers in the South already manifest an interest in African missions which is entirely new, and I shall be greatly surprised if we do not soon see the Colored Conferences, not only largely increasing their contributions, but offering their sons and daughters for the work in Africa. There is no question of distinction between White and Black, but there was a great wrong in the policy which our Church had adopted of thrusting a perilous and unpopular work upon the colored people, solely because it was dangerous to the whites.

Another great point was gained when Bishop

Hartzell was elected, in respect to the permanency of our missionary episcopacy. At the opening of the General Conference many of our leading men boldly avowed the policy of abolishing this form of episcopacy. Over and over again, I was assured that I was destined to enjoy the distinction of being the last missionary bishop known to Methodism. Some wished to abolish the office, because they objected to anything except the general superintendency as it exists in the United States; while others wished to erase all the distinctions which existed between the general superintendents and missionary bishops, unable to see, however, that in doing so they would ultimately, and that, too, at an early day, withdraw all bishops from the foreign field. The decision of the General Conference to elect no more missionary bishops, except for Africa, was interpreted by very many to mean that this form of episcopal superintendents should have no existence in the future except in Africa. Some colored brother was to be assigned to that position, and left to work in obscurity on the African coast, while all the other fields were to be provided for by visits from America. The election, however, of a prominent minister, who occupied a high official position in the Church, and who avowed his purpose to proceed to Africa in good faith, and take up his great work of founding one or more Christian empires on that great continent, summarily put an end to all such notions. It is already felt that the new Missionary Bishop of Africa has made a new career possible for our missions in that benighted land. The Mission-

ary Bishop for India and Malaysia, as if by instinct, feels that he has a brother at his side, and that instead of being the last Methodist preacher to bear his present title, he may confidently look forward to the time when, in harmony with our present militant system, one or more experienced leaders will be placed in charge of every great mission-field of our Church. Bishop Hartzell's election, in short, seems like a new charter of progress given to our missionary workers. Mere matters of routine, mere abstract questions of policy, are of absolutely no value in the face of the stupendous issues which God in his providence is setting before his Church. Great nations are beckoning to us from every distant shore, and, if permitted to respond, our sons and daughters will not prove unequal to the opportunity which God is setting before them. The timid policy of assigning the post of danger to our Brother in Black has been abandoned forever. Side by side, and shoulder to shoulder, let North and South, let White and Black, advance together in the great forward movement which is to crown the labors of the present century, and soon heaven and earth will rejoice together over the greatest victory which has been won since the beginning of the Christian era.

— *Western Christian Advocate*, July 1, 1896.

BISHOP HARTZELL'S 80th BIRTH-DAY CELEBRATION

The Indianapolis Star of June 26, says:

Indianapolis Methodists, ministers and lay members of the church, and members of the board of bishops of the Methodist Episcopal church, joined in an impressive service at 3 o'clock yesterday afternoon in the Roberts Park M. E. Church to honor Bishop Joseph C. Hartzell of Cincinnati, O., 80 years old, probably the oldest bishop in the denomination in point of years of service.

Near the close of Bishop Hartzell's address, garlands of roses were tossed about the head and shoulders of the veteran bishop by members of the board of bishops, and the audience rose and applauded his address.

In spite of his fourscore years, and fifty-six years' service as a Methodist Episcopal preacher on four continents, Bishop Hartzell delivered a powerful address in reviewing his work in Africa and during the reconstruction period following the civil war in the South.

Bishop Joseph F. Berry of Philadelphia, Pa., senior bishop of the board, in presenting Bishop Hartzell paid the veteran a glowing tribute. As Bishop Hartzell stepped to the front of the platform the audience rose and applauded him.

Bishop Hartzell said for twenty-six years, he worked in the Southland among the Methodists white and black and that the work of the Methodist Episcopal Church in the Southern states following the civil war was of God.

His account of his work in Africa for twenty years was a thrilling recital of forward steps. He claimed credit for having saved Liberia from the clutches of Germany and also expressed his pride for the part he had taken to obtain from the United States a 15,000,000 loan for that country. He recounted the victory gained in Portuguese Africa to obtain religious freedom. He described the coronation scene of King Edward, where he was an honored guest, and praised the flag of Great Britain as the "missionary flag of the world."

Bishop Frederick D. Leete of Indianapolis, bishop of the Indiana area, presided as temporary chairman. Bishop Ernest G. Richardson of Atlanta, Ga., read the scripture lesson. Bishop Theodore S. Henderson of Detroit, Mich., gave the invocation. The Roberts Park M. E. Church choir sang. Bishop J. W. Hamilton of Washington pronounced the benediction.

A public reception was held at the chancel railing for Bishop Hartzell at the close of the service.

for his work. And yet he has just begun to go to school because he was afraid not to. How many Christians have we who go on being Christians year after year without really having any love for the Saviour. There are others, however, who have developed into the finest motives for being Christians until their lives so expanded and developed that they have come to a deep and profound love of God and the Gospel. A little child fell out of bed in the middle of the night, and asked the reason for falling out, and probably found the best solution to her problem in this: "I guess it's because I must have gone to sleep too near the place where I got in bed." This kind of Christianity is going on in our churches all the time.

Educating Christians Out of The Negative

But to improve the brand of Christians we must not only educate them so that they grow up to the finest and most positive motives for being Christians, but we must also educate them out of the negative awkward state of depression into the positive state of devotion. I suppose that almost everybody who becomes a Christian goes through such an awkward state. As in the instance of a beginner in the study of the violin, who is wholly absorbed in keeping his fingers in the proper place while there are many places where his fingers might be but ought not to be, so many of us as Christians are wholly preoccupied in trying not to do wrong. The thought is always with us—Is it wrong for a Christian to do this? or is it wrong for a Christian to do that? How many can remember in the early stages of their Christian life how we

and made their meaning plain. The word is a feeble parable for our gospel. The presented faith has a present Lord:

But if this blessed article of our Christian creed has meaning for all sincere teaching of the truth of Christ, it must have special meaning when the truth of Christ is brought to its most hopeful and fertile field,—that of childhood and youth. When we were little people we often sang a hymn whose first verse was—

"I think, when I read that sweet story of old,

How, when Jesus was here among men,
He called little children like lambs to his fold.

Founders' Day, New Orleans University

By President O. E. Kriege

ON March 22, 1873, the charter of New Orleans University was approved and signed by William P. Kellogg, governor of the State of Louisiana, and by P. F. Deslonde, secretary of State. The names of the first board of trustees appear in the charter as follows: J. C. Hartzell, I. S. Leavitt, Cyrus Bussey, Emperor Williams, H. C. Dibble, John Baldwin, George Dardis, W. M. Daily, M. C. Cole, James H. Ingraham, C. W. Boothby, J. M. Vance, Pierre Landry, W. G. Brown, and J. L. J. Barth.

On March 22, 1927, occurred the first celebration of Founders' Day at New Orleans University. The occasion was made memorable by the presence of Bishop Joseph C. Hartzell, D.D., who had been spending several weeks in the sunny South, and who is looked upon as being in a very special sense the founder of New Orleans University.

After words of welcome had been spoken by Dean Robert B. Hayes, an appropriate passage of the Scriptures was read by the Rev. M. R. Walker, district superintendent. Prayer was offered by the Rev. J. W. Wells. There followed an address by the president of the university, Dr. O. E. Kriege, and an address by Prof. Rudolph Moses, who spoke for the alumni, the faculty, and the students. Hereupon Bishop Robert E. Jones, D.D., representing the trustees and the church at large, spoke feelingly of the heroic services rendered by Bishop Hartzell in behalf of the Negro race in America and in Africa, and then introduced the guest of honor.

Bishop Hartzell, deeply touched by the words of appreciation spoken by Bishop Jones and others, by the spontaneous and hearty greetings extended to him by the audience, and by the sacred memories of the past, spoke for half an hour about the beginnings of the work of the Methodist Episcopal Church in the South, and of New Orleans University in particular, and then, with the aid of a large map of Africa, outlined his efforts looking to the planting of a continent-wide missionary church in Africa. Though weary in body, his memory of the past was clear and his vision of the future as bold and heroic as ever. At the close of his address little Jeane Clare Moses, daughter of Professor and Mrs. Moses, and Master Lawrence Hayes, son of Dean and Mrs. R. B. Hayes, presented beautiful bouquets in behalf of the faculty and students, and the Rev. C. W. Reeves presented a similar tribute from the New Orleans Methodist Episcopal ministers.

Several other notable guests were introduced, and responded with stirring addresses: Ex-Governor H. C. Warmoth, the first (Republican) governor after the Civil War and an intimate friend of Bishop Hartzell; Dr. H. R. Knight, secretary of the National Conference of

Social Work, a son of the former president of New Orleans University, the Rev. F. H. Knight; Dean L. T. Larsen and the Rev. George A. Downey, fraternal representatives from Straight College. Various groups were then presented as follows: the board of trustees; the alumni; the faculty; the students; Flint-Goodridge Hospital, Superintendent T. R. Heath and Mrs. Heath, Dr. A. W. Brazier, and other physicians and workers; Peck Home, with Mrs. Emma Montgomery, superintendent, the teachers and several members of The Woman's Home Missionary Society; Sager-Brown Orphanage, represented by Miss Joanna Busk; visiting pastors of various churches; friends from far and near.

Music was furnished by the university orchestra, the university chorus, and the Osceola Five, an organization of professional men. The college song and yells added much cheer and pep to the occasion. After the program the official guests and the visitors were invited to an informal reception in the home of President and Mrs. Kriege. Taking it all in all, it was one of the greatest days ever seen at New Orleans University and will do much to impress upon students and friends alike the splendid work done at this institution in the past and the bright outlook for its future development.

When in 1886 ground was broken for the new university building on St. Charles Avenue, the Rev. Emperor Williams, one of the heroic founders of the institution, lifting his hands to the heavens, said: "I wonder if this is the world I was born in! For twenty years I was a slave on these streets. It was a penitentiary offense to educate a Negro. I have seen my fellow servants whipped for trying to learn. But to-day, here am I on this great avenue, in this great city, with the bishops and elders and people of the great Methodist Episcopal Church, speaking at the breaking of ground where a building is to be erected for the education of the children of my people. I wonder if this is the world I was born in!" Many another one, on this Founders' Day celebration, thanked God for the change which has come over us and for the splendid institution which was founded in that early day and which this year has an enrollment of over 830 students.

Within the year the New Orleans University Chorus has given a program of spirituals in the following churches: The Epworth Methodist Episcopal Church, South; the Eighth Street Methodist Episcopal Church; the Louisiana Methodist Episcopal Church, South; and the male quartet a program before the Y. M. C. A. of Tulane University. The university chorus recently sang for the Vietrola people and two records were made of their voices. The records will soon be on the market.

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calendar, his advancement has been slow yet sure.

Dare we tarry long enough to consider the ideal God has set for humanity as is presented to the world in His Son, Jesus Christ, we can safely say, from a practical point of view, the race of men has not yet discovered that the earth is round. The spiritual concept of many is that the earth is flat, and they defy the preacher of the gospel to-day to venture beyond the border of expediency.

Thanks to the pioneer, who has made progress possible by going beyond the barrier set by others, reaching always over to the undiscovered, he has found new and rich ideas for the generations that have followed, while usually he who would do or dare suffered the consequences in his own day.

Should one look for Christianity among the civilized nations of the earth, one would be disappointed, for he would find many barren places in the chief centers of human advancement. Some, like the praying prophet of old, would try to seek the Lord's anointed by outward appearances. The word of the Lord is just the same to-day: "Look not on his countenance or the height of his stature, for I have refused him; for the Lord seeth not as man seeth; for man looketh on the outward appearance, but the Lord looketh on the heart."

Skyscraper cathedrals, elegant choirs, and brilliant pulpiteers are by no means the best evidence that we have reached the unknown heights of spiritual development. Many truths are yet to be revealed, the way is by no means known, and the life is still abundant. Those who congratulate themselves over present accomplishments, with no thought of what is yet to be achieved, are blind prophets.

I found 127 pages, 6x9 inches, of double-column printed matter was used in an attempt to describe the most wonderful personality that ever lived. In this age of the printing press, when it is possible to turn out that much printed matter daily in thousands of copies, to me it is a miracle that such a short description has within it the potency and dynamic force for turning the world upside down.

Jesus Christ is a pioneer of pioneers, the greatest preacher of preachers. Even though we count the passing of two thousand years since His advent upon the earth, we are but babes in the understanding and the practice of His precepts.

In Jesus Christ the whole truth was revealed, the abundant life was presented; and the only way, the way of the cross, was opened. Like a far-away planet which requires a powerful lens in order that it might be seen, so the refining of our lives is needed to be able to approach the fullness of the life of Christ. We have profited by the things we have learned from the Nazarene, but there is so much truth yet to be revealed. He who will seek these truths must be a pioneer. This is a splendid opportunity for young men.

to take a chance regardless of the cost. These men made a careful study of this subject state that the majority of the pioneers in any field were young men. Older men sound the word "caution" and advise as to what has been "our custom."

Fearlessly Jesus faced the tradition of the elders, found the faults in them, presented His own program to take the place of the faulty one, and paid the price for overriding public opinion. The pioneer preacher must compare the church of to-day with the program of Christ and find her limitations, and fearlessly pay the price of faultfinding; and present the new program as he sees it in the Master.

Any unusual event may become the stopping point in the life of a church, community, or nation, and many will look with just pride back to that great occasion, rather than to try to accomplish something greater or move up a step higher. Thus many are saying to the preacher to-day, "This is our custom." Let the young men launch out into the deep.

Truth to the pioneer is inborn. A conviction comes early in his life, is it did to the greatest Pioneer, whose words shall ring through the ages, "To this end was I born." Another great preacher exclaims, "Woe is unto me, if I preach not the gospel." Jesus not only knew the truth, but declared Himself to be the Truth. Jesus did not boast about the truth He knew, but used that truth so that it made men free. Jesus was anxious to use all the truth He embodied in order that He might free all the men He could.

The pioneer preacher for this day must be thoroughly equipped with the truth of Christ. Knowledge is essential to his success, but what he needs to know best is Christ. Jesus is not as popular to-day as we might think. It is rather a risky business to attempt to imitate the life of the Master. One is liable to be regarded as peculiar if he takes seriously the life of Jesus. We like to talk at length about the good deeds of St. Francis of Assisi, Luther, Wesley, and Asbury. It is far easier to sing praises to the doer of great deeds than to attempt to do the great deed. The truth of Jesus was not alone acquired truth, but applied truth as well. Jesus knew what to do, and did what He knew. The pioneer contends with the forces without and within so that he might accomplish what he knows to be right. The man who knows must blaze the way through ignorance and superstition and the custom of the day; he must declare these truths from the pulpits of the wealthy city churches, and find his way to the open country, hamlets, and towns. "Whom shall I send and who will go for me" is the call of the hour.

The pioneer preacher must be consecrated. "Holy," "sanctified," and "Christian perfection" are not popular terms. To say he is efficient or he is a good manager or a good mixer, are the compliments used for the preacher of the hour. The Master in His prayer to the Father

Native Work in Umtali Circuit.

The native church in Umtali goes steadily on in church and school, increasing in membership and in the good character of the people. A second church was dedicated at the location by Bishop Hartzell on Sunday. He expressed himself as especially pleased with the marked improvement in the appearance and intelligent, reverential conduct of the men as compared with the first congregation he addressed four years ago in Umtali, most of whom wore then loin cloths and were seated on boxes or chunks of wood or on the ground. Then there were no women and now at least 20 attend and show equal improvement. Mrs Wodehouse and Mrs Carson are having mothers' meetings and sewing classes for them and they attend gladly, and are now making their garments for themselves and children. Charles Yafele is the native evangelist, who with his wife does good service. The building has a good brick foundation and floor, is well framed, and is roofed and sided with corrugated iron. The natives made the bricks themselves. The cost, including seats is £75. Of this the Bishop subscribed £20 and the natives present gave £19. The balance will be raised locally. The work of this circuit is in charge of

Rev R Wodehouse. Another station with consent of the Government has been opened at M'Ratseka's kraal 12 miles to the south. Already there have been forty conversions and nearly 100 children are in school. David M'Tuli is the native teacher. A new church is built and the Bishop will go out and dedicate it next week. Other important openings are presenting themselves and some of them it is hoped can be occupied soon.

Umtali Academy.

This important Voluntary Public School is in charge of Rev James E Ferris and his wife, with Mrs Stratton and Miss Bennett additional teachers. Since the school began under Mr Ebnes in October, 1898, there has been steady growth. It is the only public school organized under the School Law in Eastern Rhodesia, and the relations between Bishop Hartzell and the Government represented by Mr Duthie, the efficient Director of Education, are most cordial. The two-storey brick

building with its 17 school and dormitory equipments represent a cash value of about £5000. The opening of another school in the town last October at first affected the attendance some, but there are now 10 on the roll, and others are arranging to send their children, while in connection with the Government plans are being inaugurated to increase the boarding pupils. Mr and Mrs Ferris hold the highest state certificates as teachers given in America. The Academy is a Rhodesian school and will hold the position given it by Mr Duthie as the best equipped and managed school in Rhodesia.

Readjustment of Lands

Correspondence published elsewhere in this issue give the details of a readjustment of the lands of Old Umtali Mission between the Government and Bishop Hartzell. For good reasons explained in the Bishop's letter he proposed to the Government to return 5500 morgen on condition that the Mission can have a like amount elsewhere in Southern or Northern Rhodesia as may be arranged. This leaves for Old Umtali Mission about 1000 morgen well located and enough for growth during many years and the land relinquished can be occupied by new settlers as the Government may direct. The proposal has been accepted by the Government, and the Civil Commissioner, Mr Myburgh, the Bishop, and Mr Pickett the surveyor, have already located the new beacons, and the necessary changes in titles will at once be made.

Sabbath Services

Last Sabbath was what among Methodists is called 'Conference Sunday,' and was red letter day for those specially interested, and the services made a fine impression upon the community. In the morning after a service by Mr Wodehouse there was the administration of the Lord's Supper conducted by the Bishop. In the afternoon as already stated came the dedication of the new and well built native church at the native location. At night a large audience was present in St Andrew's church. The music was excellent. Mrs Wilkie sang a solo, and the rendering of the 'Te Deum' by the whole audience was effective and inspiring. The Bishop preached to a very attentive audience on 'The Self Asserting Power of Gospel Truth.' His text was 1 Thess. i, 5: 'For our gospel came not in word only, but also in power and in the Holy Ghost and in much assurance

For ye know what manner of men we were among you for your sakes.'

Closing Session of the Conference

The closing session of the Conference was held in the Academy Chapel on Monday evening. The report of the Statistical Secretary showed advance in property values in the number of stations occupied, in membership, in printed matter issued from the printing press, and in the number of scholars in weekday and Sunday schools. The total values in buildings is estimated at £22,000, not including Mission lands.

Resolutions were adopted on the following subjects.

1 Commending the wise policy of the Government in forbidding by law the sale of intoxicating drinks to natives

2 The South African Missionary Conference held in Johannesburg in 1904, also the Missionary Conventions held in Bulawayo and British East Africa were commended upon as indications of the progress of increased unity and co-operation among the various Mission organisations. Special note was made of the happy surprise expressed at Johannesburg over the number and efficiency of the Mission agencies at work in South Africa and over the great amount of work already accomplished.

3 Regret was expressed over the enforced departure of Dr Gurney

and the hope expressed for his physical health and return to Africa.

1 The report of the South African Native Affairs Commission (1903-1905) was highly commended as being an epoch making document. The following paragraph on Christianity and morals was quoted as indicating the judgment of twelve laymen who had been connected with native affairs officially for from 20 to 35 years. It is a strong commendation of Christian Missionary work as a necessary and permanent factor in the civilisation of the native African people.

CONFERENCE SESSIONS AND REPORTS 1904

The East Central Africa Mission Conference of the Methodist Episcopal Church includes the work of that Church in Portuguese East Africa and in Eastern Rhodesia. The ministers, teachers, and lay workers engaged in this work have been holding their annual conference session in Umtali during the last few days, Bishop Hartzell presiding.

We give summaries of the reports of the work presented by the different workers. These indicate that notwithstanding the difficulties incidental to a new country, and insufficient financial resources as compared with the demand, the present condition and outlook for the future of this branch of Christian endeavour in our midst is encouraging and hopeful. It is evident that this branch of the Christian Church is to be a permanent and increasingly helpful force for good in this section of Africa among both white and native black people. The series of conference meetings began on May 26th and ended June 5th. At the final session the Bishop made a comprehensive and encouraging address, and announced the various stations and circuits to be occupied during the coming year, and assigned the workers their several appointments.

Inhambane District.

Rev E H Richards, prosiding elder of the Inhambane district, reported a summary of the year's work. There are sixteen native stations manned mostly by native teachers. The Church membership has increased from 271 to 580 and there are many others who attend and come under the influence of the Gospel. Mrs Richards treated medically about 3000 cases during the year.

The Old Testament is being translated. The New Testament is already in two languages. The printing room has been very busy. Among the results are a hymn book of 200 pages, 500 copies of the book of Ruth, Esther, and Genesis are being printed and several native text books have been issued. All told, 1600 volumes have been printed amounting to 160,000 pages, of which 143,000 are in the Schoetswa language. 1000 volumes of the Schoetswa Testament have also been received from the Bible Society of New York. Some building has been done. 446 children are in day schools and 600 are in Sunday Schools. The people are helping themselves. The average given is 21 pence per member, including probationers. 295 scholarships of £3 per year are given by people in America to help the work.

Miss Virginia S Swormstedt, in the same Mission, and under appointment of the Woman's Foreign Missionary Society, gave an encouraging report of special work among the native girls.

Umtali District

Rev J. M. Springer, Presiding Elder of the Umtali District, reported his work. The District includes the work in both Umtali and Old Umtali and vicinities. His report gave a general view of the field and detailed account of his efforts at Old Umtali Mission, and of his nine months Principalship of Umtali Academy. The other departments of the work were reported by those in charge.

Old Umtali Mission

The farm practically paid its way in 1904. The farm practically paid its way in 1904. The total expenses for the year were £693, including salary of the overseer. A windmill and house for corn mill and other machinery had been erected, and the Mission House repaired, both permanent improvements costing £361, not counting the unskilled labour done by the boys on the place. The remaining debt caused by death of cattle and failure of crops in 1903 was reduced from £370 to £188. The Mission took prizes at the Agricultural Show in Umtali. One was for apples, one of which weighed 16 ozs. There was an average of 50 selected native boys on the place who work half the day and study four hours a day over. The native day school is well organised, with three grades, and the results are encouraging. Regular church work is done, and several of the older boys act as helpers in the school and do evangelistic work among the kraals. An entrance fee of £3 is now charged all boys who enter the Mission. If any of the old boys go away and return they must pay a fee of 10s to re-enter. Rev Shirley D Coffin will be pastor of European work and teach in the native school.

Medical Work

The medical work, with Old Umtali Mission as a centre, has been very successful under Dr Samuel Gurney. Many hundreds of cases have been treated at the Mission and at kraals. Some of these required serious operations. The influence for good among the natives, in both relieving their sufferings and in increasing their respect for the white man has been wonderful. Dr Gurney is now a registered physician with full rights to practice in Rhodesia. Unfortunately he was suddenly called to London and New York by the development of what it is feared is a cancerous growth. The hope is that prompt medical aid will give relief and that he may soon return to his work.

Work among Native Women

Mrs J. M. Springer, representing the Women's Foreign Missionary Society, reports a good beginning in work among native women. heretofore native girls would not come to the Mission to stay. This condition is now past, and several are at the Mission and others will come. A girls' home is ready, and the Society referred to will continue and enlarge its work. No people can rise higher in morality and in industrial success than its women.

Native Language Work

Mrs Springer is doing some excellent work in the native language. She has ready for the press an English-Chikaranga vocabulary with 2000 native and 1000 English-native words. The Chikaranga-English section is ready for typing and a little grammar is ready for printing. Mrs Springer had also increased responsibilities in connection with the farm in the absence of Mr Springer. Mr Greeley and other members of the Mission are giving attention to native languages.

The Proposition Accepted by the Government

Surveyor General's Office,
Salisbury, May 30, 1905.

SIR, —With reference to your letter of the 29th inst addressed to His Honour the Administrator on the subject of the land holdings in Umtali of the Missionary Society of the Methodist Episcopal Church, I am directed to inform you that, subject to the concurrence of the Board of Directors of the British South Africa Company, in regard to the request for land in Northern Rhodesia His Honour agrees generally to your proposals, viz:

The Mission retains the Old Town site under the present title.

The quitrent of 'Woodlands' held by the Mission from Mr Vaughan Williams to be reduced to five shillings per annum.

The Mission to be granted a similar title to that issued in respect of the Old Town site, an additional tract of from 400 to 500 morgen, as marked on the plan accompanying your letter, and subject to a reservation of all water rights.

1 The Mission to surrender its lease of the Old Commonage—5500 morgen approximately—on the condition that the same amount of land be granted elsewhere for mission purposes in Southern or Northern Rhodesia in such places and extents as may be mutually agreed upon, provided as regards Northern Rhodesia that the concurrence of the Board, which has been telegraphed for, is obtained.

5 The Government to bear the expenses of survey and re-transfer of the new grant of 500 morgen.

I return herewith the plan forwarded by you.

I have the honour to be, Sir,
Your obedient servant,
FRANK W. INSKIPP,
Secretary, Department of Lands.

BISHOP J. C. HARTZELL,
Methodist Episcopal Church,
Umtali.

On last Friday Mr Myburgh, the Civil Commissioner representing the Government, Bishop Hartzell, Mr Pickett, the surveyor, and Mr Springer, who has the Mission in charge, located the new beacons for the necessary surveys.

Final Telegram

The following telegram gives the concurrence of the British South Africa Company, London, in respect to Northern Rhodesia referred to in the foregoing letters. It is from the Secretary of Lands and addressed to Bishop Hartzell:

Salisbury, June 2, 1905. Concerning my letter of 30th ult. Board of Directors approve terms of provisional arrangement, which are hereby confirmed subject to mutual agreement as to boundaries of ground to be granted under title.

This telegram completes this important transaction between the Mission and the Government.

Among the Kraals

Evangelistic work from Old Umtali as a centre has been carried on among the kraals. Mr Greeley reports a year of diligent endeavour. The plans for a permanent residence at Umtassa's Kraal were not successful, but much good was done, and occasional regular visits will be continued. Regular work has been done by the Mission boys under Mr Springer and Dr Gurney. This type of work is being more fully organised. A training class of native workers is being organised. Six are enrolled.

St. Andrew's Church, Umtali.

This important church enterprise for Europeans has a very hopeful outlook. The pastor, Rev R Woodhouse, reports an increase in membership and Sunday School, and in friends who are ready to help the enterprise. As an illustration, at the present time 40 people are practising to give an Oratorio, "Christ and His Soldiers," on June 29, for the benefit of the Church. The Church building is the finest and best equipped Protestant church edifice in Rhodesia. The cash value of the building, furniture, and lots, is £5000. The indebtedness has been considerably reduced during the past year and will all be wiped out in the near future.

Proposals & Acceptance Government.

In my last interview with Mr Rhodes we planned largely for the Mission as a whole and he gave assurance of cooperation as needed from himself and friends. Since then, several important changes have occurred. It is evident that stock-raising cannot be undertaken safely on a large scale until the cattle-disease is wholly extirpated from the country. A large part of the Mission Estate as it is now cannot be utilized except in stock-raising. Much of it lies in the midst of goldmining centres which are growing in number and activity, and all mining rights were reserved. Other sections of the estate which we cannot use now are well adapted to farming, and could be utilized by the Government in its plans to bring into the country new settlers. My feeling is that after retaining ample land for the use of the Mission, the larger interests of Rhodesia, which concern us all, suggest that the remainder of the estate should be open to public use as the Government may direct.

My proposition to the Government is as follows:

What is known as the Old Town Site contains about 500 morgen. Here our buildings and most of our farm developments are located. To this we have title in fee simple. Adjoining this is 100 morgen which we bought, and to which we also have full title. We will need an additional adjoining tract of about 400 or 500 morgen to enable us to have irrigation on some part of our land. Water cannot be brought on any part of the Old Town Site. This would give the Mission about 800 or 1000 morgen; the exact area to be determined by the final survey. This is enough for many years' growth, as we cannot carry out the original plan of cattle raising. This leaves 5500 or more morgen which I propose to return to the Government on condition that the same amount of land be granted elsewhere for Mission purposes in Southern or Northern Rhodesia in such places and amounts as may be mutually agreed upon. As we bore the expense of survey and transfer to ourselves, the Government should bear the expense of survey and re transfer of the 500 morgen.

The accompanying map indicates roughly the outlines of the different tracts of land mentioned above, and my suggestion is that Mr Pickett of Umtali, who surveyed the estate and knows all the beacons, be authorised, under such restrictions as you may give, to survey the proposed boundaries, provided my proposition is granted.

One other point. There is an annual bonus tax of, I believe, £10 on the 100 morgen referred to above.

We did not know of this when we bought it. My request is that this be removed, and what is called the 'peppercorn tax' be substituted, being the usual small tax paid by Mission properties.

With best wishes for Rhodesia and its people, and high regard for yourself personally,

I am,

Sincerely yours,

J. C. HARTZELL,

Bishop for Africa.

enthusiasm for world service is more than any period since the first year of the Centenary. A new sense of responsibility has come to the pastors and laymen, a sense of their responsibility to the "Master of us all," as well as their obligation to the distressed people in all parts of the world. It is a new conviction; it is the looking away from self to others; it is the determination to stand by the missionaries and the bishops on the foreign field. It is the determination to make America a better place to live in. The effort on the part of these people is little less than a crusade; almost to a man the area is hard at work to report the full amount allotted to the area for World Service.

Bishop Jones, who has been traveling the area and who is in constant touch by correspondence with all parts of the area, reports most favorably on the outlook. He says he is particularly gratified with the new attitude of the brethren. More money is in hand at this time than in any previous year in the Easter effort. The bishop thinks that this is due largely to the new conception of their responsibility to the church and to the world, and to the accepting of the spiritual obligation to send the gospel to all parts of the world. The bishop reports that the area is organized better than in previous years. Every-member canvasses have been conducted, unit leaders appointed. Reports from the field gained at first hand and by correspondence predict a very successful effort terminating with Easter.

It will be interesting, no doubt, to quote some of the letters from the pastors and from district superintendents.

The Rev. S. S. Earles, of the Alexandria District, Louisiana Conference, wrote his brethren: "The church has no other way of getting the gospel of Christ to the lost world except through you. So let us buckle up our loins and not fail the Master nor disappoint Him. He is depending upon us to save the world to Him."

Appeals of this type are the occasion for the new conviction and the new enthusiasm.

The Rev. T. R. W. Harris, Napoleonville, La., has already raised and reported the entire quota of World Service to that charge. The quota was \$150. Brother Harris has reported and raised \$153. This is an increase of one hundred per cent over last year. At the same time there is an advance in pastor's and district superintendent's salaries.

The Rev. C. Spears, Monroe District, Louisiana Conference, reports that he has had his first ingathering of World Service Mt. Nebo, Mt. Olive, Washington, St. Sinai, and Lake Providence have reported, and the indications are that this district will raise more on Easter than it raised all of last year.

The Rev. C. W. Butler, district superintendent of the Clarksdale District: "In spite of the high water, Easter will be a financial success. Clarksdale has about raised its quota. Ruleville, Shellmound, Minter City, and Mound Bayou have raised a part of their quotas."

J. W. Whitfield, Huntsville District, Central Alabama Conference: "The outlook for World Service is bright. Several of the pastors have sent in a part of their quotas. There are World Service Committees in each church, and they are raising money weekly. The plan is to have the president of each committee at the District Area World Service Council."

The Emergency Club has a fine sum on hand. Troy, Wetumpka, Eclectic, and Brewton are making very fine efforts."

W. E. Mitchell, Nashville District, Tennessee Conference: "In spite of the rain, snow, and high water, they have kept their powder dry and are going to fight to bring up their quota on Easter. Special efforts are being made in every charge. I have vouchers in hand already from Hartsville, Pisgah, Gordon, Braden, Mitchell, Clark, and Brentwood."

G. W. Coleman, Brookhaven District, Mississippi Conference: "We are going to be in the front rank. The Revs. Robinson, Hammond, Moulton, and Thompson have already sent in a part of their quota."

W. J. Hampton, Lake Charles District, Louisiana Conference: "I have been on this district fourteen years, and the outlook is brighter to-day than ever before. Leesville has raised \$105; Welsh, \$75; and Teche, \$30. The Rev. Rolax, of Warren Church, Lake Charles, will make the greatest report from that church in years."

J. L. S. Edmondson, Austin District, West Texas Conference: "Every man has on a campaign for the collection of his World Service, and frankly assure you that from all indications there will be quite an increase over last year."

C. V. Heffner, Durant District, Upper Mississippi Conference: "I have been to most of the charges and find as a result of our Quarterly Conferences and emphasis put on World Service that the people are inspired to make special efforts to meet the demands of the general church. A few of the men have small amounts on hand. I feel sure of satisfactory results when the Easter rallies are over."

A. G. Cole, Holly Springs District, Upper Mississippi Conference: "Will make a full report on Easter."

The Rev. J. H. Talbert, Starkville District, Upper Mississippi Conference: "Greatly encouraged by the fine spirit that seems to dominate every part of the district in the interest of World Service"

The Rev. J. C. Hibbler, Wesley Church, Vicksburg: "The first thing I did after coming from Conference was to put on the every-member canvass for World Service. I have been preaching on the mission of the church ever since coming from Conference."

The Rev. B. W. Wynn, Tupelo District, Upper Mississippi Conference: "We are determined to do more by far than last year. Every man is working."

The Rev. W. R. Robinson, Palestine District, Texas Conference: "You may rest assured that everything is being done, not only to go beyond last year's report, but to raise our entire quota. The pastors are desirous of reaching their goal."

M. W. Stephens, Pearsall Circuit, San Antonio District, West Texas Conference: "I am sick now, but am trying to keep my program warmed up. One cannot stop after he gets a program started, but must push it. We are going to have our full quota."

The Rev. N. H. Redricks, Ashville, Ala.: "I am doing all I can to go over the top. This is my duty to my church."

would be hard to decide which congregation enjoyed the change the better. Before the Rev. Jones could get away, in came the Rev. J. A. Bingaman, congregation, and junior choir of the First African Baptist Church. After a short service, the Rev. Bingaman and good folks left \$14 collection with as a token of Christian fellowship. The singing of the choirs of Calvary and the First A. B. Church was enjoyed by all. Sunday morning, March 6, Dr. L. H. King, editor of the Southwestern, stole in upon us and preached for us very acceptably. We highly appreciate the compliment of his presence. At the evening service the communion sermon was preached by our beloved district superintendent, the Rev. M. R. Walker. A. D. Posey, Reporter.

Williams Methodist Episcopal Church.—C Sunday, March 27, at 11 A. M., the Rev. N. Haywood, superintendent of the Lafa Old Folks' Home, preached an interesting sermon; subject, "Saving the Young People." Reading, subject, "The Meaning of the Junior Church," Miss Priscilla Brown. The junior church at Williams is doing nicely and we hope to increase its membership. Sunday night we had a rare treat. Dr. Robert Hayes, of New Orleans University, preached an excellent sermon; subject, "Man's Dependency on God." Those present enjoyed the sermon and were greatly benefited. After the sermon he installed the officers of the Brotherhood. We are always pleased to have the dean worship with us. On last Tuesday night, March 22, Bro. Moses Weary, a la from Okmulgee, Okla., preached a good sermon; subject, "A Perishing Soul." On Friday, March 25, "The Pastors' Singing Contest" was a success. We had a good audience. The Rev. J. N. Wells, pastor of Trinit Methodist Episcopal Church, won the first prize, a baked fat hen; and the Rev. T. I. Wallace, pastor of Phillip Memorial Methodist Episcopal Church, the second prize, a delicious cake. We are planning to go over the top with our World Service on Palm Sunday.—Rev. J. Wesley Turner, Pastor. Miss Elsie C. Charles, Reporter.

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Rescuing Sailors from a Wreck

THE rescue occurred May 10, 1864, during the stormy spring season, when I was a student in Garrett Biblical Institute at Evanston, Illinois, twelve miles north of Chicago, on the Michigan lake shore. I was twenty-two and physically vigorous, and had for three years made it a practice to swim in the breakers for exercise.

The lake seemed to be in a fury of rage, as the result of a twelve-hours' storm that had been blowing. Far out to the northeast a little speck of something was seen drifting amid the waves. A fieldglass soon enabled us to see that it was the hull of a wrecked vessel with all the masts gone. On the bow stood a group of figures which, as the vessel drew nearer, we saw were men. It was a lumber vessel, and during the storm the cargo on deck had shifted and the boat capsized and every mast swept off. The hull righted up and the men were providentially enabled to regain the deck and stood at the bow huddled like perishing sheep in a winter storm. Waves were rolling from the northeast so that the vessel drifted southwest toward the shore and Chicago.

In due time the vessel stranded on a sandbar quite a distance from shore. The men made every possible sign of distress, but there was no way to reach them. No ordinary boat could live in the intervening breakers. The water was ice-cold, and an old seaman present said no man could live in it ten minutes. We could see that every wave as it dashed over the vessel drenched the men with the ice-cold water. At last one man fell down frozen to death. The others carried him back and put him down the hold, and the four returned to their places and held up their arms in appeal for help.

I suggested to some school comrades that I could swim to them; but many said impossible. At last I became possessed with a purpose that I could, and must, save them. The wind had shifted and was now blowing very hard down the shore, but the waves still rolled from the northeast and broke in extended breakers along the beach, following one after another in angry foam-crested ridges. Fortunately a large quantity and variety of ropes of various sizes had been collected by those anxious to help in some way. My plan was to tie a small rope around my body and make my way to the ship, and then pull out a larger rope, and on that get the perishing men ashore. The vessel lay so that the waves struck it broadside as they came from the northeast. I saw a long mast in the water beside



Bishop Joseph C. Hartzell

Editor's Note.—This thrilling tale of Bishop Hartzell's adventure in his early life is printed for the first time at the urgent request of the editor. The perilous rescue made occurred in 1864. Not until 1890 did Bishop Hartzell ever mention publicly his own heroic work. He was addressing the Central New York Annual Conference, pleading as corresponding secretary for our educational work in the South, and in his enthusiasm told the story of rescuing the sailors. Professor Dwight Williams, an educator and poet of Cazenovia Seminary, heard the impassioned appeal and story, and secured a pledge that the latter be written out and sent to him. Professor Williams wrote a poem entitled "The Wreck of the Schooner Storm," which gives a metrical account of the event. Through good fortune the original narrative has now reached the readers of the Western after being kept all these years in the bishop's private archives. The young man who was ready to sacrifice his life in his youth has never quailed in his manhood; while during twenty-two years he organized and developed our church work in the South among both races, and then during twenty years founded new spiritual empires in Africa among different peoples. God has wonderfully protected him and made his life useful for the salvation of men in every sense of the word.

that I would miss the end of that mast. At last my arms were clasped around the end of that blessed timber. Three more feet of drifting southward and I would have missed it, and I am sure I could not have made the shore again except as dragged in by the rope around my body.

Then came the struggle of going along that mast to the ship. Each wave as it passed over and about the ship buried the mast to which I clung in many feet of ice-cold water. I could advance only a very few feet till a wave would come, and then with arms and legs clasped about the mast would go with it under the sweeping waters. Between each wave I made a few feet. How long it took me I cannot tell, but it seemed a long, long time between reaching the end of that slippery timber until I found myself climbing up the vessel's side clinging to the ropes.

As I was scaling the side of the vessel, a sound reached my ears which I hear yet whenever the event is recalled. After getting out a few rods from the shore, where springing through the tops of the waves changed to diving through them, the people on the beach could no longer see me, until when climbing up the vessel's side, my body came in view. It was then that, mingling with the roar of the wind and the waves, I could distinguish the shouts of the watchers on the shore. No words can express what that cheer meant to me.

As I stepped over the vessel's side and onto the deck, the captain came forward, his face as expressionless as that of a frozen corpse, except his eyes. But these spoke volumes. Advancing, he laid his icy hand on my shoulder, and with an expression in his eyes that thrilled my whole being, and does still when recalled, he said, "God bless you; you are a man."

No other words were spoken until, with the aid of the sailors we had pulled out the heavier rope and fastened the end to the ship. The shore end was held by friends and others by means of the rope came shipward to render aid.

The captain then said to me, "You go first." I said, "No; I will go last."

All the men were saved, and as I made my way toward the shore, strong arms helped me out of the waves and into a carriage where stimulants and blankets helped restore me. Once in my room and in bed and the excitement over, the physical reaction was very great. It required several days for the mus-

and was now blowing very hard down the shore, but the waves still rolled from the northeast and broke in extended breakers along the beach, following one after another in angry foam-crested ridges. Fortunately a large quantity and variety of ropes of various sizes had been collected by those anxious to help in some way. My plan was to tie a small rope around my body and make my way to the ship, and then pull out a larger rope, and on that get the perishing men ashore. The vessel lay so that the waves struck it broadside as they came from the northeast. I saw a long mast in the water beside the ship. At it was lifted by the waves I could see one end was held close to the hull by ropes which reached to the deck, while the other end bobbed up and down several feet from the ship's side. My plan was to reach the end of that mast, make my way along its length till I could reach the ropes hanging over the side of the vessel and climb up them to the deck where the men were. The danger was that the wind from the north and the waves rolling in from the northeast would sweep me below the wreck. To avoid this I went a good distance up the shore before starting.

I kept on my shirt and trousers and socks. My plans were known only to a few student friends. The large company farther down the shore, numbering hundreds, were helpless to render aid, and at the time were greatly agitated by the sad sight of the perishing men. Many were weeping, and not a few were on their knees praying. An immense placard was arranged, and was held up to try and inform the men that a lifeboat had been asked by telegraph to Chicago and for them to hold out. The men could not understand because of the distance and spray which filled the air from the breakers.

As I entered the water my first startling sensation was the loss of my long, thick, woolen socks knit by my mother. The first outward undertow of water that caught my feet swept them off the instant my feet were raised to walk. As the water deepened, the undertow flowing seaward increased in power, requiring all my strength and skill, acquired by practice, to keep from being swept under the incoming breakers. The next difficulty was the passing of the breakers, as they came higher and in water deeper and deeper. The method was to spring through them while in water comparatively shallow, and then when I could no longer touch bottom, dive through them. Either the rope was not played out fast enough by my student friends, Dr. Liston H. Pearce and others, or the pull caused by the sag made by the waves and wind drove me southward until I began to fear greatly

ing twenty-six years organized and developed our church work in the South among both races, and then during twenty years founded new spiritual empires in Africa among different peoples. God has wonderfully protected him and made his life useful for the salvation of men in every sense of the word.

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All the men were saved, and as I made my way toward the shore, strong arms helped me out of the waves and into a carriage where stimulants and blankets helped restore me. Once in my room and in bed and the excitement over, the physical reaction was very great. It required several days for the muscles of legs and arms to become normal.

Some months afterward I was sitting in a railway car in Chicago, waiting for the train to start to Milwaukee, when a large and fine-looking man came to me and asked, "Is your name Hartzell?" I replied, "Yes." "Was it you who swam out to the wreck and saved the crew of the schooner 'Storm'?" "I believe so," was my answer. As I arose from my seat he put his arms around me and, with tears in his eyes, and with gratitude manifest in every feature of his face, he said, "I am the captain whom you saved."

Not long after the event the citizens of Evanston, at a public meeting, a very large audience being present, presented me a full set of "The New American Encyclopedia." For years I could not talk of the event. To recall it was to greatly agitate my nervous system. This is the first time—over twenty-six years since it occurred—that I have written a connected statement of the event. This is written in the Leland Hotel, Syracuse, New York, and finished a quarter of two o'clock in the morning of October 9, 1890, while waiting for a train to reach my next appointment.

The following is a copy of the printed words of appreciation pasted in the cover of each of the volumes of the encyclopedia:

"Whereas, during the terrible gale of May 10, A. D. 1864, Joseph C. Hartzell, at great personal risk, made his way through the cold and violent surf of Lake Michigan to the wreck of the schooner 'Storm,' and assisted four men to escape the imminent peril of their lives:

"This copy of the 'New American Encyclopedia' was, at a public meeting, presented Mr. Hartzell by the citizens of Evanston, Illinois, in token of their high appreciation of his heroic and skillful exertions in rescuing his fellow beings from danger."

Blue Ash, Ohio.

When "Mere Living" Becomes "Real Life"

The Abiding Joys of Sacrificial Giving

The Rev. J. H. Jowett, D.D.

WHEN Jesus sat down over against the treasury and beheld the multitude, they were all unconscious of the Observer. They came in the morning, and they knew not that the Lord of the morning was interested in all their doings. They came up to the temple in many moods: seriously, flippantly, in pride, in humility, with the mesmeric influence of the world upon them, or possessed by the solemn, awful hush of the Eternal; a motley crowd, none of them realizing that the eyes of the Stranger were the seat of judgment, and that the hidden secrets of the soul were trooping out in the clear light of the eternal day.

Life not an Unwatched Vagrancy

And still he sits "over against the treasury;" still do those vigilant, all-seeing eyes follow the worshiper to the temple, visit the merchant on the exchange, peer into the office, and gaze around the home. It is a deepening and a fertilizing fact when we can pierce the thin veil and discern the sacred Presence. It is a staggering moment when the soul awakes to the imminent presence of God. First of all, it invests life with a strange solemnity. Life is no longer an unwatched vagrancy. It can no longer be furtive. We are under observation. Nothing can be done in a corner. The inch becomes allied to the infinite; the private byway becomes the highway of the Lord.

But this sense of the mysterious and interested Observer invests life with a majestic dignity. The audience can make or mar the artistic; the spectators make great achievement possible. Barrie has told us what dignity it gave to his art when he remembered that he worked in the same realm as Stevenson, with the eyes of the great master looking on. And what space and glory it gives to the science and art of living; to individual purpose and achievement; to remember that our audience is the living Christ, and that our least endeavors are witnessed by "him who sitteth upon the throne."

And just as the revelation of the unobserved Observer invests life with a rare solemnity and dignity, so it also fills it with a passionate intensity. Barrie again says that the remembrance of Stevenson acted upon him like a literary conscience, condemning all clumsy and careless work, and girding the loins of mind and soul to pursue the last line and hue of the most radiant ideal. And so must it be when we are conscious that we work under the observation of the King.

Jesus Watches the Crowd

But now let me turn to the judgment of the unobserved Observer as recorded in these experiences at the treasury. He sat down over against the treasury and watched the worshipers as they brought their contributions to the support of the temple and the care of the poor. It will not be difficult to imagine some of the crowd who passed before the Saviour's eyes. Human nature was the same then as now. Fashions of thought are ever changing; essential life remains the same. The fickle seasons alter the colors of the landscape; its general contours abide. Take the crowd that goes to church to-day, and with slightly differing modes you have the crowd that went up to the temple in the days of our Lord. Let us look upon two of the types.

begin his reckoning; we do not come within the range of the heavenly standards, until all superfluities have been peeled and stripped away. The things that we can spare carry no blood. The things that we can ill spare carry part of ourselves, and are alive. "He that spared not his own Son," the one he could not spare, gave himself with the gift, and in the wealth of the sacrifice our redemption was born.

Here is a man who can spare five dollars for the foreign field. He has no hesitation about the offering. Nay, he can even relegate the matter to a clerk, and on the recurring days the amount is paid with the regularity of the sunrise. It occasions him little or no thought. He is dealing with superfluities, with the mere selva of the web, and the forceful riches of life remain untouched. But he has one child, the pride of his heart, the hope of his life. And one day a strange fire is kindled in the lad's heart, and a strange light comes into his eyes, and the lad knows himself to be called of God to the foreign field. "Father, I want to be a missionary." And the light fades out of the father's sky and the hopes of a life tumble down like temples built in dreams. "I want to go away!" That is the experience which shatters. That is where existence ripens into life. The five dollars was given, and nothing with it. The lad was given, and a life went with him, and there were blood-marks all along the way. It is the things we can't spare which make our offerings alive.

The Things We Can't Spare Make Our Offering Live

You hear a call to service. An appeal is made for workers among the children of disadvantage and want. You say you have no time to spare. Perhaps if you had much time to spare the Master could not use it. I mean that if you had superfluities you might treat them as superfluities, and they would be impotent for service. "I can easily spare half an hour! I shall be delighted to offer that!" No; it's the half hour we can't easily spare for which our Master is hungry. You say you have been "teaching all the week," and it would be "hard lines" to teach again on Sunday! And just because it would be "hard lines," and just because it would cost you something, and just because the offering would be blood-money, it would tell tremendously in the treasury of the Lord.

You can spare a dollar! It is the dollar you can't spare which bears the hallmark of Calvary and is the minister of redemptive life. It is when our giving, whether of money, or strength, or time, touches the quick that it becomes vital, and existence passes into life, and we share the travail of our Lord and Saviour Jesus Christ.

It is Sacrifice that Makes all Deeds Effective

There is money and money. We are told that "a pound's a pound whoever gives it;" whether Dives, who is burdened with abundance, or a widow, who is surrendering her all. "A pound's a pound whoever gives it." I have come to regard such speech as the most perilous and deadly nonsense. A pound may be a pound whoever gives it, if you are only going to build a stable; but a pound may greatly differ from another pound if you are going to build the city of God. In these realms material gifts

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"Trade is Bad," Says Dives

Here comes Dives, somewhat haughty and supercilious, "clothed in purple and fine linen," and most evidently "faring sumptuously every day." If we are walking in the crowd and are anywhere near him, we may overhear snatches of most familiar speech. "Trade bad!" "Taxes heavy!" "Innumerable calls!" "Terrible losses!" "Don't know what the country is coming to!" "Have to retrench and reduce all around!" But if we could hear a deeper speech, even the speech of the heart, we might hear a different story. At any rate, superstition is not quite dead, and Dives regards the treasury as in some way a custodian of his own wealth. A little charity is a good investment; it may conciliate good fortune, and hedge him about with hallowed serenity. So he drops his loud-sounding gift into the coffers, and the eyes of Judgment are looking on.

But here comes a widow, known by her garb of sorrow—a "poor widow," as is evidenced by her faded dress and wasted face. Her eyes are fixed upon the ground; or, when she lifts them, they have that far-away look which sorrow so often brings. Perhaps as she goes she is repeating to herself some of the psalms of the sanctuary. Perhaps we might overhear her saying this: "It was too painful for me, until I went into the sanctuary!" And she carries something in her hand, "even all her living," and she quietly, almost stealthily, but gratefully, drops it into the treasury; and the eyes of Judgment are looking on! "And he called unto him his disciples, and said unto them, Verily I say unto you, This poor widow cast in more than all they that are casting into the treasury."

Mere Living Becomes Real Life When it Becomes Sacrificial

We begin to operate with vital forces when we cross the border into the land of sacrifice. So long as we remain among the superfluities we are in the shadowy realm of existence, and we have not yet begun to live. Christ does not

of strength, or time, touches the quick that it becomes vital, and existence passes into life, and we share the travail of our Lord and Saviour Jesus Christ.

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This Sacrificial Life is Born, not of Caprice, but of Abiding Principle

The lack of principle makes any life a thing of tags and ends, of shreds and patches; it is consistent principle which makes life a vesture without seam. That is true of the entire circle of human relationships. No sovereign principle; no steady stream of service. And so it is in the more inward realms of offering and service in the Kingdom of our Lord. If there be no abiding principle, life will be characterized by moral spasms, by feverish eruption, by arbitrariness and caprice; there will be no uniform glow, no consistent sacrifice. The abiding principle may be devotion to a sentiment, or devotion to an ideal, or devotion to a moral crusade, or devotion to a great and commanding personality. Everybody knows, for it is the sublime commonplace of Christian teaching, that in the realm of the Kingdom the abiding principle is love and devotion to the Lord Jesus Christ. It is in loyalty to him, in affection for him, that we find the source of Christian liberality and sacrifice. "We love, because he first loved us." This is the assured and certain order. It is devotion to the Christ that opens out the central depths and channels of the life, and springs of vitality are unloosed in strong and ceaseless service.

London, England.

1922 - Christmast -
 Address -
 Mr. Wm. Linton

BISHOP HARTZELL HONORED!



"The Union"
March 31, 1927

NEW ORLEANS WELCOMES HIM.

March 24, 1927.

Mr. W. P. Dabney,
Cincinnati, Ohio.

My Dear Mr. Dabney:

My physician ordered me to come to New Orleans to spend a few weeks in a warmer climate hoping that I will get rid of some troublesome bronchial difficulties. I am expecting to be home within three weeks.

I read your editorial on Cripp Woods with interest. You know how I have tried to get before the general public and the world these examples of success of our Colored boys and girls. You make a little slip in the first words when you say "Many years ago about 1904." The day not indicated when the boy be-

life -
Enclosed findings will indicate to you how these people are treating me. I never expected such demonstrations. I gave 26 years to the Southern field and by the providence of God was able to do a great many things. One was to help in the establishment of the University of New Orleans and it is destined to be great for Colored people. I bought the first campus of 3 acres on the best avenue in the city in 1873 for \$13,000.00. We can sell it now for 250,000.00 and probably more, and we plan to secure a large campus in the suburbs of the city and build several buildings. We have 320 enrolled in the school, 250 being in the college classes.

Affectionately yours,

J. C. HARTZELL.

both facts. Robert Arnsperg, a member of Wesley Church said that the church would never know the time when the name of Hartzell would not be dear to it.

Former Governor Speaks.

Former Governor H. C. Warmoth spoke of the bishop as a world citizen and referred to his service in New Orleans and Africa. He spoke of the progress of the Colored people since the war and prophesied that their advancement was just beginning. Laughingly Ex-Governor Warmoth stated that if he is still known as a prince of carpetbaggers, Bishop Hartzell might well be called the bishop of carpetbaggers.

The speaker said that he could not understand why the church sent Bishop Hartzell to Africa to teach the natives to wear more clothes, when his services could have been well employed in this country along similar lines. Mr. Warmoth closed his address with a warm tribute to the worth of the bishop as preacher, educator and world citizen.

Short addresses also were made by Dr. C. H. D. Bowers, president of the alumni association of New Orleans University, Mrs. T. J. Perkins, president of the State Woman's Auxiliary Society and Professor W. J. Perkins, public school principal. Addresses of appreciation were given to a close by Bishop R. E. Jones who spoke of high esteem in which Bishop Hartzell is held throughout the bounds of the Church.

Bishop Hartzell Replies

In replying to the numerous addresses, Bishop Hartzell recounted several of his experiences in this city

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From the Times-Picayune, March 14, 1927:

**WHITE AND NEGRO
RESIDENTS HONOR
BISHOP HARTZELL**

**METHODISTS OF BOTH RACES
PAY TRIBUTE TO FOUNDER
OF UNIVERSITY.**

(By Henry H. Ahrens.)

A large number of white and colored people assembled Sunday afternoon in the Wesley M. E. Church, Negro, to do honor to the oldest living bishop of the Methodist Church, Bishop J. Hartzell, founder of New Orleans University, the South-Western Christian Advocate of New Orleans, and the father of a number of Churches in this city. Bishop R. E. Jones, negro, presided.

After religious exercises, President O. E. Kreige of New Orleans University, was introduced. He spoke of Bishop Hartzell's career as a student and afterwards his interest in the work of education among people of

project in this country. Mr. Warmoth closed his address with a warm tribute to the worth of the bishop as preacher, educator and world citizen.

Short addresses also were made by Dr. C. H. D. Bowers, president of the alumni association of New Orleans University; Mrs. E. Turner, president of the State Women's Missionary Society and Professor A. E. Perkins, public school principal. The addresses of appreciation brought to a close by Bishop R. E. Jones who spoke of high esteem in which Bishop Hartzell is held throughout the bounds of the Church.

Bishop Hartzell Replies

In replying to the numerous addresses, Bishop Hartzell recounted several of his experiences in this city and in Africa. He attributed his success to the fact that he was led of God. He stated that the greatest surprise of his life was when he was appointed bishop of Africa.

In the course of his remarks he referred to the recent effort made by the Methodist Episcopal Church, and Methodist Episcopal Church, South, to effect union, and with much vigor, the aged churchman said that the day would never come when organic union between the two great bodies of Methodism would be effected without also taking over the Negro membership of the Methodist Episcopal church. "Many may think" said Bishop Hartzell, "but I know what I am talking about." He thanked the speakers for their words of commendation and for their appreciation of his pioneer work in this city.

The exercises were brought to a close by a short program presented by the children of the church under the leadership of the pastor, Rev. V. Scott Chinn, and Sunday school workers.

(Continued on Page 3.)

SWINE

Miss Hazel Harrison, famous

The Missionary Bishop for Africa

By George M. Odium

The American people being so generally interested in the movements and in the successes of their foreign representatives, it occurs to me that perhaps the people of the Methodist Church might be interested in hearing something concerning their Church ambassador to Africa, Bishop J. C. Hartzell.

Having had the pleasure and privilege of traveling with him for several months, and of being with him in different portions of three continents, I have become wonderfully impressed with his genius and versatility. Perhaps nothing has struck me more than his widespread acquaintance with people in all walks of life and all portions of the earth. When in America I found Bishop Hartzell known wherever the Church is known, I thought it but the natural result of his long, active Church life; when in England I found him ranking among the first score of well-known Americans, I was somewhat astonished; when on the West Coast of Africa I found the Bishop, as a government official stated it, "the best-known man between the Cape and Algiers," I marveled; and when later, while traveling throughout South Africa, I found his name familiar to the people between Table Mountain and the Zambesi, I began to search for the secret of his success. One man would tell me that the Bishop should be at the head of large commercial enterprises, another that he should be the governor of a country, another that he was a perfect diplomatic representative, and a fourth would say that Bishop Hartzell was the ideal Bishop. I said, I agree with you all, but the man who has gotten at the real truth of the case is the man who says that he is the ideal missionary Bishop, for the ideal missionary Bishop combines these offices and must possess the attributes of all three of the other individuals named. Commercially he must administrate the business of hundreds of widely scattered enterprises, and at the same time he must govern and dictate the policy of his representatives in many different portions of a continent and with all this he is the ambassador of 3,000,000 people called, in the aggregate, the Methodist Church, and his responsibilities in this direction are as great as those of a foreign representative of a nation, for on his personal qualifications and on his ability is dependent the position that the people he represents will hold in the estimation of people abroad.

The wonderful versatility and all-aroundness of Bishop Hartzell, added to his unusual energy, make him the central figure wherever he goes. I have seen him come from consultation with the highest officers of several governments to cheer up some lowly man with a good word, I have seen him the guest of the leading people of an aristocratic land; and again I have seen him with the same affability and ease dining in a Negro saloon. On the railways

I have observed him come straight from the table of the president to make an engineer happy by riding in his cab; on the ocean liner he is the comrade of all, from the captain to the stoker, from the upper deck aristocrat to the passenger in the steerage. Yesterday talking science with the scientist and art with the artist, today encouraging a discouraged missionary or visiting a dying Kafir; tomorrow securing the treasure of the wealthy or enlisting the influence of a government. Last week on an ocean liner, this week on oxback, next week in a canoe; but always cheerful, always planning, always working, and always with a clear grasp of the situation—this is the Methodist Bishop to Africa.

I shall always remember one dark night at Madena. Our boat, just in from the West Coast of Africa, had a passenger list made up of the men who are building up French, English, and German empires in that portion of the continent—men who would fight all the forces of man and nature and meet death with a laugh. The malarial-poisoned systems of these men, added to a slow boat and a tropical heat, were not conducive to cheerfulness, but the Bishop by his tact and good humor had brightened up the voyage. It became necessary for the Bishop to land at Funchal with an apparently dying missionary, and as the Bishop was lowered in a basket over the side of the vessel into a small boat, and disappeared in the storm and darkness, three cheers and a tiger were given for the "American Bishop" by a group of men representing nearly every civilized nation. A Bishop that that class of men will cheer for can do something with them.

There is a little story not generally known going the rounds in certain diplomatic circles regarding the independence of a certain West African Negro republic. A slight native uprising and the destruction of a few coffee trees had furnished a pretext for the battleship of a European nation to appear at the capital and demand an impossible indemnity, or the imposition of conditions that meant the loss of independence. The local government was helpless, but a soldier happened that the American Bishop was in the country, and he was graced by a general order of the day and he did not and with such energy that the commander of the battleship forgot what he was there for, and a certain general of the day's fame from the other Powers that decided their government to overlook this matter his coffee trees. As an expression of gratitude it is said that the African republic graced the American Bishop a handle to his name, which he never uses, and a decoration for his breast that he never wears. It is hardly necessary to say that the Church represented by that Bishop can now secure every assistance and aid with in the power of the African republic.

those who have returned from the United States converted would thus be saved from the slavery of idolatry, and many others would also be delivered.

Therefore, in the name of the Lord, I pray the American Bible Society to meet my request in a benevolent manner, and to accept sentiments of profound gratitude and Christian salutations.

Most devotedly in Christ,

EDUARDO STASIO.

A Word of Approval

NAPLES, ITALY, July 30, 1903.

MY DEAR SIR AND BROTHER: I inclose you herewith a letter from the Rev. Eduardo Stasio, one of our presiding elders, who on his own initiative has sent this appeal to the Bible Society. I wish to add my word in support of this appeal. The opportunities for colportage in southern Italy are exceptionally promising. For two years I had charge of this district, and know by personal observation what good could be done. All the Italian immigration of the United States comes from this part of Italy, and some of the most promising points in all the evangelical Churches have originated through Italians converted in the United States. Of course you understand that the poverty-stricken condition of the south makes it absolutely impossible for any self-supporting plan to be adopted. That will come in the course of time. Won't your noble society come to the rescue and help us in saving these American evangelized Italians to a purer faith? (REV.) FREDERICK H. WRIGHT.

ernment has taken off the interperit showing a liberal spirit on its part ward the circulation of the Scriptures. The issues in China last year were nearly half a million, an increase over the previous year of more than 150,000. The easy Wenli Bible, the monumental work of Bishop Schereschewsky, has this year been completed. Bishop Schereschewsky is by some likened to a Chinese Luther. A new Bible depository has been opened in Peking not far from the old site, and it has been liberally patronized. The following is the picture of one of our colporteurs busy about his work: "Owing to illness, first of myself and later of my wife, I have only taken short trips into the country, confining myself mostly to the immediate vicinity of Wuhu. Frequently my wife and little three-year-old son would go with me, and sitting down beside some highway sell gospels to the natives, who were especially delighted to buy from the little boy. Few could resist when he held up a book. I have also made a systematic canvass of the restaurants, teahouses, and opium dens of the city. In the latter I have been very successful. Here I found all classes of men, from the richest mer-

The Greatest Field in the World

There is no portion of the foreign mission field in which the demand for Scriptures compares with that in China. For ten years the agency of the American Bible Society in that wonderful country has been under the care of Dr. Hykes, a well-known and honored missionary of the Methodist Episcopal Church. Dr. Hykes's reports from year to year have become invaluable as studies of the situation in China. Under his superintendence four or five colportage districts are cared for in different parts of the vast field. The Scriptures are made on mission presses in Foochow, Shanghai, and Yokohama. There is an unprecedented demand at the present time, so that the presses are unable to keep up with it; not infrequently orders are received by telegram, an unusual experience in China. A remarkable feature is the call for complete Bibles and Testaments and this call comes largely from non-Christians. It is interesting to note that the Chinese gov-



THE REV. FRANCIS G. PENZOTTI AND BIBLE SOCIETY

BISHOP HARTZELL HONORED !
(Continued from Page 1.)

New Orleans Tribune, March 12, 1927.

BISHOP TELLS OF MISSION

ESTABLISHED RELIGIOUS OUT-POST UNDER 5 FLAGS IN AFRICA.

FIRST OFFICIAL TOUR IN 1896.

INTERCEDED FOR LIBERIA IN CONTROVERSY WITH GERMANS.

"Where are we going? Where are we going? Where are we going? We're going to Malange.

Who are we carrying? Who are we carrying? Who are we carrying? Proper American 'bishiky' man."

From 20 years spent in the heart of Africa listening to the chant of natives trekking through the jungles carrying the "proper American 'bishiky' man;" after spending more than \$1,000,000. In the establishment of missions under five different flags in the "dark continent;" Bishop Joseph C. Hartzell, formerly of New Orleans and of Africa, but now residing in Cincinnati, Ohio, told Friday afternoon, of some of his experiences in the missionary work and its results.

He spend 26 years in charge of religious and educational work throughout the South before he was el-

were soon constructing new buildings from the bricks they had made. Today there are more than 200 native stations under native leaders."

Liberian Mission.

Bishop Hartzell was forgetting himself in the enthusiasm for the work being done in Africa. He was asked if he did not at one time go on some mission for the Liberian government.

"Oh yes," he replied, with a reminiscent smile. And then he pronounced slowly and earnestly; "I saved Liberia—I saved Liberia from the Germans."

And he told the story:

"The Germans in Liberia got into some difficulty with the natives, over some land, I think; and the German official in South Africa sent a ship up there with the demand that the Liberian government pay a large sum of money or they would seize the ports.

"They called upon me for assistance, and I immediately set out to talk it over with the English and American authorities." When I called upon Lord Salisbury, he said that he could not bring up the subject at once, but for me to see the President of the United States, and that any action decided upon would be satisfactory with him, and he would act upon it.

"I saw President McKinley. The result was that a note was sent to Germany, telling her to 'let Liberia alone'—and it was just about that short, too.

When I got back to Liberia, I was given a great welcome. They made me a knight—of some kind. I forgot. So, now I am Sir Joseph" and he laughed softly.

Bishop Hartzell is profuse in his praise of the languages of Africa.

"The natives are very intelligent, in the Old Umtali mission, and they have one of the finest languages in the world," he said. "They can express the finest differentiations in thought, and with an exactitude which is astounding."

"And thus," he added. "In spite of the fact that the languages were unwritten."

"What of Sir Harry Johnson?" he was asked.

"Oh," he replied. "I was antedating him. He produced a marvellous piece of work. He has two volumes which are the fruits of 40 years of scholarly labor. I was often a guest at his home, and was treated with the utmost courtesy."

Worked Under 5 Flags.

Bishop Hartzell has established and supervised missions under five flags; British, Portugese, Belgian, French and Liberian. During 46 years of his life, he averaged trav-

ing more than 35,000 miles per year. He has crossed the Atlantic Ocean 26 times, and has made a 17 day voyage from London to Cape Town several times. He has spent more than half of which was raised by him personally.

ted to go to Africa as a missionary for the Methodist Episcopal church. Coming to New Orleans in 1870 as pastor of the Ames Episcopal church, he became three years later the district superintendent of the church for the southern district, with headquarters in New Orleans.

This position he held for nine years, when he went to Cincinnati to take charge of the educational work of the church for both white and colored in 16 southern states. From this position, he went to Africa in 1896.

First Tour in 1896.

My first official tour of Africa took place in 1896 and 1897, when I attended conferences in south, west, east and central Africa," he recalled. "And it was my first year there that I formed a personal and very close friendship with Cecil Rhodes."

He spoke very warmly of the man:

"No one could have helped me more than he did in my work. He cooperated with me in every possible way, and gave a personal donation of 13,000 acres of land and \$100,000 worth of buildings. This was what later became the Old Umtali mission, in southern Rhodesia.

"He assisted greatly in my securing governmental co-operation in my work. This is the first thing, and the most important in starting any program of missionary work; without than our hands would be tied. I was able to secure and we still have the complete co-operation of five governments.

"And next in importance was the method of approaching the natives in the teaching. We have always tried to adjust our work with the lives of the natives. It is important not to attempt any revolutionary reform in their lives, and to let them do as much for themselves as possible.

"On the Umtali mission there developed industrial schools for native boys and girls. There girls learned in the household sciences and were taught some of the demands of motherhood. The boys were taught different trades, and

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