

JOHNSON, BISHOP EBEN S.

Bishop Johnston was born in Warwickshire, England, came to America at twenty-three and became a member of the Northwest Iowa Conference, where, as pastor and district superintendent, he has made fine records. He studied at Oxford University, England, and is an alumnus of Morningside College, Iowa; is a graduate physician, has a son in the ministry, was a chaplain in the Spanish-American War, and for eighteen years has been a chaplain in the National Guard of Iowa. Twice he was one of the efficient secretaries of the General Conference. When a boy he read the lives of Maffitt and Livingstone. At seventeen, standing by the grave of Livingstone in Westminster Abbey, he made a definite consecration of himself to Africa, if God should ever call him to that continent. Those who know him best have great confidence that he will prove a providential leader in his new and great field of service. Bishop Johnston is a man of conviction and consecration, is loved and honored by all who know him, and has large capacity for systematic hard work. ✓

Our missionary work in North Africa, among the Mohammedans, has been united with Europe and will be administered by general superintendents.

Bishop Camphor will reside in Liberia, and Bishop Johnston will fix his place of residence after a study of the field.

Africa is no longer the "forlorn hope" of our foreign mission fields. The growth of the past twenty years has been phenomenal. Our foreign mission world field is now officially divided into five great units, of which Africa is one with its six Conferences. These mission centers are widely separated; but can be more easily reached by steamship and railway than Asbury could visit his Conferences on horseback from Kentucky to New England.

On one hand, suggesting the word of greeting in Spanish other side are the words "Greetings" in English. It has been prepared by the sender of the School Bag in what to do. Not five nor more articles are to be bag, and each should have some with the of a child Christian or their interest his fine obtain lets by Herald enclose envelope.

W. H. Sweets, executive secretary of this committee, has pointed out that his church has shown increases in

years only to discover been burned and no pastor there parsonage was in condition to use. rather difficult situation began to preach and cheer. the old church and used Epworth Boy's organization The church met The five hundred were driven at the hall



ATTENDING MISSION CONFERENCE

Bishop E. S. Johnson, Methodist Episcopal Missionary, and Mrs. Johnson, have returned to the United States for a visit after twelve years in Africa

hat his body had been greatly affected by his mental struggle. Let no man, then, deceive himself in doubting the reality of effectual prayer. When the soul offers its supplication to God as an intense desire, it always prevails. Prayer is ever effectual when it is offered up with an agony of desire.

We might recall the experience of our Lord in Gethsemane. He prayed in soul agony that "This cup might pass from me." He continued to pray for deliverance from the life growing dark and foreboding about him until he sweat drops of blood. That period of prayer did not prevent Pilate's scourgings and the crown of thorns, but it prepared him for Calvary, and gave him the reconciliation that enabled him to pray, "Father, forgive them, for they know not what they do." The effectual, fervent prayer of the sincere disciple of Christ is set in a resolve to do his will, and to let him have his way, even though it means agony of soul and the halting of the flesh ever afterwards.

he healed her." That home became associated with Christ in the memory of men ever afterward. What a tribute is paid to a man when his neighbors and friends and fellow citizens mark his home as "The Christ House." If the modern Christian could distinguish his home in this manner the avenues of his city that lead to the church would be more popular.

Life is more than art or logic. It cannot be held within

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afternoon away
de la Paix . . .
a gondola down
Canal . . . buying
on a flower girl in
Circus . . .

make a reality of
a trip abroad . . .
very day.

we have learned
weekly pay-
or radios . . .
electric ice
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interpretation for British readers, and the third, a volume of 150 pages, "Lausanne: The Will to Understand," by Edmund Davison Soper, the Dean of the School of Religion in Duke University, is an American interpretation of the Conference.

The first and larger volume contains not only the story of the Conference in detail, but gives the addresses delivered from day to day, and, what is of most value, the six famous documents that grew out of the three weeks' deliberations and which were accepted by the Conference for transmission to the Churches: I, "The Call to Unity"; II, "The Church's Message to the World: The Gospel"; III, "The Nature of the Church"; IV, "The Church's Common Confession of Faith"; V, "The Ministry of the Church"; VI, "The Sacraments." This volume will become a classic in Christian literature and should be in every preacher's library for study and reference. Both Canon Wood's and Dean Soper's smaller volumes are running accounts of the Conference with the idea of interpretation of its significance, meaning and accomplishments running through them. Both are very readable and illuminating.

NO ONE can read these three volumes, or any one of the three, and ever feel that Lausanne was a failure. The

school. with a long study at us by a three week communication with Thought of in the light of pose and aim Lausanne was greatest successes in Church

As a matter of fact these three books convince the relation of the Churches other can never again be quite They have passed over into a world. The mere fact that five representatives of all the Communion save one, and gates from the great Easter Church, could sit down three weeks, learn to know make friendships, learn viewpoints, come to another as they meant everything for worth all the end years of prepar-

Dean Soper six documents so

We wish to call the attention of the Church to an opportunity to render eminent service to the cause of theological education.

"It was a great joy to all that President Emeritus Henry A. Buttz, who has passed the four-score mark, was able to deliver the baccalaureate sermon.

"We note the splendid opportunities of the Drew Summer School, and earnestly recommend that our young men take advantage of it."

DEDICATION AT ALLEGHENY COLLEGE.

On Thursday, April 27, occurred the dedication of the Carnegie Hall of Chemistry at Allegheny College, replacing the old chemical laboratory destroyed by fire a year ago. This addition was made possible by the gift of \$40,000 by Mr. Andrew Carnegie.

The main address was by Dr. Henry S. Pritchett, president of the Carnegie Foundation for the Advancement of Teaching. His theme was "The Life Work of a Prophet of Allegheny College." The prophet was Cyrus K. Holliday of the class of 1852, who founded the city of Topeka, Kas. Holliday was the organizer and the first president of the great Santa Fe Railway, and lived to see the fruits of his labors. After his term as president expired, he was continued as a director till his death; whereupon, he was succeeded by Dr. Pritchett, himself in the directorate.

Brief remarks were also made by Dr. William E. Crawford of the college; by Superior Court Judge John J. Henderson, vice-president of the board of trustees, and by Dr. R. Edwin Lee, professor of chemistry.

The insurance, with Mr. Carnegie's gift, permitted the construction of a \$75,000 building. It has a \$25,000 equipment and is one of the most up-to-date chemical laboratories in the country. The new Alden Hall of Biology, erected on the ruins of the burned building, with the new Hall of Chemistry and the Wilcox Hall of Physics, gives Allegheny a thorough equipment for the study of the major sciences.

KANSAS WESLEYAN.

The thirty-first annual commencement exercises of Kansas Wesleyan University were held, closing June 1. On Sunday, May 28, the baccalaureate sermon was delivered by Rev. Henry Coe Culbertson, Ph.D. In the evening of the same day Rev. Dean C. Dutton, D.D., preached the annual sermon before the Christian organizations. The commencement oration was by Rev. Robert P. Smith, D.D.

MISSIONARY BISHOP FOR AFRICA.

One of the surprises of this General Conference is the election of Dr. Eben Samuel Johnson, Journal secretary of the General Conference, as the successor of Bishop Hartzell to the missionary bishopric of Africa. He was elected on the second ballot, Tuesday morning, May 23, by practically a unanimous vote. His birthplace is Warwickshire, England. The date of his birth is February 8, 1866. Dr. Johnson completed his education in Oxford University. He is also an alumnus of Morningside College, Sioux City, Ia., from which institution he received the degrees of A.B. and A.M. Syracuse University conferred upon him the degree of D.D. He took a teacher's training course while in England and was engaged in newspaper work for a time in London.

In 1889 he came to the United States. He was admitted on trial into the Northwest Iowa Conference the same year. His whole ministerial life has been spent in this Conference. He served important pastorates and a full term as presiding elder of the Ida Grove District. At present he is the district superintendent of the Sioux City District. This is the fourth successive General Conference of which he has been a member. During the Spanish-American War, he served as chaplain of the Fifty-second Iowa Infantry Regiment, and since 1898, he has been chaplain of the Fifty-sixth Regiment of the Iowa National Guards, serving with the rank of major. Dr. Johnson is also a graduate physician, having a wide reputation as a successful diagnostician.

When a boy, lying on a cot in a hospital and suffering with a fractured thigh, he was reading of the lives of Livingstone and Moffat, the noted missionaries of Africa. These great characters became more real to him than many of the folks about him, and Africa became indelibly written on his mind and heart. Then, in his young manhood days, at the grave of David Livingstone, in the nave of Westminster Abbey, Dr. Johnson made a definite consecration to God, promising Him that if he ever called him to go to Africa he would go.

When he came to this session of the Conference, Dr. Johnson had no thought of being elevated to this important office, but when a few days ago the question was asked him, "Would you be willing to go to Africa?" the memory of the old consecration returned to him with great force, and burdened his heart. He responded that if the call of the Church came to him, he would answer, "Yes," with a glad heart.

Methodists Pay Bishop Final Tribute

By Ernest W. Peterson

The present generation of Oregon Methodists trekked Tuesday for the third time to First Methodist church here to pay final tribute to a bishop of the denomination.

Tuesday afternoon funeral services were held there for Bishop Eben S. Johnson of Africa, retired, who died last Saturday in the Veterans hospital here.

November 20 the casket of Bishop Wallace E. Brown, newly appointed general superintendent of the Portland area, rested at the same spot. The third leader buried from the same church was Bishop Matthew Simpson Hughes, in April, 1920.

Ministers Conduct Service

Six ministers and one layman conducted Bishop Johnson's service. Dr. Milton A. Marcy, superintendent of the Portland district, led the processional of 60 clergymen and read the opening sentences from the burial office.

Dr. W. W. Youngson, area director of World Service, read the Scripture; Dr. F. C. Taylor of Vancouver, Wash., represented the Northwest Iowa conference from which Bishop Johnson was elevated to the episcopacy, by reading a paper on the bishop's early life and ministerial career; Charles W. Miller of Tigard and a neighbor to the bishop since he moved to Oregon, represented the laymen in a short talk; Dr. Guy Goodsell, pastor, preached the sermon; Dr. R. N. Avison, retired, gave the prayer and Dr. A. S. Hisey, retired, pronounced the benediction.

It was the fifth funeral for a bishop in which Dr. Youngson participated and the second for Dr. Goodsell and Dr. Marcy.

Sing Bishops' Hymn

David Gault was soloist and George W. Bottoms, organist. The clergymen sang the "Bishops' Hymn" or "Come Thou Fount of Every Blessing." Pallbearers were Charles W. Henderson, the Rev. John W. Warrell, the Rev. J. W. Reed, the Rev. J. R. Jeffrey, Dr. Ray S. Dunn and Dr. M. L. Simpson.

Interment was at Riverview Abbey mausoleum. The committal service was conducted by Dr. Goodsell, assisted by Dr. Hisey and Dr. Avison.

Dr. Goodsell in his sermon while speaking of the bishop said, "Sometimes we do not realize how big a man is until he has gone by and we try to walk in his footsteps."

Dr. Taylor reviewed the rapid advance Bishop Johnson made in the ministerial ranks in Iowa, after coming to this country as a young immigrant preacher from England. He read from church records the generally forgotten fact that Bishop Johnson was unanimously elected bishop of Africa, May 14, 1920, by the General conference in session at Des Moines, Iowa. He received every vote on the first ballot.

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e, and at the end we had to leave
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12th March I left Loanda by
nship "Africa." On board this
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ompts a Church in America to
sionaries to countries in Africa.
years past, there has been a per-
mpaign against Protestant Mis-
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are denationalising the natives.
-tion came up in my conversation
High Commissioner, and I was
glad to be able to say to him, "I
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ees with them. I have spent
weeks in the country, but I have
d a single native of that area with
could converse in English, and
had no interpreter my only means
nunication was the Portuguese
e." His Excellency was greatly
d and said, "Is that really so?" I
him that it was, and that he need
o fear of any denationalisation
our work.

First Lady At 'Red' C

Mrs. Roosevelt J Against Dies Gro

WASHINGTON, Dec. 13.—(UPI)—Mrs. Roosevelt joined her husband today in criticizing the Dies committee that consumers' "transmission belts"

Mrs. Roosevelt, without mentioning her column, "My Day,"

"If you are not accused of being a Communist front and a transmission belt, and these narrow organizations."

Bill of Rights Article Cited by First Lady

President Roosevelt censured the committee at his press conference yesterday calling attention to the fact that Chairman Martin Dies, apparently appointed himself as a subcommittee of one to receive the consumers' organization report made by the committee's research director, J. B. Matthews, a former official of a consumer organization.

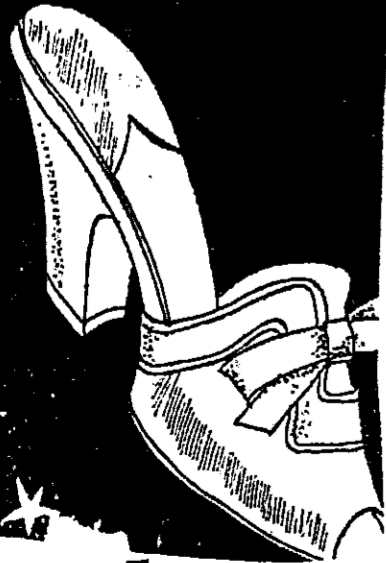
The procedure speaks for itself, the president said.

Mrs. Roosevelt pointed out in her

Broadway near Alder

You'll
say Me

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NOT

The following letter from
of a change of conference

"I have had to reverse
for next year in order to m
of all. It is a little different
Conferences are to be held
means of transportation, by
some who would be immedi
ing to the Board of Bisho
schedule:

Southeast Africa
Rhodesia
Congo
Angola

A Letter

Mutambara, Rh

Dear Friends,--

We reached Elisabethville jus

Crossing the Bar

*Sunset and evening star,
And one clear call for me!
And may there be no moaning of the bar
When I put out to sea.*

*But such a tide as moving seems asleep,
Too full for sound or foam,
When that which drew from out the
boundless deep
Turns again home.*

Alfred Tennyson

IN MEMORY OF

BISHOP EBEN S. JOHNSON

Born in Warwickshire, England

Passed Away December 9, 1939

Fairland, Oregon

Services at

FIRST METHODIST CHURCH

Southwest Twelfth and Taylor Streets

December 12, 1939 2:00 P.M.

DR. MILTON A. MARCY DR. A. S. HISEY

DR. W. W. YOUNGSON DR. R. N. AVISON

DR. GUY GOODSPELL DR. F. C. TAYLOR

MR. CHARLES W. MILLER

Officiating

David Gault, Soloist

George W. Bottoms, Chorist

BEARERS

Mr. Charles W. Henserson Rev. J. W. Reed

Rev. John W. Warrell Rev. J. R. Jeffrey

Dr. Ray S. Dunn Dr. M. L. Simpson

Vault Entombment

RIVERVIEW ABBEY MAUSOLEUM

APPRECIATION

*On behalf of the family, we wish
to express their gratitude for your
many kindnesses evidenced in
thought and deed, and for your at-
tendance at the memorial service*

HOLMAN and LUTZ, Inc.
PORTLAND

TO ANGOLA AND BACK

Bishop E. S. Johnson

day of January of this year I Cape Town the Portuguese Mozambique." In just one week, voyage during which we called at Robito Bay, we reached Loanda. In the Bay a long way from the tiny small boats soon came out to were Brothers Shields, Withey & a hearty welcome and soon had ashore. As on former occasions ade to feel at home in the mission time sheltered in addition to

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est child of Brother & Sister of fever since her arrival her strength. received us cordially when acts and arranged to sup- nodation on the next train ial accommodation was a red with a courteous and who was proceeding to or the Government. There which the Judge occupied one. Mr. Gibbs and Mr. n the train which left

Loanda before sunrise on the morning of the 13th February. According to the time table we should have reached Malange, the end of this little railroad of 315 miles, in the night of the 14th, but on the morning of the 15th we found ourselves in the midst of a dense forest about 6 miles out from Lucalla. The preceding day had been terribly hot and oppressively humid. It seems that we had had to change engines at Lucalla and that our new engine had run out of water. The engine returned and succeeded in pulling the train into Quizenga by about 10 o'clock. Quizenga is the point from which one leaves the railway to go

to Pungo Andongo and Quiongua, at which latter place we have a well conducted mission station. This is perhaps 40 miles from the railway. Mr. & Mrs. Wengatz and Miss Lindquist, from that station, joined us on the train at Quizenga. They had come to Quiongua in their Ford car.

About midnight we reached Malange, and very early next morning I was on my way to Quessua without waiting for breakfast. My sole companion was a native who said he could take me to Quessua, some 7 or 8 miles from Malange. My pace was a little too rapid for him, and after half an hour he informed me that "he was ill on his chest and that his heart ran fast." His vital organ was certainly going like a trip-hammer. I told him we would slacken our pace and proceed very quietly, or he could take his time

in returning to Malange, as he liked. He chose the latter, and I went on alone.

It was a glorious morning, at that hour cool and a little cloudy. When I reached the mountain path approaching Quessua, the scene was truly magnificent. At about 8.30, I stepped up to the Mission House, across the beautiful Quessua valley, to the great surprise of the Missionaries of the W. F. M. S. who were resident there. I was well repaid for my walk. Three fresh eggs, an orange, some fine bananas, pine apple and a cup or two of good tea, made a very welcome meal.

(Continued on page 13)

South Africa Missionary Advocate

Vol. 1

January - February

Editorial Shorts

WE HOPE you liked the first number of the *ADVOCATE*. We are venturing another not had time to hear from you regarding the first. The new department of "Snapshots" on "African Customs" beginning in this number we feel sure will find favor with you.

IT becomes our sad duty to announce the death of one of our workers in the Southeast. On another page will be found the likeness of Mrs. Johan Sorensen who so recently from us. As you read of her life and of her devotion to her new task please be very lived her years in vain. She has preached a sermon with long echoes. You who pray friends and representatives in Africa will you especially remember Mr. Sorensen so a companion. Who comes to serve Africa in her stead?

THAT UNWELCOME word "retrench" is finding a place in our every-day vocabulary. It is necessary to accept it temporarily let us not get into the habit of endless retrenching enough to have to retrench in business; but when willing missionaries must be kept halted in construction, equipment withheld, outstations given up, translated books left communication with the home base surrendered: then it is that the missionaries now sworn duty and remember that the missionary is expected to work miracles - "to abolish the inevitable, 'unscrew' the inscrutable, and eliminate the indispensable."

WAR IS THE direct antithesis of the Gospel of Jesus. Missions give a foreign heaven while war gives them actual hell. *Selected.*

WE WANT to give to the high and mighty ones every bit of credit due them for conferences designed to bring peace and opportunity for happiness among the long must Africa wait for wise attention to her open sores and hidden poisons? To and material despoliation must Africa come before clever statesmen and avowed Chancellors their eyes in our direction? For what insurrection are we waiting in order to have justice of those who have in hand the administration of affairs in this dark continent?

YOU WANT a missionary speaker in your church. Why not write to the Board of Christian Missions, 150 Fifth Ave., New York City, and ask them to send one of the African missionaries on furlough. Look through the list on the page opposite this for the names of those

"GOVERNMENT and Islam in Africa" is the title of an article in a recent number of the *ADVOCATE*. The author is Prof. J. duPlessis. If you want to know the attitude of governments and colonizing powers interested in Africa toward Mohammedanism result of this careful investigation by Prof. duPlessis.

THE MISSIONARY, John Wesley, wrote a letter a few days before he set sail for America. It appears these lines: "They (the Indians) have no comments to construe (Gospel); no vain philosophy to corrupt it; no luxurious, sensual, covetous, ambitious, or unpleasing truths. They have no party, no interest to serve, and are therefore in its simplicity." They are as little children; humble; willing to learn, and eager to

Upon his return after about two and one half years in Georgia he said I have "never seen an Indian on the Continent of America who had the least desire of being instructed."

Fortunately few missionaries come to the field now with such illusions as had John Wesley. Most share his discouragement among most trying circumstances. But if there are any budding Wesleys ready to go they remember that Africa can furnish them with every opportunity they are li

To Angola and Back

(Continued from page 4.)

The Missionaries from Malange arrived during the morning, and we opened Conference at two o'clock in the afternoon.

Here I met Mr. Pierce and Mr. Longworth, and the sight of them did me good. Hardy, hearty new recruits they appeared to be.

Mr. Kipps had been very busy in preparation for the Conference session. He had had much work and responsibility, and was not looking as robust as I should have liked, but I was glad to find his family in much better health than when I last saw them.

I was entertained in the Mission House at Hembe which is about two miles across the valley from the Mission Station at Quessua. Brothers Shields, Withey and Nelson were also entertained at Hembe, while the other Missionaries were at Quessua.

The Minute business of the Conference proceeded smoothly. The Reports showed that all the Missionaries had been busy, though all of them had found their equipment very inadequate. The native workers who came up to Conference were earnest and eager to learn.

Sunday was a great day. The Church at Quessua, in which so many men and women of God have sought to lead the native people to their Lord, was crowded. Five Sobas (native chiefs) in the emblems of their Sobship, were in the congregation. Brother Withey, who grew up from boyhood in Angola, and knows the language so well, interpreted for me as I tried to preach Christ and Him crucified. I had been talking but a short time when some men, carrying a companion in a macia or hammock, arrived at the door. The occupant of the hammock, leaning bare upon another, came in, and somebody got up to give him a seat. I recognised in the sick man my faithful David, who accompanied me from Malange to Kapanga in 1919. It was he who was always with me on the path, and although he knew no English and I knew no Kimbundu, he was able to understand my limited Portuguese, and in a measure at least to convey my message to several different tribes. David had been very sick, but hearing that the Bishop had come, he persuaded his brother, Joachim, to secure a hammock and men and bring him many miles for Sunday morning service.

It was a melting time. On that Sunday, I ordained John L. Webba, an intelligent and God-fearing native, as deacon. Webba has worked with us for many years, and has been an example of a life above all reproach.

At this Conference, the following transfers were announced: Wm. E. Kirby to the North West Iowa Conference, Wm. G. Smart, G. B. Nind and B. R. Duarte to the North Africa Mission Conference.

Wm. E. Nelson was received by transfer from the New England Conference and Elmer L. Pierce from the Oklahoma Conference.

The retired members of this Conference, are all living in Southern California and the Conference sent them affectionate greetings. They are W. P. Dutton, S. J. Mead and A. E. Withey.

The Conference found itself in a very serious strait so far as its programme for work is concerned, by reason of the lack of means. We have broad acres at Quessua and native people anxious to learn, in addition to which our new missionaries feel an indomitable urge for the Kingdom. They are doing what they can, seeking to evangelize the people round about. There are so many things, however, that are needed. Better housing for the missionaries, dormitories and school buildings for the

pupils, machinery for teaching farming and for growing produce to enable the missionaries to have some variety in their food, as well as to instruct the natives to better provide for themselves. The native cattle must be graded up, and the natives must be taught the possibilities of the resources at their hand. Now that Brother Withey is back on the field, it is hoped that there may soon be something available for the people to read in their own language. Upon Brother Withey under God we depend to produce the beginning of a native literature. The Bible is already being printed, and our native Christians are eagerly awaiting its coming.

At daybreak on the following Wednesday we took the train toward the coast. In our party were Brothers Shields, Withey, Gibbs, Miller, Nelson and Pierce, Mr. and Mrs. Wengatz and Misses Ault and Lindquist. A restaurant and kitchen car was attached to the train making its first return trip. This was quite an innovation for the wilds of Africa. Meals were served at reasonable prices, but it was difficult to get water.

Mr. Wengatz, Mr. Nelson and the ladies left the train at Quizenza whence they would go to Quiongua. Mr. Wengatz followed us on the next train to Loanda. In Loanda we spent days of anxious study over the financial problems which were

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Brother Johnson advises us
for 1922.

the order of Conferences
at the greater convenience
to fix exact date when
far away from ordinary
after consultation with
ately affected, I am send-
as the following revised

May 24th
June 14th
July 26th
August 30

South Africa Missionary Advocate

The official Paper of the South Africa Central Mission Conference
of the Methodist Episcopal Church.

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CHANGE OF ADDRESS.—When ordering a change of address, the
old address as well as the new should be given.

Please write Post Office address and names very distinctly.

advance along agricultural lines. There
is just now great excitement over the
recent discovery of radium.

Each of these rapidly multiplying indu-
strial centers represents groups of varying
numbers--both black and white--of whom
it might be truly said for the most part
that no man cares for their souls. And
while I felt the burden of this condition
keenly, I could do very little as I had to
return home in a year.

finally that they were to have no mis-
sionary this year, without a gripping pain
at my heart. But the shortage of workers
was much greater here in Rhodesia than
in the Congo, and my only consolation is
that the 250 regular pupils of this school
here needed us also, as well as the sur-
rounding district in general.

And that brings me to the explanation
of our transfer back into my old confer-
ence where I began my work in Africa
twenty years ago. At our Congo Confer-
ence, which was held in May, I was appoi-
nted as one of the two delegates to attend
the first session of the South African Cen-
tral Conference, to be held at Old Umta-
li. As we had not been able to visit here
since 1906 it was decided that Mrs. Sprin-
ger come along with me.

We knew that there was a shortage of
men in Rhodesia but knowing a thing at
a distance and knowing it at first hand
close by are two different things. So
when we saw the real situation, we were
willing to accede to the suggestion that
we return for a year and help hold the
fort till reinforcements could arrive.

I cannot deny that it seems good to
hear the familiar Chikaranga language
again and that it is coming back to us
rapidly. And it is better still to look in
the brightly eager faces of these boys and
girls. Though this station has never been
adequately staffed, and three married
couples are needed here today instead of
one, yet it has a splendid work, much of
the credit for which must be given to the
various members of the W. F. M. S., and
to Miss Tubbs in particular, as she was
the first of these three young women to
come here and has borne the burden of
actual construction of brick and mortar
as well as the building up of the girls'
school which now has about sixty.

There are about the same number of
boys in our boarding school also. One of
the finest features of the work here is
that the school work is co-educational and
the boys and girls meet every day in a
normal social contact, and the five of us
white teachers and four native teachers are
kept busy with the three sessions a day
and industrial work besides.

But your contributions will go to the
Congo as formerly, to the Rev. R. S.
Guptill, who is the treasurer and District
Superintendent. His address is Kamboya,
Belgian Congo, Africa, via Cape Town.
But you will give us your prayers here in
Rhodesia also and especially pray that
there may be a great revival and turning
to God of these our boarding and day
schools in this populous section of country.
But for the promise of the work of the
Holy Spirit, we should be hopeless in the
face of the enormous task to be done and
the physical inability of being able to do
even half of it.

J. M. SPRINGER

Of Bishop Eben J. Johnson
it is said that when a young
man, (living in London) one day
he threw himself down before
the Livingstone slab in Westminster
Abbey, and dedicated himself to
foreign missionary work.

from Daily C. Adv.

May 25, 1916.

METHODIST BISHOPS

- Sermon: The Agency of the Spirit in the Promotion of Christianity, in Sermons on Miscellaneous Subjects, 1817.
Introd. Christian Purity, Bishop R. S. Foster, 1851.
Introduction to Bishop D. W. Clark's Life of Hedding, 1855.
Introd. Methodism Successful, B. F. Tefft, 1860.
Address to Class Leaders, pamphlet, pp. 46, 1862.
Introd. and address, Sacred Memories, Annals of Deceased Members of New York and New York East Conferences, W. C. Smith, 1870.
Introd. Life of Mrs. Mary W. Mason, cir. 1870.
Address at unveiling of monument to Embury in Cambridge, N. Y., 1873, Pub. by Nat'l. Assoc. Local Preachers, Memorial of Philip Embury, 1888. In 'The Birth of Methodism. J. S. Reynolds, 1905.
Sermon: Fraternal Camp-Meeting Sermons. Round Lake, 1875.
Introd. Life of Thomas A. Morris, J. F. Marlay, 1875.
Sermon: The Christian Ministry, pamphlet, pp. 29., 1876.
Address to General Conference, 1876.

JOHNSON, EBEN SAMUEL, 1866, Missionary Bishop, Africa, 1916, Bishop 1920-1929.

b. Warwickshire, England, February 8. He was a son of William Johnson, English Methodist preacher, and he was descended from one of Mr. Wesley's helpers. He preached on an English circuit at 16 and joined Northwest Iowa Conference in 1889. District Superintendent, Chaplain, Captain and Major, War with Spain and Nat'l. Guard. General Conference Secretary. He died in the Veterans' Hospital, in Portland, Ore., December 9, and was buried in Riverview Abbey, Portland.

WRITINGS

- Emigration, Oxford degree thesis. M. B. C.
Stenographic Report Lectures of R. L. Ottlev, Regius Professor Pastoral Theology, Oxford, 1906, and of W. Lock, Dean Ireland Professor of Exegesis, Oxford University, 1906. M. B. C.
General Cont. Reports and Writings, M. B. C.

JONES, BURTON RENSSELAER, Free Methodist Church of North America, 1815-1894-1933.

From: METHODIST BISHOPS Personal Notes and Bibliography with Quotations from Unpublished Writings and Reminiscences by Frederick DeLand Leete. Nashville, Parthenon Press, 1948.

his community by borrowing a gun from the government post and killing a lion. He drew the claws from his pocket and presented them to the chairman of the conference as evidence. He had rightly sensed the spirit of the meeting. No credit was given to clothes, or even to African eloquence. What was wanted was evidence of worth while community service rendered. As one missionary speaker said, we must train teachers (African workers of all kinds) that face the powder, not the kind that powder their faces.

Nearly every report of these teachers told of an attempt to organize school committees of heathen as well as Christian parents and village elders. This indicates that Jeanes teachers are learning not to pose as all-wise overlords of the school, but as servants of the community, busy workers for the good of all. The conference set itself in earnest to meet the need of making that attitude general that is Jeanesizing all education. One inspector reported having learned on a visit to the U. S. A. that the test of a school was not how many passed, but rather, did the teacher know the parents and the needs of his community.

Very hearty endorsement was given also to a scheme carried on in Nyassaland by which a course for chiefs was instituted at the Jeanes school. Rev. Bowman, principal, was honored by the King for this service, word of it coming during the conference. This was contrasted to the failure and closing of a school for training chiefs' sons in S. Africa carried on along orthodox lines of education. A government official from Uganda praised the course for chiefs as a way of coordinating welfare agencies and preventing the present undesirable trend toward the young educating the old.

No commentator on, or visitor to Africa, has failed to deal with leisure, or the uglier term which some use, laziness. The conference was early warned that it would do no good to institute activity just for its own sake. We would only succeed in making the African as restless as ourselves. But these points were made:—

What a teacher does in his spare time shows what he really teaches his people to do. Good hobbies have the best deterrent effect on moral lapses by teachers. By way of conclusion one said, "In all our plans for African education, education for leisure demands no less attention than education for livelihood."

Among the many men whom it was a privilege to learn to know, Rev. J. W. C. Dougall is outstanding. He led the discussion on religious education and sex education. One of his statements alone would be enough to cause all of us who are teachers to consider deeply. "Religious education not only proceeds from but consists of the teacher." He was quite sure that a religious lesson should be a lesson in life, in African life, and moreover in African village life. Hearing of the "grant" system by the government to mission schools, one might judge that it was chosen as a cheap way to meet government obligations. However, during the days at Salisbury, it seemed to be proved that there is a real conviction that worthwhile education must be definitely and actively Christian. The government men were the first to admit that the state could not give that positive Christian character, but they were frank in saying that

Missions fail as badly sometimes in giving true Christian religious education.

The need for sex education was suggested so often that Mr. Dougall was asked to prepare a special paper as a basis for discussion. The conclusion arrived at was—Sex education is imperative. The "conspiracy of silence" observed by western civilization must be avoided. Since such education with Africans is a matter of ritual, however degraded, it would be helpful if the Christian church could symbolize by appropriate ceremony the change from childhood to adolescence. Proper sex instruction should be supplemented by activities, so that sex may not occupy too prominent a place in African thinking.

Among the leading missionary delegates were Father O'Hea and Father Bernard Huss. The former was especially interested in training for village education, and dared the ridicule of the old school educators in setting forth his plan for schools without books. Most are willing to accept as a theory that education should consist of lessons of life, but go on teaching lessons from books. It was Father O'Hea also who admitted the danger of the missionary over-emphasizing spiritual work, he insisting that there can be no good in looking after half a man and neglecting the rest. Father Huss has been known widely as Principal of the Marionhill School, but is at present spending much time in advancing co-operative societies throughout South Africa. His golden text is, "Stop the leak." He denies that the African has too little, but tells him that he saves nothing and wastes what he has. His most startling statement is, "You Africans do not know how to borrow." They say that eventually his people come to understand that their endless borrowing and litigation over debts is proof of just what Father Huss says. He was approached about coming here to P. E. A. to study the possibilities of our having co-operative societies for our people even under existing laws.

One could not tell about the Salisbury conference and leave out the exhibit. It was supposed to be a collection of articles made by African students in village schools or by individual craftsmen. A South African artist evaluated the exhibits from different colonies and missions. Any imitation European article he most scathingly condemned. Some poor African work he criticized. What he wanted was an African article displaying African art and skill and workmanship. On the whole the conference agreed with him and recommended greater stress by educators on village industries, "because they assist the African to control his material environment more effectively, and to find scope for his strong natural creative impulse. Thus his personality is developed and his life enriched. Each mission or school must determine what crafts to encourage, but a study of local materials and skills is first needed, and it is suggested that old men and women of the community can often be found to act as instructors."

There was one paper on "the Home and the School in Urban Areas." But the author himself warned against urbanizing African education. His reason was based on these figures. In Bloemfontein the cost of living for a family of four is six pounds, and the average earning



Bishop Eben S. Johnson, D.D.

capacity is four pounds. Africa is rural, and the African must be educated for rural life even though temporarily he is located in the town. The old education tended to drive the school graduates to the town, while the new Jeanesized education of the community will teach the fallacy of going to town.

Most of the findings follow along the lines already suggested, but a few more follow—

1—The object of native education is to produce a good African, not a marginal European.

2—The ideal for African Christian education is the Christian school as the community centre.

3—Carrying out the Jeanes ideal in social service is an effective way of educating the community.

4—Always it is best to select married men for special teacher training that their wives may be trained as well.

Testimonies.

The young man (at Malate) who had lately become a Christian said that since he came to live on the station he had been living nicely. He hadn't done any bad things,

but his wife was not doing well. She wouldn't bear him any children and he was losing money on her.

A woman (Mrs. Enos Nangu) in her prayer at the altar said that she had mudded her hut nicely and she had put down a nice clean mat, for the Lord would come and never go away again. He has come!

Peresu, giving her testimony said she didn't go to the witchdoctor. Turning to the other women she said, "You all go to the witchdoctor; you know you do. Why don't you all get up and confess it?"

—oOo—

An appreciation of Bishop E. S. Johnson.

The Conference of 1935 has been another landmark in the history of the Rhodesia Mission work. In 1916, after twenty years of strenuous and fruitful work, Bishop J. C. Hartzell retired. His worthy successor was elected at the same General Conference. He came to Africa with a far-reaching vision of making Christ real to the people in the widely scattered Conferences South of the Equator. He has given of his strength and devotion to that great task. Perhaps his most notable achievement as an Administrator has been that of raising up a strong devoted native ministry and leadership. Bishop Johnson has presided over his last session of the Conference in Rhodesia. Next May he will retire having, like his devoted predecessor, completed twenty years as a Bishop in Africa.

At his first Conference held at Old Umtali in May 1917 the Conference extended its welcome to him in these words: "This time last year we were holding up to God our great need. We prayed that He would choose us a leader for Africa who would take up the burden of the black man and carry it far into the hearts of the people at home. How many times we have turned to God with this prayer and especially during the latter part of the General Conference meetings. And God has answered our prayers and sent to us His man. The workers in the Rhodesian field and the natives our stations rejoice to welcome the Bishop and Mrs. Johnson as our leaders."

At his last Conference held at Old Umtali in July, 1935, our parting affections were expressed in the following words: "Dear Bishop Johnson.

In behalf of the Ministers and Missionaries of the Rhodesia Annual Conference, we, the senior representatives (Eddy H. Greeley and David Mandisodza), have been chosen to say a few words to you at this, the last time you preside over our Conference, and we wish that Mrs. Johnson were here to share with you what we may say.

You, no doubt, realize with us how different the relation is which you hold to us, from that of our Bishops in the homeland. You have been our presiding officer

and wise advisor and loving co-worker for nearly twenty years, excepting the one year when Bishop Shepard was with us.

We have thereby learned to know and love each other better from year to year, and this heaven born grace has grown and ripened, as it should, into a friendship which we trust shall never end. Love and esteem are among the unseen things which are eternal and which absence and time can not efface.

As a token of our love and esteem toward you now, and to remind you in the years to come of our united labor of love for the Master in Rhodesia for five quadrenniums we, with pleasure, present to you this album of our work which in particular depicts the work as it now is, by Districts, but also has some historical interest in scenes from the early days of the work. We hope it may add to the joys of your coming years. We did you Godspeed wherever our God of love plans for your future years, before He calls you to your eternal home."



Letter from Dr. Kemp, Angola.

(You will like these selected paragraphs even tho they are a year old.)

We have treated 10,000 sick folk the past five years, our records show. This year several lepers came, and I now have two huts especially for them.

In some ways our saddest cases are those with elephantiasis of the legs. This is a disease caused by germs (filaria) transmitted by mosquitoes, in which the lymphatics become clogged up, the skin hardening and thickening until the legs become so ponderously heavy that the victim cannot walk. A short time ago a young man came with one of these terribly swollen legs, and I at once operated. The circumference of the leg has already gone down an inch, the skin is very noticeably softening up, and I am in hopes that from now on I may be able to help these terrible conditions.

My fellow missionaries sometimes have to call me in, though they prefer to meet me at the dining-table rather than the operating-table.

Our church has a rule not to send a missionary where a doctor is not available, which certainly seems justified for this part of the world. But what if the doctor himself develops an acute condition requiring an operation? I faced this situation myself last January when my gall-bladder suddenly swelled up, and I put in several most uncomfortable days, when things returned to normalcy again.

Double Duty.

I still have the Taylor School under my wing, though Miss Shields is again on the field. She has been sent to Quiongua, where her parents are stationed. However, I shall continue doing my best. Last January I sent nine boys to the government examinations, and eight received good grades, entitling them to the government certificate. We hope to send even more by this year. I now have

in school 51 boarding pupils from distant villages, and 155 day pupils from villages near by. I also began an experiment in one of our mission villages, an afternoon school for adults, with about thirty pupils. Our school is 30% larger than last year.

A different tone.

Last May we had a week of evangelistic meetings for the boys, led and directed almost entirely by two of our teachers and several native preachers. I cannot speak too highly of the work of these men, of their understanding and presentation of the Christian message. Before the week ended every boy seemed to realize that the most important thing in the world is perfect harmony with the Creator, to be secured only by confessing past sins, making restitution where possible, and resolving henceforth to lead a new life. It was a busy week for me hearing confessions, mainly of petty thefts which bore heavily on their consciences,—they had to get right with their fellows before they could get right with God. The greatest victory for the Kingdom came on the last day when our fourth-grade teacher, a second-generation Christian (nominally considered) whom we had sent to the highest school in the land for two years to prepare him for his present position, manfully arose and told how he had become practically an atheist while at Luanda, privately sneering at the Christian belief and our special meetings, then how he had come to feel in his heart that he was lost, hopelessly and miserably lost, the most unhappy boy on the mission. He begged his pupils to forgive him for the false religious ideas he had expressed to them, and then he went from one evangelist to another asking for their pardon. Before the meeting ended we had conclusive evidence that the Gospel of Christ is still the power of God unto salvation to all who believe. Our whole school has had a different tone over since.

Missionary Vacation.

Late in July we went down to our camp in the woods 80 miles from here, four miles from Quiongua, where we once worked. We took the two Edling boys with us for the 12 days. I went in to Quiongua daily to treat the sick and give intravenous injections to 30 boys for Bilharzia. On the first Sunday we went to Nhangue, 25 miles distant, where Bishop Taylor opened work in 1885.

The second Sunday we spent at Quiongua. We have heard much this year on Sunday evenings from Bro. Withey of these early days, in which three of his sisters died of African fevers, two being buried at Nhangue. My wife especially wanted to visit the cemeteries where the missionaries were buried, so reverently viewed the graves at Nhangue, Quiongua and Canandua, 14 in all. Truly in those days Africa well deserved its name of "White-man's Grave." While at camp I got a good rest, in spite of the medical work and preaching both Sundays. We usually slept from 8:30 P.M. until 7:30 A.M. and for two hours each afternoon,—never since I was a baby did I sleep so much, nor need sleep so much.

The month following our camp was unusually busy for me, overseeing a host of the repair jobs,—rethatching

20 hospital huts, whitewashing inside the hospital (drug room included, an awful job), repairing doors and windows and beds of the dormitories, constructing a new bridge, overhauling a couple of lawn-mowers, etc., etc. The W. F. M. S. brought down several sewing machines which refused to work, and Bro. Withey contributed two typewriters to be fixed. I got the treasury books balanced and salary statements off to all missionaries. During the week in which Miss Nelson visited some interior stations all of the hospital work devolved upon me,—when she is away I always appreciate what a help she is to me.

Angola has had locusts as well as America the past three years,—big swarms of them. On their first short visits we saved our trees and gardens, but when they stayed here for a month in August, our gardens just disappeared, and we shall have no oranges or grape-fruit next year. Real starvation exists in many places, where natives depend upon corn, rice and beans for sustenance. Our own people consider the mandioca their staff of life and the roots of this plant have not been harmed. Wherever the locusts settle for the night, the whole population turns out to get as much of this free high-protein diet as possible,—a sackfull per person.

It is usually seven o'clock when we finish our evening meal, after which we have a chapter from the Bible, which we finished reading last month. The children's interest kept up to the very end of the Old Testament,—we had read the New Testament first. Grace once told me that a chapter from Deerslayer or Tom Sawyer or Oliver would be more interesting but we finally finished Ezekiel and Zechariah.

—oOo—

Extract from another Letter written

by *Dr. A. H. Kemp, April 12, 1935.*

Monday and Tuesday we had been rushed, matriculating 200 boys into school for the year. Wednesday and Thursday I had been keyed up to the n'th degree with an unusually important and strenuous District Conference, the first such Conference since I had been appointed District Superintendent. At six o'clock I left my office, the Conference over, the three score odd workers had received their "assistencia" for the ensuing quarter (25% of the salary to which they had been accustomed) and I was debating whether to try to get a bit of rest by strolling about for a half-hour, or by getting my body into the horizontal position. Just then a boy arrived from Malange with a telegram which decided my question for me. The telegram came from Quiongua, 80 miles away, and read "Come. Most urgent. Robert Shields." I at once went up to the W. F. M. S. home, a mile distant, to tell Miss Irene Shields of the telegram from her father, and arrange to get off as soon as possible. I had to change the oil in the crank-case of my new V-8 Ford. Pick-up, fill up the gas tank, and lubricate the bearings, a job already overdue. Then, too tired to eat, I drank an egg-nog containing three eggs and a pint of milk well sweetened, got Miss Irene, and we were off.

We had been having heavy rains almost daily, and the road was full of holes, and the holes full a muddy water. We had to go very slowly, though I made the best speed possible. About eleven o'clock, having covered sixty miles in three hours, we came to a bridge which had been condemned the year before, and a temporary structure put in just above. The temporary bridge was under water, provided it was there at all for it had been in had shape the week before when I had taken Miss Irene from Quiongua to Quessua. It was hopeless now. I tried out the old bridge, and judged it strong enough to justify chancing, so I removed the brush which had been put up on either approach, drove out and safely reached the opposite shore, and two fervent "Thank the Lord" were said. But our troubles were not yet over. Five miles farther on we came to a stream at which I had met my Waterloo twice before, before the present high bridge had been put in, then we had had to ford the stream. Now the water was higher than I had ever seen it, extending over the road for a hundred yards from the bridge. I had my boy wade out to the bridge, which showed that the water was not over twenty inches deep. The carburetor of the new Ford being on top of the engine, instead of low on one side as on the old Fords, and with the words of the telegram ever pressing us on, I decided to risk the passage. The roadbed was solid, and we slowly swished through the water and up onto the bridge, and thinking our troubles over, I stepped on the accelerator and went forward not anticipating any trouble in getting through the six or seven yards of water between the bridge and the steep hill on the far side. As the car hit this stretch, the water came up over the engine in a solid mass, completely shutting out the view. For a second the engine stalled, probably being short-circuited in the timer, but the momentum of the car carried it through without stopping, the engine picked up quickly, and we were again on our way, both singing the Doxology. The last few miles were over a terribly rutted road, but we arrived about midnight.

Two months before this, Mrs. Shields had had a slight stroke, for years she has had an extremely high blood pressure, and we surmised that she had had another and more serious stroke. But it was Mrs. Shields who came out on the upper verandah and welcomed us. It was the condition of Mr. Shields which had necessitated their sending two boys 40 miles through a pouring rain on pitch-black night to the railroad station, where the telegram was despatched. We had all been to Luanda three weeks before, and almost every missionary and every native evangelist at the Conference had come down with influenza upon returning up-contry. At this Conference the elder Shields had been granted the retired relation, having completed 49 years of missionary service in Angola, with only four short furloughs. Both were physically unfit for more service, but we hoped that neither would have to be buried here on the field. After hastily examining his lungs, and giving him some medicine to make him sleep, we all retired, completely exhausted.

The next morning Miss Irene and I took things into our own hands, and started packing the personal effects of her parents, neither of them being able to either advise or assist. Mrs. Shields, in her extremely weak condition

C. C. 24.
J. C. 20.
H. 15.
Bishop Eben S. Johnson, it was reported at the Foreign Board meeting, had accomplished a journey of one thousand miles on foot, from Angola, on the West Coast of Africa, to the Congo. He cabled greetings from Cape Town to the board.

BISHOP VERNER S. JOHNSTON.

Bishop Johnston was born in Warwickshire, England, Feb. 8, 1866. He came to America at twenty-three and became a member of the Northwest Iowa Conference, where, as pastor and district superintendent, he has made fine records. He studied at Oxford University, England, and is an alumnus of Morningside College, Iowa; is a graduate physician, has a son in the ministry, was a chaplain in the Spanish-American War, and for eighteen years has been a chaplain in the National Guard of Iowa. Twice he was one of the efficient secretaries of the General Conference. When a boy he read the lives of Moffitt and Livingstone. At seventeen, standing by the grave of Livingstone in Westminster Abbey, he made a definite consecration of himself to Africa, if God should ever call him to that continent. Those who know him best have great confidence that he will prove a providential leader in his new and great field of service. Bishop Johnston is a man of conviction and consecration, is loved and honored by all who know him, and has large capacity for systematic hard work. The General Conference of 1916 elected him as Missionary Bishop for Africa to succeed Bishop Joseph C. Hart, with residence at Harare, Rhodesia, Nov. 10, 1916.



HUMAN INTEREST STORIES

HOW A BISHOP WAS CALLED



The American Civil War had its effects in the industrial depression, especially in the cotton manufacture, across the Atlantic. The family into which E. S. Johnson, Bishop for Africa, was born, the year following the close of the war, was temporarily suffering acute poverty. Nevertheless his mother raised her voice and said, "Ebenezer, hitherto hath the Lord helped us." In an especial manner she dedicated him to the service of God. The children were early saturated with Bible story and gospel truth. Their heroes were the men who had wrought righteousness, and the crown of their highest esteem was placed on the brows of those who had left all to carry the joy of Christianity into sad heathen lands.

When about eleven years of age, Ebenezer lay for several weeks on a hospital cot for the repair of a fractured thigh. During these weeks he eagerly read new books on Moffatt and Livingstone, and all he could picture of Africa engraved itself on his young heart. The increasing years have but increased the vision.

In his early young manhood he stood on the grave of David Livingstone in the nave of Westminster Abbey. That was among the transfiguration experiences of his life. It was as though the spirit of Livingstone grappled with him, and the spirit of God was upon him. In those high moments he promised God that if he ever called him to work for Him in Africa he would surely go. He made no announcement of that

consecration. His mother had taught him that where God wanted him the Church would call. Meantime, in addition to teaching school, he was preaching nearly every Sunday.

Soon after, he entered the ministry of the Methodist Episcopal Church, remembering his vow concerning Africa, he gave his name to an officer of the Missionary Society as willing to be a missionary to that continent. The years went by, increasing successes came to him, his conference honored him, and he came to the conclusion that his lifework was in America. Four times he was elected a delegate to the General Conference from the Northwest Iowa Conference, and in each conference, beginning with that at Los Angeles in 1904, he served as journal secretary.

How strangely hath God wrought! He went to the General Conference at Saratoga Springs fully expecting to return to his work on the Sioux City (Ia.) District. Instead, the responsibility of a continent—and that the Dark Continent, containing sixty out of every one hundred of the world's heathen—is thrust upon him.

Thus is fulfilled in mysterious fashion the early dream, the consecration of long ago at Livingstone's grave, and this man, so strangely directed, thrown so suddenly into the midst of an utterly new and seemingly overwhelming environment, goes forth with the continuing consciousness of divine leadership. Between the boy standing on Livingstone's grave and the man journeying to Africa there is no break.



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Missionary Bis



BISHOP E. S. JOHNSON

Bishop Johnson in England

On his way home from South Africa Bishop Eben S. Johnson spent some weeks in his native England. The Methodist Recorder of London reports an address which he delivered while there, as follows:

"Bishop Johnson, of the Methodist Episcopal Church of America, has won a great reputation in the Woolwich Circuit. He occupied the pulpit at Plumstead Common on Sunday, when the large church was unusually well attended, good as the congregation ordinarily is. On Monday such a congregation gathered as has hardly been seen in the church. The Bishop spoke of his interest in Africa, even from a boy, when lying in hospital on account of a fractured leg, he read the life of David Livingstone, and when later he stood by Livingstone's grave in Westminster Abbey and made a definite consecration of himself to the service of Almighty God, especially with a view to service in the great Dark Continent. He went, however, to Africa by way of America, where he was a preacher in connection with the Northwest Iowa Conference of the Methodist Episcopal Church for twenty-seven years. At the General Conference of 1916 held at Saratoga Springs, he was elected Bishop of Africa, and at last the early ideal of his life was attained. The Bishop paid great tribute to the Wesleyan missionaries whom he had met in his African journeys.

"Coming to his own work the Bishop said he had traveled within a year more than twenty

thousand miles in and about South Africa. The missions over which he had oversight covered a large territory, including Portuguese East Africa, Rhodesia, the Belgian Congo and Angola. He briefly related some of his experiences in these parts of the Dark Continent and gave many instances of a particularly interesting character, showing how great a power the Christian religion had over the natives who had read it. Very touching was the story of Lanwachi, a chief's daughter, who was afflicted with leprosy. The Bishop told why she was so radiant, considering her affliction. Her beautiful reply was: 'My soul is not leper; Jesus fills my heart with joy.' Relating the story of a single day in Old East Rhodesia, he described the gathering of the natives in the early morning from villages far and near, and told how on that day he had baptized over 250 adults and 73 children, received in full membership of the church about 250 and administered the Lord's Supper to over a thousand people, and concluded the proceedings with a prayer service of an hour, a heavy dose of praise and thanksgiving. The Bishop spoke also of the general work in which his Church was engaged and of the splendid aid given to the social work. His account of his most recent journey across Angola and the Belgian Congo, eight hundred miles of which had to be done on foot, and much of which was among wholly untouched pagan tribes, was listened to with almost breathless interest. It was a great oration and greatly stirred the congregation."

thousand dollars is already pledged. The pastor, the Rev. A. L. Anthony, is engaged in revival meetings at Arthur.

After more than a month's closure on account of improvements, First Church, St. Paul, Minn., opened Sunday with splendid spirit, the pastor, C. N. Pace, preaching morning and evening.

Evangelist J. Wilbur Chapman and singer, Charles Alexander, are to be at the coming session of the Illinois Conference. Dr. Chapman will conduct daily a four o'clock devotional hour.

The announcement in last week's NORTHWESTERN that Bishop Mitchell would preside at the Wisconsin Conference is incorrect. We received this information from a responsible source, and regret to have to change it. The presiding president of the conference will be Bishop Leete, the date September 6, and the place Whitewater.

St. Paul's Church, Green Bay, Wis., recently surprised its pastor, the Rev. W. A. Newing, by calling at the parsonage to help him celebrate his birthday. On behalf of the congregation, Mr. George P. Reidenbach expressed appreciation for the work of the pastor during the six years, and as a tangible evidence of the congregation's appreciation, presented the pastor with a gold watch, and fob, set with a diamond. During the pastorate of six years, both the Church and Sunday School has doubled its membership.

The following "wire" was received upon going to press: The Methodist Church of Tabor, Ia., had a day of victory Sunday. A struggling and disheartened class and entire community rejoiced. The church property, valued at \$8,000, was freed from a standing debt of \$2,500 carried for years. The tireless toil of membership and friends wisely guided, assured victory with Bishop Stuntz as leader, ably seconded by the efficient help of the Rev. J. F. St. Clair, and the wise planning of District Superintendent W. H. Cable, and the faithful

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General Conference

Day by Day

Later evening session the fifteenth ballot was announced, with the election of William L. Oldham and Charles B. Machell. On the sixteenth ballot there was no election, the seventeenth showed the election of Franklin Hamilton.

CELEBRATING THE CONFERENCE CLAIMANTS

The special feature of the evening session was the anniversary exercises of the Conference Claimants Society with Bishop McDowell presiding and addresses by Secretary Hingedy, Bishop Hendrix and Mr. Merrill Saxe who spoke for Bishop Lawrence of the Protestant Episcopal Church. In the course of his address, Bishop Hendrix challenged the Church to a campaign for \$25,000,000 for conference claimants and provoked great enthusiasm by declaring in favor of completing Methodist action in 1918 instead of waiting until 1920.

Twentieth Day, Saturday, May 20

Bishop McDaniel presided and Bishop Leete conducted the devotions.

THE MISSIONARY EPISCOPACY

The question of reconsidering the action of the Conference by which a missionary episcopacy was provided for Malaya gave rise to a prolonged and sharp discussion. Objection was made by several that reconsideration was out of order. This, however, was not sustained. The genius of the discussion turned upon making Singapore an episcopal residence to which Bishop Oldham might be sent; in which case, as only seven bishops were elected it would be necessary to displace one of the American residential areas, which the Conference was not minded to do. The outcome was a tabling of the motion to

thousand dollars is already pledged. The pastor, the Rev. A. L. Anthony, is engaged in revival meetings at Arthur.

After more than a month's closure on account of improvements, First Church, St. Paul, Minn., opened Sunday with splendid spirit, the pastor, C. N. Pace, preaching morning and evening.

Evangelist J. Wilbur Chapman and singer, Charles Alexander, are to be at the coming session of the Illinois Conference. Dr. Chapman will conduct daily a four o'clock devotional hour.

The announcement in last week's NORTHWESTERN that Bishop Mitchell would preside at the Wisconsin Conference is incorrect. We received this information from a responsible source, and regret to have to change it. The presiding president of the conference will be Bishop Leete, the date September 6, and the place Whitewater.

St. Paul's Church, Green Bay, Wis., recently surprised its pastor, the Rev. W. A. Newing, by calling at the parsonage to help him celebrate his birthday. On behalf of the congregation, Mr. George P. Reidenbach expressed appreciation for the work of the pastor during the six years, and as a tangible evidence of the congregation's appreciation, presented the pastor with a gold watch, and fob, set with a diamond. During the pastorate of six years, both the Church and Sunday School has doubled its membership.

The following "wire" was received upon going to press: The Methodist Church of Tabor, Ia., had a day of victory Sunday. A struggling and disheartened class and entire community rejoiced. The church property, valued at \$8,000, was freed from a standing debt of \$2,500 carried for years. The tireless toil of membership and friends wisely guided, assured victory with Bishop Stuntz as leader, ably seconded by the efficient help of the Rev. J. F. St. Clair, and the wise planning of District Superintendent W. H. Cable, and the faithful

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States to decide whether that unhappy nation shall go naked or starve.

Y. M. C. A. Scholarships are Popular

Y. M. C. A. free scholarships for ex-service men have been granted in large numbers, 1,278 individuals have secured such and from the Y. M. C. A.'s in two boroughs alone of New York city. These range all the way from ten weeks' courses, in a special subject, to a college course in the best institutions of America and in one instance to a scholarship in the Oxford University. The distribution was among 56 schools; the average age is 21, 216 were married and 122 were the chief support of their families. Of the number 111 served overseas and 124 were wounded or gassed. The army is represented by 319, the navy 262, marines 49, air service 8. The questionnaires showed 528 had attended grammar school, 526 high school and 182 colleges. Religious distinctions were: Protestants, 600; Catholics, 275; Jews, 167; no religious preference, 144. An additional million has been appropriated by the National War Work Council for scholarships for the next year of 1920 and the school year which begins in September.

About 500 are studying in the West Side branch, most of them in the technical school, automobile work and mechanical industry being the most popular. West Twenty-third Street branch has more than 500 and East Side, Harlem and Bronx Union branches have about 200 each. Many ex-service men from other places are studying in New York.

religious experience out of which it grew a language, with keen insight and profound and understand and revere the great leaders with them we become better acquainted with itself.

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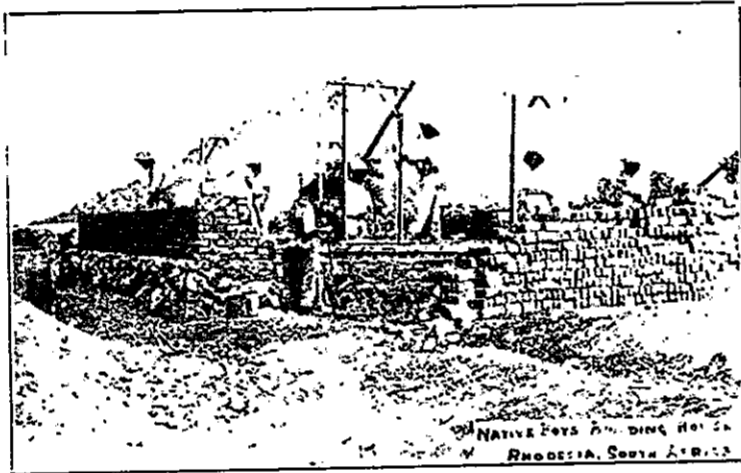
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NATIVE BOYS BUILDING IN RHODESIA, AFRICA.

WELCOMING THE NEW BISHOP TO RHODESIA.

By Rev. Eddy H. Greely.

Bishop Johnson's greatest welcome was at Old Umtali, where were gathered 1500 native Christians from more than fifty different places. Each station was headed by its native teacher who bore a banner on which was painted the name of the station. The various workers arranged themselves on both sides of the road approaching the old Umtali Missions.

Draped with red, white and blue hunting and United States flags, the mission carriage awaited Bishop and Mrs. Johnson at the river. They came by automobile from a city nine miles away.

The Bishop's carriage was drawn to the mission, about a mile away, by forty students of the Boys' Central Training School at Old Umtali. All along the road groups of native Christians sang gospel songs in their own language and waved banners.

It was a royal welcome from loyal hearts. We were all greatly cheered and uplifted on this, Bishop Johnson's first visit to Old Umtali.

AN EASY WAY.

Wouldst thou be wretched?

'Tis an easy way:

Think of but self and self alone all day;

Think of thy pain, thy grief, thy loss, thy care,

All that thou hast to do, or feel, or bear:

Think of thy good, thy pleasure and thy gain,

Think only of self, 'twill not be in vain.

EBENEZER S. JOHNSON.

Elected missionary bishop to succeed retiring Bishop Joseph C. Hartzell in Africa; is a delegate from Northwest Iowa Conference. He entered the min-



BISHOP E. S. JOHNSON.

istry in this Conference in 1889 and has served in the pastorate and district superintendency since. He represented his Conference in the General Conferences of 1901, 1908 and 1912. He was district superintendent of Sioux City District when elected to General Conference.

BISHOP E. S. JOHNSON



Eben S. Johnson, as Bishop of Africa with his episcopal headquarters in Cape Town, has travelled more than 20,000 miles per year over his parish since his election as a bishop eight years ago. He is the successor of William Taylor and Joseph C. Hartzell in bringing the gospel to the darkest corners of Dark Africa.

A native of Warwickshire, England, Bishop Johnson completed his education in Oxford University and in Morningside College, Sioux City, Iowa. Although as a boy he had read the lives of Livingstone and Moffat and had consecrated his life to Africa, it seemed that that ambition would not be realized when he joined the Northwest Iowa Conference and rapidly rose to be one of its outstanding preachers, and then one of its district superintendents.

But after he had served as one of the secretaries of four General Conferences, he was, to his own great surprise, elected a missionary bishop and assigned to Africa.

His labors in behalf of the people of this continent have been untiring for eight years. He has under his jurisdiction all the work of the Methodist Episcopal Church in Angola, Belgian Congo, Rhodesia and South East Africa. Ninety-one missionaries and five hundred native pastors and teachers assist him in the work of this field.

BISHOP JOHNSON SPEAKS ON "AFRICA"

When the United States entered the war, Arthur H. Johnson, son of Bishop Eben S. Johnson, was at the head of the printing department of our Church in Old Umtali, Africa. The bishop immediately wrote to the administration, stating that his son, who had served on the Mexican border as sergeant in the Second Iowa Regiment, while his father was chaplain of the same regiment, was ready for the service. Though his residence in Africa would have exempted him, he left his work and, at his own expense, came to America to enlist. His desire is to enter the aviation service. If they will not accept him there, he will join whatever department of the service he can.



Eben S. Johnson, Missionary Bishop for Africa

Eben Samuel Johnson was born in Warwickshire, England, February 8, 1866. He completed his education in Oxford University, and is also an alumnus of Morningside College, Sioux City, Ia. He was admitted on trial into the Northwest

Iowa Conference in 1889, and his whole ministerial life has been spent in this Conference. When a boy, lying on a cot in a hospital, he read the lives of Livingstone and Moffat, the noted missionaries of Africa, and Africa became indelibly written on his mind and heart. In his young manhood days, at the grave of David Livingstone in the nave of Westminster Abbey, Dr. Johnson made a definite consecration to God, promising him that if he ever called him to go to Africa he would go. When at the General Conference the question was asked him, "Would you be willing to go to Africa?" he answered, "Yes, with a glad heart."

YOUR HEARD, TOBS YOU OF YOUR ADDRESS, robs you of character, robs you of every- thing that is noble, and leaves you nothing in return but a blear-eyed, bloated face, a jabbering, muttering drunkard, incapable of supporting his family, sir, and reducing his money earning capacity and disqualify- ing him for being an American citizen or a husband or a father.

"If the man that gets drunk goes to hell, then the man who votes for the saloon will also go to hell—and I'd like to fire the furnace while he is there.

"Think of the delight of meeting at j continuing with the other members of t c

... the things that were freely given to us of God" (verse 12).

The Fruit of the Spirit in a Christian's Life

Gal. 5. 22-24. "The fruit of the Spirit is love, joy, peace, longsuffering, kindness, goodness, faithfulness, meekness, self-control; against such there is no law. And they that are of Christ Jesus have crucified the flesh with the passions and the lusts thereof."

Questions and Prompts

Can any human conduct which is not according to Holy Spirit standard be Christian?

Can a person be led by the Holy Spirit and not know it?

Can a person know that Jesus is the Christ except by the illumination of the Holy Spirit? Paul said (1 Cor. 12. 3): 'No man can say, Jesus is Lord, but in the Holy Spirit.'

What mark distinguishes any human activity as Christian?

Have some one explain Paul's teaching 'concerning spiritual gifts' as recorded in 1 Cor. 12. 1-11.

In 1 Cor. 14. 1 Paul says: 'Follow after love; yet desire earnestly spiritual gifts.' What is meant by 'spiritual gifts'?

By what marks can Epworth Leaguers know any sort of human activity as being 'according to Holy Spirit standard'? In other words, what are marks of the Holy Spirit standard?

INDATION.

9

These women were illiterate. Of the world outside their little circle of acquaintances they knew nothing. They talked of the things of birth, of marriage, of death, the events of their own daily lives.

At meal time a slave woman brought platters of steaming rice and meat and placed them on straw mats on the floor in front of Lulua and her companions. Before they ate they washed their hands with scented water. Lulua never ate with Abdullah. He would consider it a shame to eat with her.

"THAT LONELY CROSS IN AN AFRICAN BUSH."

A lonely cross stands in front of a war king's house in the dense African jungle in the heart of the Kroo man's land. It dominates a little settlement. God reigns there, and the Cross of Christ looms up before the people as an unceasing reminder of the only One who draws all men unto Himself. How it thrilled the weary missionary as it met his eyes on emerging from the bush, after he had trod for hours a narrow trail up hill and down hill, through swamp underfoot, and vegetation so dense no glimpse of sky could be seen!

Night after night the missionary had risen from a sleepless bed and on his knees prayed for the people of that bush. Winter passed and summer came and went before he could visit the little settlement. When he arrived he found that a young woman who knew of the Christian religion had become earnest in telling her people of it, and because of what she told them the people had put away their fetishes and idols. With this preparation what a service followed the missionary's arrival! There were impassioned preaching, Spirit-controlled testimony, and songs of praise. How Christ was exalted, and how the Holy Ghost shook the worshipers! The war king of the people said, "They may drive me, but they no fit to make me give up God palaver. I've got something."

They are building a church for themselves, those people back in the bush, and our Kroo Mission has placed in their midst a Kroo preacher. For years he has preached Christ in his native town without one cent of pay. Four times he has suffered persecution from his heathen town people who have flogged him, stolen his goods, and spoiled his farm, yet this man at our summons goes to live in that lonely bush settle- ment to shepherd that little flock.

Each week a band of young lads from our Central Station goes there and gathers children into Sunday- schools. Under the shadow of that lonely Cross they preach a risen Lord to that little settlement of the African bush country.

WALTER B WILLIAMS

No. 31.



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JUNE 18.—CHRISTIAN ACTIVITY A
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BISHOP EBEN S. JOHNSTON.

Bishop Johnston was born in Warwickshire, England Feb. 8, 1866. He came to America at twenty-three and became a member of the Northwest Iowa Conference, where, as pastor and district superintendent, he has made fine records. He studied at Oxford University, England, and is an alumnus of Morningside College, Iowa; is a graduate physician, has a son in the ministry, was a chaplain in the Spanish-American War, and for eighteen years has been a chaplain in the National Guard of Iowa. Twice he was one of the efficient secretaries of the General Conference. When a boy he read the lives of Moffitt and Livingstone. At seventeen, standing by the grave of Livingstone in Westminster Abbey, he made a definite consecration of himself to Africa, if God should ever call him to that continent. Those who know him best have great confidence that he will prove a providential leader in his new and great field of service. Bishop Johnston is a man of conviction and consecration, is loved and honored by all who know him, and has large capacity for systematic hard work.

Nov. 10, 1916.

W. W. Reid
Board of Foreign Missions
Methodist Episcopal Church
150 Fifth Avenue, New York, N.Y.....

released upon receipt....

Bishop Eben S. Johnson, D.D., for sixteen years a bishop of the work of the Methodist Episcopal Church in Africa, will be the principal speaker at the anniversary meeting of the Board of Foreign Missions at the New Hampshire Conference, on Thursday evening, April 7, in the Main Street Methodist Episcopal Church of Nashua, New Hampshire. He will also speak at the Woman's Foreign Mission Society's anniversary on Saturday afternoon, April 9, and on Sunday evening, April 10, he will be the preacher in the Main Street Methodist Episcopal Church. He will tell of his experiences travelling through the African hinterland, organizing churches and schools and medical clinics.

Bishop Johnson is a native of Warwickshire, England. He came to the United States as a young man and received his education inorningside College, Iowa, and in Oxford University. In 1889 he entered the Northwest Iowa Conference, serving as pastor, and as district superintendent until his election to the missionary episcopacy in 1916. His home is in Capetown, Africa.

Bishop Johnson is the successor of Bishop William Taylor, and Bishop Joseph Hartzell as administrator of the work of the Methodist Church in Central Africa. Few white men know Africa better than does Bishop Johnson. He has travelled through Rhodesia, the Congo, the Transvaal, and Angola in all kinds of weather and by practically every known means of conveyance. He is one of the few men who have managed to maintain robust health under the extremely trying conditions of the African interior. He has not only taught and preached, but in emergencies he has used his medical knowledge in the treatment of diseases among the African people.

BISHOP EBEN S. JOHNSON.

Bishop Johnson was born in Warwickshire, England, Feb. 8, 1866. He came to America at twenty-three and became a member of the Northwest Iowa Conference, where, as pastor and district superintendent, he has made fine records. He studied at Oxford University, England, and is an alumnus of Morningside College, Iowa; is a graduate physician, has a son in the ministry, was a chaplain in the Spanish-American War, and for eighteen years has been a chaplain in the National Guard of Iowa. Twice he was one of the efficient secretaries of the General Conference. When a boy he read the lives of Moffitt and Livingstone. At seventeen, standing by the grave of Livingstone in Westminster Abbey, he made a definite consecration of himself to Africa, if God should ever call him to that continent. Those who know him best have great confidence that he will prove a providential leader in his new and great field of service. Bishop Johnson is a man of conviction and consecration, is loved and honored by all who know him, and has large capacity for systematic hard work.

The General Conference of 1916 elected him as Missionary Bishop for Africa, to succeed Bishop Hart, who was elected Nov. 10, 1916.

at General Conference, Madras, India.

Der Christliche Apologete.

Deutsches Organ der Bischöflichen Methodistenkirche.

Ganze No. 4049.

Cincinnati, O., 2. August 1916.

Band 78. No. 31.



Untere neuen Missionsbischöfe für Afrika

1916

Kriegsübersicht.

Die am 1. Juli begonnene große Offensive der Franzosen und Engländer hat diesen bisher nur lokale Erfolge geliefert, welche in gar keinem Verhältnis zu dem großen Lärm stehen, mit welcher sie ihre Aktion ankündigten und zu der Fülle der Hoffnungen, welche sie an jene geknüpft haben.

Trotz der übertriebenen Siegesberichte, welche London und Paris täglich in die Welt versenden, sind sich die Briten und Franzosen dessen schon heute bewußt, daß es ihnen nicht gelingen kann, die deutsche Front zwischen Ypern, Comblès und Peronne zu durchstoßen, geschweige denn, die Deutschen aus Nordfrankreich und Belgien zu vertreiben, denn nachdem es ihnen nicht gelungen ist, der Wucht des ersten seit 9 Monaten vorbereiteten Ansturms Dauer zu verleihen, ist der geplanten Durchbruchsbewegung Halt geboten.

Die Hoffnungslosigkeit, welche die an der Westfront kämpfenden Alliierten mit Bezug auf den Erfolg ihrer Offensive beherrscht, erstreckt sich bereits auf die Bevölkerung Frankreichs und Englands und wird diese durch die Ankunft der in riesiger Zahl und auf endlosen Zügen vom Schlachtfeld heimgebrachten Verwundeten bedeutend gesteigert. Der enorme Verlust an Menschenleben steht in gar keinem Verhältnis zu den örtlichen Erfolgen, welche darin bestehen, daß die Deutschen an einzelnen Stellen ihre Linien zurücknehmen mußten und einige Dörfer und etwas Boden verloren haben.

Die verzweifeltsten Anstrengungen der Alliierten an der westlichen Front, die Wucht der Angriffe, welche die der Eröffnungsphase der Offensive übertreffen, deuten darauf hin, daß die große Offensive an der Westfront in das kritische Stadium eingetreten ist. Die Abreise des Kaisers von der Westfront nach dem Osten ist ein weiterer Beweis dafür, daß die Lage der deutschen Armee an dieser Front zu keiner Besorgnis Anlaß bietet. Der jüngste Bericht der „Assoziierten Presse“ stellt die Lage an der Düna-Front fest. Danach ist die russische Offensive, welche durch ein Trommelfeu von 50 Stunden vorbereitet gewesen ist, bereits zusammengebrochen.

Die Kämpfe im südlichen Wolhynien stehen noch immer im Vordergrund des Interesses. Im Abschnitt bei Beretschko wagt der Kampf auf und ab, ohne daß es den Russen gelingt, die Linien der Verbündeten zu erschüttern.

Im Raum von Buczacz, wo die Armee Rothner steht, herrscht vollkommene Ruhe. An der neuen Karpaten-Front ist die Armee Pflanzer-Walzin aufgestellt, welche es den Russen hart machen wird, diese Gebirgspässe ungelungen Anzuges zu überschreiten.

Westfront. Nach der amtlichen Bekanntmachung der deutschen obersten Heeresleitung haben die Engländer und Franzosen am 21. Juni an der Somme-Front eine schwere Niederlage erlitten. 17 Divisionen mit mehr als 200.000 Mann wurden auf einer 40 Kilometer breiten Front zwischen Poziers und Vermandovillers von den Deutschen fast auf der ganzen Linie zurückgeschlagen. Die Deutschen machten hier mehr als 1200 Gefangene.

Auf der ganzen langen Front erzielten die Alliierten nur einen geringen Erfolg bei Serdecourt, wo sich eine deutsche Division 800 Meter weit auf ihre zweite Grabenlinie zurückziehen mußte.

Gleichzeitig wird gemeldet, daß die Engländer am selben Tage auch bei Formelles schwer geschlagen wurden, wo sie über 2000 Tote und 500 Gefangene verloren.

Während der ganzen Woche herrscht ein riesiges Ringen an der Somme-Front. Die Alliierten werfen ungeheure Truppenmassen gegen die deutschen Stellungen, doch brechen sich die heftigsten Angriffe der Franzosen und Briten an der eisernen deutschen Verteidigungsmauer.

Am 26. Juli ist es den britischen Truppen gelungen, sich in Poziers festzusetzen. Weiter östlich wurden Angriffe der

Briten auf den Wald von Joureaux und bei Longueval blutig abgewiesen.

In der Maasgegend fanden von Zeit zu Zeit äußerst heftige Artilleriekämpfe statt. Sonst kam es hier nur zu unbedeutenden Gefechten.

Die oberste Heeresleitung kündigt am 27. Juli an, daß Angriffe der Briten mit Handgranaten auf die deutschen Linien westlich von Poziers abgeschlagen worden seien und daß in der Gegend von Verdun die Franzosen wieder mehrere starke Angriffe in der Gegend von Fleury und auf die Froide Terre Anhöhen unternahmen, die aber überall abgewiesen wurden. Die Offensive der Alliierten, sagt der Bericht, hat an allen Fronten fast ganz aufgehört und finden nur Kämpfe in kleinen Abschnitten und mit wechselndem Erfolg statt.

An der Ostfront. Auch an dieser Front ging es in dieser Woche lebhaft zu. Die Russen setzen ihre Angriffe mit ungemein großer Heftigkeit und mit Einsetzen großer Truppenmassen fort. Die starke russische Offensive, welche am 15. Juli im Abschnitt zwischen Platenen und einem Punkt südlich von der Ostspitze der Düna-Insel Tahlen einsetzte, ist, wenigstens vorübergehend, zum Stehen gekommen. An der Offensive in diesem Abschnitt waren fünf russische Divisionen beteiligt. Ebenso starke russische Kräfte wurden bei einem Angriff weiter östlich, in der Richtung von Nefküll, verwendet.

Längs einer vier bis fünf Meilen langen Linie, welche den Schauplatz des heftigsten Ringens bildete, griffen die Russen, nachdem sie die deutschen Stellungen fünfzig Stunden lang unter Trommelfeu genommen hatten, mit ihrer 3., 12., 13. und 16. Division — lauter Elitetruppen — und ihrer 121. Infanterie-Division an. Fünf Tage kämpften die Russen mit dem Mut der Verzweiflung. Und doch war das Gesamtergebnis ihrer Anstrengungen nur die Eroberung eines deutschen Stützpostens, welcher nach und nach in eine permanente vorgeschobene Stellung umgewandelt werden sollte.

In dem letzten Bericht der deutschen obersten Heeresleitung heißt es, daß am 27. Juli vehemente Angriffe der Russen auf die Positionen am Schitschara-Fluß, nordwestlich von Baranowichi, und in der Gegend von Berescht mit blutigen Verlusten für die Angreifer zurückgeschlagen worden sind. Gleichzeitig wird gemeldet, daß österr. Truppen unter dem Druck einer großen russischen Uebermacht sich nördlich von Brody, hinter den Woldurka Abschnitt, aus ihren Stellungen zurückgezogen haben.

Vom türkischen Kriegsschauplatz. Nach den jüngsten vom türkischen Hauptquartier eingetroffenen amtlichen Berichten erleiden die Russen an der persischen Grenze weitere Niederlagen. Die Türken bestanden erfolgreiche Kämpfe in der Gegend von Bane und Kevanduz, wohin sich die Russen mit Zurücklassen einer Menge von Kriegsmaterial und Proviant in großer Unordnung zurückgezogen haben.

In Kämpfen, die östlich von Suez und in der Nähe des Kanals stattfanden, wurden zwei russische Kavallerieabteilungen in der Richtung auf den Kanal zurückgetrieben. Eine Anzahl Tote hinterlassend.

An der Kaukasusfront weisen die Türken alle Angriffe der Russen erfolgreich ab und sind hier bereits zur Gegenoffensive übergegangen.

Eine Londoner Depesche vom 26. Juli meldet, daß Erzjangan, die türkische Heimung im mittleren Armenien, von den Türken aufgegeben worden ist.

Die Nachricht wurde bisher amtlich nicht bestätigt. Erzjangan war das Hauptquartier des 10. türkischen Armeekorps und hatte beim Ausbruch des Krieges ungefähr 15.000 Einwohner, wovon die Hälfte Armenier waren. Sie liegt 80 Meilen südwestlich von Erzerum.

MISSIONARY BISHOP FOR AFRICA.

One of the surprises of this General Conference is the election of Dr. Eben Samuel Johnson, Journal secretary of the General Conference, as the successor of Bishop Hartzell to the missionary bishopric of Africa. He was elected on the second ballot, Tuesday morning, May 23, by practically a unanimous vote. His birthplace is Warwickshire, England. The date of his birth is February 8, 1866. Dr. Johnson completed his education in Oxford University. He is also an alumnus of Morningside College, Sioux City, Ia., from which institution he received the degrees of A.B. and A.M. Syracuse University conferred upon him the degree of D.D. He took a teacher's training course while in England and was engaged in newspaper work for a time in London.

In 1889 he came to the United States. He was admitted on trial into the Northwest Iowa Conference the same year. His whole ministerial life has been spent in this Conference. He served important pastorates and a full term as presiding elder of the Ida Grove District. At present he is the district superintendent of the Sioux City District. This is the fourth successive General Conference of which he has been a member. During the Spanish-American War, he served as chaplain of the Fifty-second Iowa Infantry Regiment, and since 1898, he has been chaplain of the Fifty-sixth Regiment of the Iowa National Guards, serving with the rank of major. Dr. Johnson is also a graduate physician, having a wide reputation as a successful diagnostician.

When a boy, lying on a cot in a hospital and suffering with a fractured thigh, he was reading of the lives of Livingstone and Moffat, the noted missionaries of Africa. These great characters became more real to him than many of the folks about him, and Africa became indelibly written on his mind and heart. Then, in his young manhood days, at the grave of David Livingstone, in the nave of Westminster Abbey, Dr. Johnson made a definite consecration to God, promising Him that if he ever called him to go to Africa he would go.

When he came to this session of the Conference, Dr. Johnson had no thought of being elevated to this important office, but when a few days ago the question was asked him, "Would you be willing to go to Africa?" the memory of the old consecration returned to him with great force, and burdened his heart. He responded that if the call of the Church came to him, he would answer, "Yes," with a glad heart.

President Apple to increase the amount, and especially his success during the recent period of financial stringency. We wish to call the attention of the Church to an opportunity to render eminent service to the cause of theological education.

"It was a great joy to all that President Emeritus Henry A. Buttz, who has passed the four-score mark, was able to deliver the baccalaureate sermon.

"We note the splendid opportunities of the Drew Summer School, and earnestly recommend that our young men take advantage of it."

DEDICATION AT ALLEGHENY COLLEGE.

On Thursday, April 27, occurred the dedication of the Carnegie Hall of Chemistry at Allegheny College, replacing the old chemical laboratory destroyed by fire a year ago. This addition was made possible by the gift of \$40,000 by Mr. Andrew Carnegie.

The main address was by Dr. Henry S. Pritchett, president of the Carnegie Foundation for the Advancement of Teaching. His theme was "The Life Work of a Prophet of Allegheny College." The prophet was Cyrus K. Holliday of the class of 1852, who founded the city of Topeka, Kas. Holliday was the organizer and the first president of the great Santa Fe Railway, and lived to see the fruits of his labors. After his term as president expired, he was continued as a director till his death; whereupon, he was succeeded by Dr. Pritchett, himself in the directorate.

Brief remarks were also made by Dr. William E. Crawford of the college; by Superior Court Judge John J. Henderson, vice-president of the board of trustees, and by Dr. R. Edwin Lee, professor of chemistry.

The insurance, with Mr. Carnegie's gift, permitted the construction of a \$75,000 building. It has a \$25,000 equipment and is one of the most up-to-date chemical laboratories in the country. The new Alden Hall of Biology, erected on the ruins of the burned building, with the new Hall of Chemistry and the Wilcox Hall of Physics, gives Allegheny a thorough equipment for the study of the major sciences.

KANSAS WESLEYAN.

The thirty-first annual commencement exercises of Kansas Wesleyan University were held, closing June 1. On Sunday, May 28, the baccalaureate sermon was delivered by Rev. Henry Coe Culbertson, Ph.D. In the evening of the same day Rev. Dean C. Dutton, D.D., preached the annual sermon before the Christian organizations. The commencement oration was by Rev. Robert P. Smith, D.D., pas-



Bishop & Mrs. Eben S. Johnson

Report of Committee on Resolutions.

Southeast Africa Conference, 1935.

Whereas Bishop Eben S. Johnson retires from active service at next General Conference, and since this is the last time he presides over us, we as a Conference desire to place on record our great appreciation of the work of Bishop Johnson in our midst and for the people of this land.

Our work had been organized as a separate Conference only a few months before Bishop Johnson was elected Bishop for Africa, at the General Conference in 1916, since which time we have had him as our leader. It may truly be said that the era of development and extension of the work from that of a small mission into a farflung and important Conference in Methodism coincides with his period of service in Africa. The foundations had been well and wisely laid under the superintendency of his predecessor in office, but it remained for Bishop Johnson of direct the building of a truly indigenous Church on that foundation.

In 1916 there were no nationals in the membership of the Conference. Though we had a large number of experienced and faithful African leaders in the work, they were unable to sit in the Conference on equal terms with

the missionaries and this disability was keenly felt by many. This was quickly realized by Bishop Johnson, and immediately, by personal contact with the native leaders in the Church, and his wise counsel in the Conference, brought about a change in policy. At the time it was considered daring and premature, but time has proven the wisdom of it; and today we find the ordained missionaries outnumbered three to one by well trained and capable native ministers, in charge of every circuit but one.

Having been the moving spirit in this development he has also succeeded in gaining the confidence and affection of every member of Conference, as well as that of the missionaries. We have learned to depend on the Bishop's punctuality. However great the obstacles, he almost invariably managed to be on time; whether that involved long and tedious journeys on foot, by mule or donkey, train, motor car, boat, or the use of an aeroplane. In this he has been an example to us all. We have learned to expect spiritual guidance from him; his devotional talks to the missionaries alone, and in the Conference sessions, and his sermons on more public occasions, have always presented the Gospel of Jesus Christ as the one and only way of Salvation; and his confident faith in the guidance of the Holy Spirit has heartened us on many occasions. His patience with us when we were slow to see the next step is another object lesson. He has been a father in the true sense of the word, having shown always a sincere interest in each one individually and in the children growing up in our homes.

In this affection Mrs. Johnson has a large share. We have learned to love her and expect her with us at every Conference, and regret deeply that she was unable to accompany her husband at this his last visit to us in his official capacity.

We are grieved that Bishop Johnson has not been in his usual physical health at this time, but the fact that he has disregarded his own physical welfare in order to follow the dictates of his high sense of duty, has been an inspiration to us and we love him all the more for it. Now, as he leaves us, we pray God that health may be granted to our leader, and that he may be given the years of rest with his loved ones that he has truly earned. God bless our Bishop.

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the occasion, the games and races, the dramas by the boys and the inspiring service for Christian patriotism at night—all made a day so full, so interesting and so helpful that it will long remain a joy to recall.

Last Sunday we went with Rev and Mrs. Rea to visit two of the villages of his circuit of out-stations. At Matkalane is Josefa Mubale and his family, former Kambini students, now supported by the Epworth League of Hood River, Oregon. He is evangelist there and assistant pastor of the circuit. As the new church is not yet completed we met under a tree. We baptized six adults and a baby, admitted two into full membership and four more by letter and married a couple. Josefa has worked well. As the couple who married are middle-aged people with several children what really took place on Sunday was the public recognition that they intended to establish a Christian home. These people were wedded years ago according to native custom. Legally they were man and wife and most civilized folks would have let it go at that; but Simoni and Alimera thought it proper to announce a new regime

in the family as by the Grace of God they mean to be known as a Christian family. Is that not as it should be? And if folks are married by a minister of the Gospel, dare it mean anything less?

Have we heard about the terrible drought at home? Have we read of the despair and of the sacrifices made by those without work, and on behalf of people without food and clothes? Have we noted the increasing readiness to turn for help to Him who is the only source of help? We certainly have! Nothing causes us to forget the feverish desire in America for a normal life. We pray continually that confusion may be turned into order at home as well as at Inhambane. We have mentioned in this letter nothing of the sorrows of our neighbors nor of the state of our finances, nor of the illnesses within our missionary group. Let this be only a word of hope and Christian greeting to friends who love us and our people and who are praying for His Kingdom here

EDITH RIGGS GILLET
IRA EDMOND GILLET

DESIGNATED GIFTS

Mrs H C Harris, Chicago 35—
Mrs O C Hole, Danville 60—
Dr and Mrs G C Lewis, Fairbury 750—

For Angola, 1934.

From New York State.

S S Port Washington 45—
L G Martin, New Hartford 20—
Foot Philathea Class, Rome 62—
W D Gates, McGraw 55—
Celinda White, McGraw 20—
S S Fayette 64—
E L Embury Ch, Brooklyn 25—
E L Nelson 25—
S S Blodgett Mills 56—
Church, McGraw 115—
Goodwill Class, Elmira 44—
Philathea Class, N Syracuse 20—
R Knapp, Cortland 50—
Mrs Mang, Richfield Springs 6—
S S Johnsonville 4—
A F C Class, Wellsburg 3—
Baraca Class, Rome 33—
East St Church, Buffalo 45—
Church, Cortland 50—
Mr Lewis Evans, Lee Centre 20

From New Jersey

St Pauls Ch, Roselle 15—
Mrs Johnson's Class, Morristown 50—
C A Tuskingham, Merchantville 50—
S S Montclair 62—

From Pennsylvania

Bible Class, Reading 50—
S S Johnstown 60—
Crafton Church and S S 210—
S S Monroeton 38—
W T Bair, Phillipsburg 25—
S S Asbury Church, Erie 8—
Jennie Meyers, Pittsburgh 50—
Ladies Aid, Burlington 6—
Geo Ruck, Philadelphia 450—
Clare Root's Class, Phila 65—
Margaret Gillies, Phila 60—

L L Bright Class, Phila 30—
Young Women's Bible Class, Phila 30—

From Ohio

Paul Seay, Cincinnati 135—
L A Pruitt, Cleveland 20—
H B Armstrong, Barnesville 25—
J Allinger, Berea 10—
Haven Fought, Helena 5—
E L Elmore 5—
Mrs Fowler's Class, Barnesville 25—
Rev Dopp, Akron 30—
G W Mitchell, Cleveland 15—
A E Baur, Toledo 5—
E Wyrick, Peoli 25—
Emily Frutiger, Toledo 25—
W R Grinstead, Sheriden 12—
J W Miller, Desset 15—

From Indiana

Mrs Williamson, Indianapolis 30—
Berean Class, Ft Wayne 60—
Dawn Class, Castleton 25—
Esther Armitage, Hartford City 30—
Daily Kemble Class, Greensburg 30—
Iola Terry, Orland 14—
20th Century Class, Logansport 50—
Dorcas Class, Upland 10—
S S Woodside Church, Indianapolis 30—
Madora Trautman, Tipton 20—
Edna Avery, Logansport 10—
Pluma Fulton, Summitville 10—
Chas Crouse, Ft Wayne 20—
C P Steiner, Ft Wayne 30—
First Church, Ft Wayne 50—
W F Huber and Others, Bluffton 25—
Sadie Miller, Upland 5—
Ladies Class, Economy 15—
J League, Markle 15—

From Illinois

Parkside Miss'y Circle, Chicago 85—
Austin Church, Chicago 15—
Primary Department, Leland 7—

From North Dakota

G M Register, Bismarek 57—
Primary Dep't, Bismark 10—
H C Beal, Bismark 30—
Mrs F H Register's Class, Bismark 15—
Mrs F Gosman, Bismark 5—
S S and various donors, Bismark 98—
Mr Kellar's Class, " 15—
G S Register, " 15—
Mrs M A Kaller's Class, " 15—
Dr C M Herbert, " 15—
W F Bischoff, " 3—
Harris Hustlers Class, " 100—
Nerne Wells, Robinson 15—
S S and Pastor, Benedict 7—
S S Robinson, 15—
E L Des Laes 5—
Rev J S Wilds, Fargo 20—
Rev L E Dickinson, Crystal 15—
W T Nichols, Dickinson 14—

From Other States

Beginner's Dep't, Pontiac, Mich 20—
Church, Decker, Mich 350—
J C Carl, Grafton, W Va 30—
Clara Curhman Band, Lowell, Mass 30—
S S Heath, Mass 25—
W Kruschwitz, Lawrence, Mass 50—
E L Lawrence, Mass 5—
Mary Yockey, Rockwell City, Iowa 30—
Ellis S S Alden, Iowa 5—
S S Iowa Falls, Iowa 18—
S S Whig Ch. Platteville, Wis 13—
Ladies Miss'y, Coquille, Oregon 13—
Rev Steinkraus, Bridgeport, Conn 20—
S S and Ch Nespelem, Wash 13—
Church, Munroe, Oregon 40—
Daughters of Dorcas, Dallas, Tex 50—
Van T Lawson, J Jamsville, Md 100—
G E and Wm Teskey, Calif 65—
Eliza King, Richmond, Va 10—
G I Johnson, Portland, Conn 150—

Photographs from this
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included but are
available upon request.
For more information
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