

THE FOUNDATION

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PROFESSOR HOWARD AND THE SENIOR CLASS MAKING SURVEY AT COLLEGE PARK

FIELD SURVEY

One valuable feature of student life in Gammon is the real practice the student has in many lines. The model Sunday school in Clark University affords the very best opportunity for Sunday school practice with the most up-to-date methods. The annual missionary convention is an opportunity in which each student is required to take some part before he leaves school, giving him actual practice in inspirational methods and real convention work. At least two sermons are prepared and delivered by each student, one to be known as his senior sermon and is preached before the faculty and student body. There are many opportunities to work as supply pastors, some go as far as South Carolina, Tennessee and Alabama, doing the real work of a pastor while their student life does not seriously suffer and they gain in real practice work. In the above

picture we are showing a bunch of Gammon seniors co-operating with a student pastor and his church at College Park, a suburb of Atlanta.

Prof. Howard, the new teacher in rural work has taken these students out in that community to do real survey work. They are as you see in the picture in front of the church compiling and comparing returns, and deciding on methods for this church by which it can best serve the community situation. The plan finally adopted was to recommend the addition of 16 feet on the rear of the main church building and then to equip the whole structure with everything required for the best community and church service work. It was further recommended that all improvement should be made strictly on the pay-as-you-go plan. At a subsequent service subscriptions were taken to cover all suggested improvements and give a fine start on a new parsonage to be built on the church lot.

The pastor, Rev. J. F. Dorsey of the class of 1921 is happy, his people are inspired, a class in Gammon have felt the thrill of real work, and Prof. Howard in this as in many other instances has shown the value of his department in the Seminary. Pastors and churches not too remote from Atlanta will do well to arrange for similar work in the communities they are serving.



DR. S. J. ROSS, M. D.

THE SAD DEATH OF DOCTOR ROSS

Early in the spring Dr. S. J. Ross who had been sent with Mrs. Ross to succeed Rev. and Mrs. J. F. B. Coleman in the college of West Africa wrote us that because of apparent breaking in the health of Mrs. Ross they were about to start home. They started early in April with high hopes of greeting friends soon on American soil, but death overtook them in an unexpected way and Dr. Ross was taken. He was buried in a Catholic cemetery at Teneriff and Mrs. Ross came on alone. Brother Ross rendered faithful constructive service and has been hastened to his reward while others will steadily carry the work forward.

PROFESSOR WILLIS J. KING HONORED BY BOSTON UNIVERSITY

It is no surprise to the Gammon faculty and other friends of Professor King that he was honored at the recent commencement at Boston University with the degree of Doctor of Philosophy. He never disappoints in any work he undertakes, and he could not fail in his postgraduate work with this great school. It is however a matter of profound satisfaction to his colleagues in the work that he not only received the degree, but was accorded unusual honor in the recognition given his dissertation, it being counted a distinct contribution to research work in the field of Old Testament literature, and provision for its having a permanent place in printed form was requested.

When the honors and the degree was conferred on Doctor King, the vast assemblage in Tremont Temple, Boston, saluted him with round after round of applause and he was accorded every recognition consistent with the occasion. There were 456 graduates in all departments; there were but two doctorates in Philosophy conferred, and he was the only one present receiving this distinguished honor. We join with all who know him and his worth in congratulations. We appreciate also the honor it brings to our school.

Doctor King came from a humble rural home in a Texas parish; by hard work he finished preparatory school and college at Wiley University, one of the schools under the Board of Education for Negroes in the Methodist Church. It required still greater courage for him by his own initiative and self-support to go to a great university in Boston and do the resident work both for the Master's and Doctor's degrees. He has made for himself a large place in the leadership of the race educationally. His service will be of very unusual value in the field to which he has been called. We again congratulate him and his family and his associates in the work, also the young men who by coming to Gammon will be influenced and helped by his success.

IMPROVED CONDITIONS

A colored matron has been appointed to look after colored women in the recorders court in Atlanta. This affords protection and relieves from embarrassment these unfortunate people who have been subject to arrest by white officers, and imprisoned without any one interested to look after their needs. Conditions are reported much improved. There are many factories and shops in and about the city where there is need of direct application of this principle of protection. There have been two colored public health nurses added to the city force, with better support than they have hitherto received. It is fair to assume that the City of Atlanta will give more attention to the condition of colored women and children than they have. The health and morals of the whole city will be improved as a result.

The Foundation

PUBLISHED MONTHLY IN THE INTEREST OF GAMMON THEOLOGICAL SEMINARY AND ALUMNI, THE STEWART MISSIONARY FOUNDATION FOR AFRICA AND THE SCHOOL OF MISSIONS, AND MISSIONARY WORK IN AFRICA

BY THE
GAMMON THEOLOGICAL SEMINARY

for the

Stewart Missionary Foundation For Africa

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

South Atlanta, Georgia

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A BRIGHTER OUTLOOK FOR GAMMON

The trustee meeting for 1921 was one of the best in the promise of larger things for Gammon that this board has held in some time. There was a unanimous looking toward a new administration building to be begun immediately after the next meeting of the board. Two new residences were provided for within the present school year. A modest but satisfactory increase in salaries was made effective from January 1, 1921.

All of the old faculty were re-elected and the place of Dr. Howard in the faculty assured with the co-operation of the Board of Home Missions. There was a spirit of harmony and oneness of purpose for larger things that heartens the toiler whose every day work is a part of the school life, and will offer inspiration and inducement for those looking toward the ministry to prepare for the best possible service for the Kingdom.

NEW YORK THE LARGEST NEGRO CITY

There are 15,388 Negroes in New York City according to the last census making it the largest Negro City in the western world. The only cities ranking with it for negro population being Cairo and Alexander in Egypt and Johannesburg in South Africa. Dayton, Ohio, has gained 86 per cent; St. Louis has gained 58 per cent; Cincinnati 51 per cent in colored population in the last 10 years. The Southern States have lost one-half million colored population to the northern states in the last four years.

POINTS

Let us be brothers.

Brotherhood is a great human word.

The Gospel and the Cross are meaningful these days.

No man can interpret Christ without love's passion for his fellows.

The minister is to be an interpreter of the facts and problems of life.

No man can preach to all men who is not acquainted with all human activities.

The church is in need of great intellectual leaders in the pulpit. It is a man's job to be a preacher these days.

The Negro ministry is called to solve problems which require the most careful preparation and complete equipment for service.

Social problems cannot be settled by force or external influence, but by direct appeal to the human conscience. It is the preacher's opportunity.

This is the time for every one yet to enter the ministry, and of school age, to plan to come to Gammon Theological Seminary or a preparatory school for training.

Applications are being received from numbers who declare their purpose but are short of funds. The school will help, but cannot do all. There should be an adequate deposit made.

The opening school year is one of greatest promise in Gammon and affiliated schools. Several new buildings, increased appropriations, and enlarged facilities should mean a much larger enrollment of students.

The summer schools and institutes which are being conducted by the Epworth League and the Board of Sunday Schools, and into which the Board of Home Missions is putting so much, are stirring the hearts of hundreds to attend school the coming year.

ALUMNI NOTES

Rev. J. N. C. Coggins '96 conducted revival services in New Orleans University late in the last school term with great success. Dr. Coggins is a revivalist of power.

Rev. E. W. Dean '18 is assisting us in the FOUNDATION office this summer. He is also meeting with success in his pastorate at Aiken, S. C.

Rev. E. W. Barnes '20 pastor at Cedartown, Ga., entertained the Rome District S. S. and Epworth League Convention in May.

Rev. Hugh L. Ashe '03 is the successful Superintendent of the Greensboro District, N. C. He is leading the conference and area in Centenary work.

Rev. S. A. Lucas '19 spoke for the American Bible Society at the recent session of the Lexington M. E. Conference in Cleveland, Ohio. Brother Lucas is succeeding in this great field.

Rev. L. H. King, D. D. '03, Editor of the "Southwestern," made some telling addresses before the spring conference.

Rev. G. C. Buckner '13 is now the Methodist pastor in Detroit, Mich.

Rev. C. Y. Trigg and Rev. Julius Johnson, both Gammon men and associated in the pastorate of Sharp Street Church, Baltimore, have just finished a fine community house.

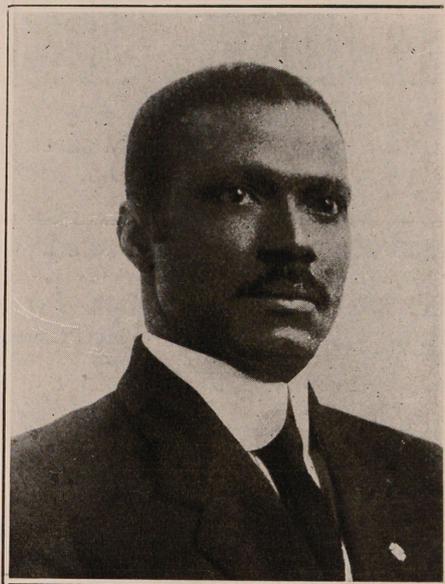
Rev. and Mrs. P. W. Webb '15 are mourning their little one whom the kind Father recently took to himself. Their home is at Hunter, Ark.

Rev. and Mrs. F. W. Williams '20 have made rapid strides in paying church debts and building up the work on a large circuit at Ashland, Ala.

Rev. and Mrs. L. M. Johnson '20 are now in charge at Amory, Miss. Brother Johnson was in attendance at the Summer School.

Rev. W. F. James '01 of Montgomery, Ala., is the successful superintendent of the Opelika District, Ala. He is in a great building campaign and this will prove a good year in other lines. Brother James attended the Summer School.

Rev. F. H. Grant '19, pastor at St. Thomas, S. C., has had a good pastorate but has contended with serious financial reverses. The outlook is better now. Brother Grant was in the Gammon Summer School.



REV. J. F. B. COLEMAN, A. M.

Rev. J. F. B. Coleman '11 was in attendance at his class reunion and has since passed all his examinations for the degree of Master of Arts in Columbia University. Rev. and Mrs. Coleman are now ready to return to their great work in Africa, and will leave for Liberia late this fall.

Rev. D. D. Dyer '20 is building a fine new church at West Point, Ga, on the Alabama side. His people are greatly in love with him.

Rev. Joseph Griffith '03, a much honored member of the Atlanta Conference, attended throughout the Summer School.

Rev. M. M. Jefferson of LaGrange, Ga., class of '12 is chosen orator for the next annual meeting of the Alumni Association. It will be the decennial reunion of his class.

Rev. E. Hurley '21 is located for the summer in Boston, Mass., where he has a good job which will help him finance his next year of study in some good college.

Rev. S. G. Roberts '19 has had a good pastorate at Tylertown, Miss. He is considering college work next year. Bro. Roberts was a good student in the seminary and will make good in college.

Rev. and Mrs. L. S. Perry '19 are getting a good hold of the work at White Plains, New York. Prof. King visited them on his recent trip east. They have had some hard problems to face.

District Superintendent Rev. Joel F. Carson '07 of Montgomery, Ala., was in attendance at the Summer School. He reports heavy losses from his district in the migration northward.

Rev. A. P. Melton '86 is quite feeble but happy in the good and constant care of His children.

Rev. R. G. Morris '14 of Gastonia, N. C. is the genius, back of a 'Centenary Chart' which works wonders in every church, district conference, and area, where it has been adopted and has already added many thousands to the collections. It is a good thing, help it along.

Rev. E. D. Petty '04 has moved from Atlanta to his charge at Covington, Ga., where he is now living in the parsonage.

Rev. W. R. Stephens '10, pastor of Ebenezer Church in Jacksonville, Fla., is recovering health and will soon have accustomed vigor.

Rev. N. A. Bridges '18 is pastor at Lawrenceville, Ga. He is also engaged in the printing business in Atlanta, where he resides. Bro. Bridges is Dean of the Epworth League institute to be held in Morristown, Tenn. Aug. 22-28, and one to be held in Greensboro, N. C. Aug. 29-Sept. 4. Both Institutes will be a success.

Rev. T. B. Hazeley '20 is pastor at Maysville, Ky. He is still in earnest regarding work in Africa and will go as soon as the way opens. The cry of his heart for years has been to be given a place for service in Africa.

Rev. A. L. Holland '19 is doing good work in Natchez, Miss., but is planning to enter some college for further study at the opening of the next school year.

THE ALUMNI REUNION

All of the classes holding their decennial reunion this year were represented. Of the members of the 30 year class, Bishop W. W. Beckett, Dr. C. L. Johnson, and Dr. J. W. Moultrie were present. From the 20 year class, Rev. S. E. C. Lord, Dr. F. D. Shamborguer were the only representatives. The 10 year class was represented by Rev. Chas. Coleman, Rev. J. F. B. Coleman, and R. A. McKenzie. Many regrets were received, and there were several who announced they would be present who for some reason did not come.

When the plan of decennial reunions was inaugurated it was hoped that each class would make much of the event and plan far ahead so that nothing would interfere with a full attendance from each class. It is possible there is not as much class spirit as there should be, and it is possible the school does not make much of the special reunion of these classes as it should. For the sons and daughters of Gammon to meet in special class reunion once in ten years ought to be counted a high privilege, and each meeting should be looked forward to with great interest.

The general alumni meeting was well attended from various classes. The speaker, Dr. Cox of Nashville, Tennessee failed to come and Rev. S. E. C. Lord filled the place with acceptability.

The business session was spicy and enthusiastic. All of the old officers were re-elected. Many resolutions were passed, and the meeting pledged the alumni to hearty co-operation in the campaign for larger endowment and new buildings. A telegram of sympathy was sent to Mrs. W. F. Stewart who is ill at San Diego, California.

The result of the meeting was a closer attachment of the alumni to the Seminary. Appreciation of the work of the Stewart Foundation was also expressed.

A new feature of the annual gathering was the alumni reception given by President and Mrs. Watters at their home, on the evening before commencement day. It was in every way a most enjoyable event. Many of the alumni remained over for commencement program and the dinner which followed.

A LETTER FROM W. W. BAKER, CLASS '21

I am located at Route 1, Box 59, Lytton Springs, Texas. I had a pleasant visit home; then I proceeded to my new field on Austin district. This work is among some of the choicest of our race. I have a church at the old home of Bishop Scott, and his kin are a large share of the membership. The country for miles around is owned by colored people.

I have a church in another settlement, the early home of two of our outstanding preachers in the West Texas Conference; Reverends Harry and John Swanns. My lot has been cast with genuine Methodists, which is more apparent when they sing, pray shout, or pay, "in the good old fashioned way."

I am pleased with the way things are taking form, I see the opportunities. The people are just waiting for a leader, they are ready to go forward. I am convinced they need a more experienced man, but if it is God's will I will do my best.

Gammon has a loyal son in the far away West Texas Conference. Do not forget him in your prayers. He never can forget the friends and faithful teachers at Gammon.

LEADERSHIP

"There are two types of leaders, both white and black. One type has no faith. He points to the ignorance of the Negro and the crimes of the idle and debauched. He finds failure everywhere. If he is black he searches for every injustice, he looks for every dark cloud, he pours bitterness on your soul. The Washington type has eyes clear and clean; his vision is unclouded. He sees the wrongs that are done him and does not fear to tell of them; he sees obstacles but does not pause before them. He has faith in the white race and faith in the black race. He preaches glad news and sees victory at the end."—From address by Dr. M. Ashby Jones.

PROFESSOR H. C. SHELDON RETIRES

After a long and useful career as professor in Boston University School of Theology, Dr. Henry C. Sheldon retires under the age limit. Professor Sheldon was first for a number of years professor of Historical Theology, in which chair he performed notable service. It was the writer's privilege to be one of his students in those days. Calm, judicial, painstaking, accurate, temperate in language, he guided us skilfully through the maze of Church History and the History of Doctrine. He was not particularly inspirational as a teacher, not the battery of magnetic enthusiasm as was Curtis, yet he commanded the intellectual respect of his students, and made his way into their hearts, as the term "Uncle Henry" in a homely way indicated.

His most notable service has been rendered in the field of Systematic Theology. He was transferred to that chair after it was vacated by O. A. Curtis, than whom no more brilliant teacher has appeared in American Methodism. Professor Sheldon was of a very different type from Curtis. He was no hide-bound conservative, no iconoclastic radical, no capricious chaser after novelties, but a calm seeker after truth. He was loyal to the fundamentals of the evangelical faith, a devoted Methodist, a scholar of large erudition, a clear and philosophical thinker. He was eminently fitted to guide youthful preachers in their theological studies in this restless age. His "Systematic Theology" is, in our opinion, on the whole, the best yet published by a Methodist theologian, and is a most valuable work to be in the Conference Course of Study. His many other books are all of high value.

His has been the rare privilege of moulding the minds and characters of so many leaders in the church. With what pride he must look to the career of such of his boys as have come to prominence: Bashford, McDowell, E. H. Hughes, Thirkield, McConnell, Birney, Fisher, Burnes, Blake, of the Episcopal office, and a multitude who have come to the pulpit, secretaryships, editors' chairs, college presidencies, and professorships, all doing honor to "Uncle Henry" and Boston School of Theology. Though he lived quietly amongst his books, and his boys, what a mighty life has been his. He has built his immortal monument in deathless minds and great achievements for the Kingdom. This laurel is gladly placed upon his brow by one of his laddies who studied under him four decades ago, and has taught not a few to make their plodding way through his great book on Theology.

Geo. H. Trever.

BISHOP THIRKIELD IN GAMMON

The Summer School was made happy with a fine address from Bishop Thirkield, June 2. He spoke of his relation to Gammon and the colored people of America and told how this long and rich experience had fitted him for the great work the church had laid on him for Latin America.

He described the condition of the masses there, how they had been robbed and were now living in destitution and ignorance, amid the richest natural

resources in the world. The Bishop pointed out the difference between Mexico and the United States as being, that the former was settled by Spaniards who came seeking gold and the latter by the Puritans who came seeking God.

Not more than 20 per cent of the Mexicans can read or write. More than two billion dollars worth of gold has been taken from her mines to enrich her lords or the rest of the world, and left her people in abject poverty. The United States has taken 950,000 square miles of territory, and our attitude has been hostile rather than that of a big brother.

The man who is farthest down is the one who always appeals to me as most needing help. I responded to the call of the Negro and gave 38 years of my life to uplift work for the colored people of America. Our people in this land have a chance—the common people of Mexico have no chance. The women are enslaved and ignorant, they are forced to do most of the work.

To help this situation we are opening Social Settlements. In these we will provide a hospital for the poor, day nursery for children of working women, and instruction in home economics and hygiene with lessons in sanitation.

We are also opening schools to teach the peons of Mexico how to farm and the value of owning and caring for the soil. One hundred men own one million acres of land each in Mexico. President Obregon is introducing a plan to divide the land and parcel it out to the peons on long term payments. This will do no good unless we teach them how to own and manage their farms.

The doors are wide open in Latin America. Churches, schools, hospitals and other civilizing and Christianizing agencies are greatly needed right here to help our nearest neighbor. The most of us know more about India, China, and all the Far East, than we know about Mexico. The time has come to take hold of the work for Latin America.

WHEN GOD CAN USE MEN MOST EFFECTIVELY
Address by Bishop R. E. Jones Before the Faculty
and Students of Gammon Theological Seminary.

Frederick Douglas said "God and one make a majority." He recognized God as a living personality. Science has failed to prove there is no God. Science may yet prove that there is a God, and the clever statement of Frederick Douglas may become an accepted axiom.

God and one are a majority if the one is of the right type and spirit. Douglas was the right type, for he sought Divine power and yielded to the Divine will. He not only fought the giant slave power, but in doing this he emancipated himself, and became a prophecy of the downfall of slavery. Douglas was more than a self-made man: he was God made.

God is not a principle, but a personality. He is immanent in the affairs of men. Browning says:

"Earth's crammed with heaven,
And every common bush afire with God;
But only he who sees takes off his shoes,
The rest sit down and pluck blackberries."

I am not concerned so much about the God who

sitteth in the circle of the heavens as I am about the God whose feet are dusty with the dust of the streets on which I walk; one who carries with him a membership card of a laboring man. It may be an engineers badge, a nurse's certificate, a medical license, a grant to practice law, a Y. M. C. A. card; I mean a God who participates in the affairs of men.

God walking with men does not destroy the human will, intelligence, or personality. These human powers function with God, and God counts on human cooperation. There is such a thing as being charged with God. We are the battery and the spirit of God is the current. The battery is worthless unless it is charged. To change the figure—we are the pipes through which God's life flows; the larger the pipe the larger the flow. There may be a difference in the quantity but not in the quality of the flow.

God can use men most when they are just. It is no test of character to be just toward men above us in influence, they will compel justice. It is no test to be just toward men on our level. It may be only a case of reciprocity. The real test of character is in one's ability to treat the man at his mercy with justice.

God can use men most when they are unselfish. Peter did not think of himself in the building proposed on the mount. We should always think first of Christ and his Kingdom.

God can use men most who love. He who hates hurts himself more than the one hated. Love is the one great force that will ultimately win the world to God.

God can use men most who are good. All sin weakens, not in a religious sense only but in every way a life may function. Sin unfits not only for heaven but for decent citizenship on earth. On the other hand every Christian grace strengthens in the entire realm of being. By goodness I mean worthwhileness, usefulness, trueness; sincerity, not deceitfulness, frankness, not harshness, genuineness, not pretense. Being good for something; reliable, dependable, efficient, godlikeness.

A good man has the habit of self-denial, resistance of temptation, kindness, gentleness, humanity. The proof of goodness is not priestly robes or a sanctimonious air. There is a difference between being a king and being kingly.

All things and all service may be spiritual. A mechanic, a teacher, or a lawyer may be necessary to the kingdom. To be religious is in doing secular things religiously or sacredly. The quality is in the motive.

We need to study the subconscious, or undercurrents of life. What are the latent principles? Is God in all and the abiding dominant motive? Plus God accounts for success where others fail.

God can use men most who pray. Jowett says "prayer is bringing the soul naked into the presence of God." It is not in the bent knee or any form of speech, but vital communion with God regarding the great work of God in the world. It is heart touch with the Infinite.



MRS. F. A. PRICE

MRS. F. A. PRICE IN EUROPE

All our Gammon people and other friends of Liberia will recall the good work done by Rev. and Mrs. F. A. Price on their furlough to the United States of four years since. We quote from the "Liberia Methodist" concerning the condition of their little daughter Grace. They will have the sympathy of their friends in America:

Mrs. Luna A. Price, wife of Fred A. Price, District Superintendent, Cape Palmas District, came to Monrovia early in the month with her little daughter Grace for medical treatment. The child had the misfortune to fall in her play at home, and the right hip was dislocated. Upon examination and treatment, the doctor here discovered that the trouble necessitated a surgical operation, advising that the child be taken to Hamburg for such an operation. After due consultation Mrs. Price decided to take the first steamer for Europe. She accordingly, with the cripple child and her baby, left this port for Liverpool by Elder Dempster line, on Thursday, March 24. Dr. and Mrs. Price have the prayers of the field in this sudden and unexpected misfortune. The incident clearly emphasizes the absolute necessity for a hospital at Monrovia, properly equipped and staffed to meet just such emergencies.

RUST COLLEGE AND THE FOUNDATION

I have just finished reading the latest issue of the FOUNDATION. I wish to congratulate you upon its excellency in style and appearance and editorial content. It is proving a blessing and inspiration to our schools and especially to the members of the "Friends of Africa" societies.

M. S. DAVAGE, President.

E D I T O R I A L

NEW COURSES OF STUDY

Unusual interest has centered in the new courses of study for preachers and lay workers. There are a few things we note in going over the list of books to be used as text books and the list of collateral readings. No year is **overloaded**. The third year in the traveling preacher's course being the heaviest. In this year they have put in Dr. Soper's new book "The Religions of Mankind." This takes the place of "Introduction to Comparative Religion" by Jevon, in the old course. Dr. Soper's has many points of merit, and will be worth more as a mission study book than the series of scholarly lectures which comprised Jevon's book. Beside this book on religions there is little of direct missionary study in the course.

"Missionary Morale" to be read in the fourth year is a valuable little book. "Evangelism," by Dr. Hanna, of Drew Seminary, is of importance and value in the home or foreign field. It is worthy of the place given it. We regret to see nothing as directly missionary as was "Social Aspects of Foreign Missions" by President Faunce, in the old course. That with the companion book "New Home Missions" was very valuable. It seems to us the important place which these two books filled in the old course, has not been covered in the new. Perhaps there was never a time when world studies for the preacher in his regular course was more needed than now.

We are glad to note that so much stress has been put on what may be called the fundamentals in preparation. The minister should know his Bible and this course will help. He should be drilled in doctrine and statements of faith. There is much here to help in that. He should know Christian History and be familiar with his own church. He should be a teacher and know how to inspire others to teach. He must know the modern social problems; this course will help him in all these lines. To be a good preacher and a good pastor is one of the chief ends in the minds of the committee who shaped this course. Under the guidance of a new secretary in charge of this undergraduate work progress will be noted from this time in the line of general ministerial equipment.

AGE LIMITATIONS AND THE SCHOOLS

The most loved and influential teacher and writer of Christian Doctrine in Methodism for two score years is Professor Henry C. Sheldon, who now yields the chair of Systematic Theology in Boston University School of Theology because of having reached the age fixed in that school beyond which a man may not be a regular teacher.

While Doctor Sheldon very properly retires from the strenuous and exacting duties of the class room, he will continue his work as an author, and when he is compelled to lay aside his pen, the great work of his life which has been so well reproduced in the printed page will continue to help make strong preachers for the future generations.

President Samuel Dickie of Albion College, though by several years a younger man than Professor Sheldon, by the law which he himself put into effect in Albion College now at the age of 70 years retires from the presidency of that great institution, though he continues chairman and treasurer of the endowment committee.

Professor Barker and Professor Coit, also of Boston University, and Professor Crogman of Clark University are among those that this year will surrender places to others who are younger in years. Dr. Crogman receives a pension from the Carnegie pension bureau for teachers, the first Negro to be placed on this honor list.

President Day of Syracuse University is among the more distinguished men who during this year step aside to rest awhile, before being called to the larger service waiting all truly great men.

With the growing tendency to fix an age limit in all our schools and with the constant study of conditions of longevity which are adding many years to those who adopt health principles, the church and the schools are sure to have a large number of "emeritus" members of school faculties, as well as of superannuated preachers.

All of these faithful servants of humanity should be cared for in a way that will give them a comfortable old age and permit them to yield the largest possible service from their experience and wisdom to the church and schools.

REAL ESTATE IN AFRICA

The Board of Foreign Missions of the M. E. Church are large investors in African realty. This Board now holds the title to 25,000 acres in the Dark Continent. It is mainly at five different points. Each place owned is a center of civilization and power. Not only are these holdings the location of schools, factories, and farms but they are retreats where the soul sick, and those weary of superstition and darkness may find light and friends. Many a daughter of Africa, pursued by the one who attempted to make merchandise of her, soul, and body, has here found refuge and deliverance. When a community has built up of those who have come out of the shadows to the light, these become eager to extend the light to others.

Wherever the church gains a foothold there is a center of light and power that will do its work until the whole of the continent shall be filled with the knowledge and power of the true gospel.

NEW RESIDENCES AT GAMMON

For a long time the faculty at Gammon numbered just four men and for them four good residences were built and partially furnished by the Gammon funds. When the secretary of The Stewart Foundation was made professor of Christian Missions he became the fifth member on the faculty and was without a residence other than quite commodious apartments on the first floor of the main building. He has occupied these for eleven years, at the same time keeping his family residence in Albion, Mich.

Soon after the department of Christian Missions was organized, the department of Old Testament and Sociology was created and another man added to the faculty without a residence being provided. It is now certain that a new residence will be completed for this chair early the next school year.

For some time there was a plan of joining the Stewart and Gammon interests in a new administration building which should also provide residential rooms for the professor of Christian Missions. This plan is now abandoned and the Stewart Trustees have set apart a definite sum toward a Stewart building which shall be the residence of the Secretary of the Stewart Foundation. Just how soon this building will be constructed is not yet decided but it is certain to be built.

A new department of Rural Studies has been added to the Seminary bringing another man to the faculty who has no residence provided, so that a third new house is in demand. This new faculty member and his family will need to wait patiently as have others until their turn comes. It is hard to find a more pleasant place to live than on the Gammon Campus.

A NEW PAPER AT MONROVIA

Among the forward movements inaugurated by Bishop Clair is turning a new leaf in the matter of publications at the center of Methodism in Liberia. The new paper is under the editorship of Dr. J. H. Reed, and is published monthly at the College of West Africa, for the Methodist Episcopal Church in Liberia, and is to be called "The Liberia Methodist." While the publications preceding have been strong and well edited, it is expected that this will proceed on a better basis of support and appear regularly. Doctor Reed has had experience as an editor and knows the field and will make the paper a strong support to the aggressive campaign now being launched.

Doctor Reed has charge also of the Centenary campaign in Liberia, and the conference is organized for aggressive work, which will greatly stimulate the educational and church building movements now being urged. As Liberia comes to the front in the matter of self help there will be larger interest taken in the work by the general church. With leadership so well known on

this side as is Bishop Clair and Doctor Reed there is sure to be a generous response to their appeals.

SPELMAN SEMINARY AND AFRICA

One of the neatest and best edited school exchanges that comes to our office is the "Spelman Messenger" edited in the office of the Spelman Seminary. A recent issue was devoted largely to the work of graduates from the school in Liberia, West Africa.

One of the most successful workers Spelman has sent out is Miss E. B. DeLany. She has been in Liberia since 1912, and is now in America on furlough. She has organized and developed Suenh Industrial Missions which she described as a "little human garden for God and Africa."

Miss DeLany is a friend of Dr. and Mrs. A. B. Simpson and others of the Methodist workers. Her mission fills an important place among the forces seeking to bring light into the Dark Continent through the gateway of Liberia. Let us pray that she may long be spared to keep the light in the light house she has established there.

A MODERN ATHLETIC FIELD

One of the things most needed to develop spirit and interest in athletics on the part of Negro youth has been a suitable field for national track meets. This is now being provided by the alumni of Hampton Institute at a cost of \$30,000. It will include a commodious grand stand, a quarter-mile track, football and base ball park and other features. Hampton is always in the lead in new features for the development of the real school spirit among Negroes.

With the fine new gymnasium and swimming pool at Clark University, requiring competent physical directors both for men and women, a new athletic field may soon be expected to make the equipment for physical training complete in this important school center.

THE SUMMER SCHOOL

This annual feast of good things brought together about sixty selected men from Georgia, Alabama, Mississippi, Tennessee, North and South Carolina and Florida. The program was a rich one with a strong faculty provided by the Educational Department of the Board of Home Missions and Church extension, and the Department of Agriculture of the State of Georgia; together with the regular faculty of Gammon. Bishop E. G. Richardson was also on the faculty.

Every day was crowded full of good things. Class work for which examinations were required; demonstrations for house, garden and farm, in which all were required to take some active part; lectures and entertainments with an occasional good sermon. The preacher and his congregation are greatly favored who can have any part in the Summer School.

A BRIEF STORY OF DAVID LIVINGSTONE

David Livingstone was born the 19th of March, 1813, at Blantyre, Scotland. It was at the very time when England was awakening to her responsibility regarding foreign missions.

His father was a tailor and tea merchant. When ten years old David began work in the mills fourteen hours a day. His parents were earnest Christians, and although poor in this world's goods, they meant much in shaping the life of their son. It became his one passion to live and work for Christ.

At nineteen he entered Glasgow University, taking up medicine and theology. The appeal of a missionary led him to consider the foreign field, and in 1837 he was accepted by the London Missionary Society for China. The Opium War closed the door to that field. Hearing from Robert Moffat the story of untouched people in a thousand villages to the north of him, on the 8th of December, 1840, he sailed for South Africa, going to Moffat's station at Kuruman, 700 miles north of Capetown. After making one trip father to the north Livingstone decided to cut loose from the white man's company, and for six months he lived with the natives, learning their language and character, also their habit of thinking, and winning their confidence.

His first station was at Mabotsa, 250 miles from Kuruman. After making a 500 mile journey to visit a native chief, he settled on his new mission. It was here that while helping the natives pursue some devastating lions, that a lion pounced on him and crushed his shoulder. He never fully recovered from the effect of this attack.

In 1844 he married Mary Moffat and took her to Mabotsa. Owing to the coming of other workers near him, Livingstone soon moved further into the interior, where the native chief soon became an earnest Christian. After another move still farther in the interior, in 1849 he set out with three friends to find a lake of which he had been told. After a trip of 400 miles they reached Lake Nagmi. His real object in this journey was to visit the great chief of the Makalolo, 200 miles farther north and begin mission work among his people. Native chiefs made this impossible at this time but later he took Mrs. Livingstone and the three children and set out for the Makalolo. After their arrival the great Chief suddenly died, upsetting all his plans. Leaving his wife and his children here in the heart of pagan Africa in care of natives, he set out and discovered the Zambesi river. It was here he first came in touch with the unfair dealings and cruel treatment of natives by the traders.

He then trekked with his wife and children to Capetown and sent them to England, while he again started for the interior. Livingstone had already penetrated farther north than any white man, had discovered lake Ngami and the Zambesi river, and had given the Gospel a foothold. He had taught many hundreds to read, and being a physician he had ministered to thousands. He now continued his explorations, being determined to find a pathway to the west coast. It was a 1,500 mile journey through perils of land and water, by robbers, beasts, rain, flood, and fever, re-



LIVINGSTONE ATTACKED BY LION

quiring 6 months of labor and peril that brought him and his native carriers to Loanda on the Atlantic. Here he was solicited by a sea captain to take a voyage with him to England, where he could see his wife and children, and receive the honors of the civilized world. But he had promised the faithful boys who had carried him that he would return with them. Livingstone never failed to keep faith with the natives, and all Africa believed in him.

After resting and refitting for the journey they went back to their starting point without the loss of a man. He then went to the mouth of the Zambesi, discovering the great falls which he named after his beloved queen, and then after caring for his men he set sail for England. This was his first visit in 16 years. He was honored and loved by the people of England but his heart was in Africa. After two years he was again with his wife enroute to the east coast of Africa. He discovered lake Nyasa, and the country best suited to white men. The sudden death of his wife brought to his life the greatest sorrow. He buried her remains at Shupanga on the Zambesi, and continued in loneliness his great work of discovery.

He was recalled to England in 1864 for the last time. A year later he was enroute to Africa. In 1871 he reached the headwaters of the Congo, and was there an eye witness to the terrible massacre by the slavers. His story of this sent a thrill of horror throughout England and became the chief cause of Great Britain's early action in prohibiting slavery.

Returning to his base he found that the Arabs had stolen or destroyed all his supplies. Soon after this at the last extremity he was found by Stanley's relief expedition. Partially restored in health, and refitted with supplies, he would not go home until his work was finished, and started back into the interior. He began this last journey with old time eagerness, but an aged and physically-broken man. His old maladies returned with greater force, but still he kept on, reaching lakes Tanganyika and Banguelo.

But his work was done, and in the early morning of May 1st, 1873, at the village of Illala in the country south of lake Banguelo, he was found by his servants in the early morning, kneeling by the side of his bed, dead. His African servants determined that his body should be taken back to his own people, and with unsurpassed perseverance and courage they carried it on a nine months journey to the coast at Zanzibar. It was taken to England, and amidst the highest honors placed at rest in Westminster Abbey, the resting place of England's honored dead.

THE GAMMON MEN IN THE FIELD

I speak not for potentates or emperors, for their ambitions have been executed with little regard for their subjects. I speak not for diplomats for as vassals of monarchs many of them have contributed little or no good to the world. I speak for those unsanctioned by the world's rulers, having launched their program for the human race have contributed lasting good to the world. I am to speak of the sons of Gammon Theological Seminary.

In the latter half of the 19th century there were considered in the minds of Godly men the needs of Christian ministry. In 1883 their thoughts became a reality, and this great School of the Prophets came into existence.

Thirty-five years ago the first graduating class of seven members was sent forth. The average number of each class from 1886 to 1921 has been sixteen, thus giving to the alumni five hundred and sixty-seven. According to the quarterly Bulletin issued in 1917, forty-eight had nailed their thesis of service upon the door of life, and had passed from labor to reward. At the fifteenth anniversary held in 1898 the alumni report showed that they had built 109 churches, had organized 215 Epworth Leagues with a membership of 8,512, had organized 185 Sunday schools with a membership of 6,684, and had under their supervision 40,935 Sunday school students. There were 69,968 church members who waited on their ministry, and with whom they raised for church and benevolent purposes during those trying and panic stricken times the sum of \$480,989.00. As great as were these accomplishments of the first fifteen years, the additional attainments of the last twenty years have been relatively greater. The poorest of communities have been made better by their coming, and every home happier by their presence. Bad people have been made good by their doctrine, and the best people have shouted over the gift of a pure Gospel. They preach truth, not heresy, established facts, not tra-

ditions. The sons of Gammon have held and are now holding some most important places in the educational and ecclesiastical world. Joseph C. Sherrill, John Simpson, and Bishop A. P. Camphor were devoted missionaries in Africa and returning brought to this country some of the most helpful information that members of our race have brought from the Dark Continent. Dr. Patrick W. Greatheart was for many years the dean of Turner School of Theology which position is now being held by another son of Gammon, Dr. James A. Lindsay. The deanship of Morgan College is graced by that brilliant orator and scholar, Dr. Pezavia O'Connell. Only mentioning in necessary for those matchless orators; Dr. M. C. B. Mason and Lorenzo H. King, the former was the first Negro to become secretary of the Freedmen's Aid and Southern Educational Society, the latter is the versatile editor of the Southwestern Christian Advocate, which position has been held by an alumnus of Gammon for sixteen years. Our own Dr. M. T. J. Howard, within eight years of his graduation has come to a new and promising department in his alma mater, and is the first director of the department of rural leadership. Another distinct honor came to the alumni when Dr. J. M. Cox became president of Philander Smith College, Dr. S. A. Peeler of Bennett College and Dr. R. N. Brooks president of Haven Institute. Others are holding similar positions in other institutions. Some years ago Dr. W. W. Beckett was elected to the bishopric of the A. M. E. Church, and Dr. Alexander P. Camphor to the bishopric of the M. E. Church for Africa. Last year when Dr. R. E. Jones, for sixteen years editor of the Southwestern Christian Advocate, was elected to the episcopacy, he became the first colored man to have full episcopal power in the Methodist Episcopal Church.

If 567 alumni in 35 years have given such results, what will be the story of success when the alumni shall become 2,000 strong with 100 years of aggressive service?

SAMUEL F. DALY, '21.

THE WORLD-WIDE CIRCLE OF SERVICE OF METHODIST EPISCOPAL FOREIGN MISSIONS

One thousand one hundred and twenty missionaries are maintained, 525 men and 595 women, a consecrated, trained, efficient body of men and women of whom the church is gratefully proud.

On the various fields there are 14,430 native workers, including 1,559 ordained native preachers, 6,199 unordained native preachers, 3,010 other workers. There are homes estimated in value at \$2,724,898.

Twenty-two publishing houses and presses are maintained, producing books and millions of pieces of Christian literature in more than a score of languages. Twenty-six hospitals are conducted.

Surprising and heartening is the devotion and consecration of this rising church in foreign lands, as shown in its contributions for the support and spread of the Gospel. In 1919, \$1,849,026 was contributed by the Methodist Episcopal Church in foreign mission fields.

FRIENDS OF AFRICA

THE TOP OF THE WORLD

When you have reached the top of the world
 And only the stars remain,
 Where there is never the sound of storm
 And neither cold or rain,
 Will it be by wealth, success, or fame
 That you mounted to your goal?
 Nay, I mount only by faith and love
 And God's goodness to my soul.

When you have reached the top of the world
 And the higher stars grow near,
 When greater dreams succeed our dreams
 And the lesser disappear,
 Will the world at your feet seem good to you,
 A vision fair to see?
 Nay, I look upward for one I love
 Who has promised to wait for me.

For to those who reach the top of the world
 The things of the world seem less
 Than the rungs of the ladder by which they climbed
 To their place of happiness.
 And I think that success and wealth and fame
 Will be the first to pall,
 For they reach their goal but by faith and love
 And God's goodness over all.

DELL.

NEGRO'S SHARE IN THE FIGHT FOR WORLD DEMOCRACY

By W. N. Ross, A. B.

The World War has been waged and won. We helped our great country put the job over. The Negro gave all he had to assure to Europe the blessings of democracy, knowing full well the limitations put on his own life in America. The cause has been won for Europe, and the Negro returned home to face a new period of reconstruction. The war gave him new visions, broader views, and a braver heart. He has proven himself a soldier and a man; an asset and not a liability.

The time has now come for us to build homes, and encourage race consistency, not racial apathy. To effect most we must dedicate many of our young people to the teaching profession, that our youth may sit at the feet of competent teachers of their own race. The Negro has proven himself possessed of that heroism essential to intellectual achievement. We can point with pride to Mathern A. Henson, of North Pole fame, who said as he stood at the top of the world "I felt profoundly gratified that I, as a representative of my race, and could be the personal attendant of the commander in this historic achievement." Negroes aided Balboa in the discovery of the Pacific, and they helped to construct the first ship launched upon its waters. They aided Cortez in conquering Mexico, and were the first to discover New Mexico. Negroes accompanied DeSoto through what is now Mississippi and Alabama. They have taken part in

every war fought on American soil. They were in the Revolution at Bunker Hill, and in 1812 they were with Perry on Lake Erie. Negroes were on both sides in the Civil War, and made San Juan famous in the Spanish war. In the late World War he fought side by side with the white soldier, and received many honors for valiant service.

The Jews gave the world ethics; the Greek, philosophy; the Roman, law; the Teuton, liberty; but the Negro, that deep gushing wealth of love, the spirit of true democracy and real patriotism, which will yet move the hearts of humanity. A race that can produce Frederick Douglas, the anti-slavery orator, or Booker T. Washington, the founder of the world's greatest industrial school, with scores who might be named as among the noted of earth. A race that has produced more than 5,000 successful preachers, and more than that number of teachers, must have some part in ushering in the reign of democracy. In this country there are two scores of towns and a score of settlements governed by Negroes. The value of Negro churches in the United States amounts to \$16,319,448.00. The total amount of property owned by Negroes in this country is over \$261,000,000.00. The most of all of this has been acquired in less than 60 years in spite of handicap. When proper recognition shall be given to this people who are winning in life's great battle the words of the great Lincoln will come true: "This great country of ours will have a new birth of freedom, and their government of the people, by the people, for the people, shall not perish from the earth."—Haven Annual.

FAIR TREATMENT FOR ALL

"I know school facilities are inadequate in many places for both black and white; nevertheless steady improvement in this condition is being made almost everywhere. The fact that many Southern states, Alabama included, have placed upon their statute books a compulsory education law is itself indicative of a sentiment in favor of education which twenty-five years ago was thought impossible.

"We can also congratulate ourselves, black and white with the entire nation, that there are organizing in every Southern state, and in nearly every county in each state, small but effective groups of colored and white people who are quietly, but persistently and courageously, working for justice and fair play for all elements of the population.

"More and more we are finding that the white people are taking the colored people into their confidence in all matters affecting the general improvement of the entire community. As a consequence, there exists, not only greater prosperity, but the best and most wholesome relationships between the two races. This is the kind of work that these small groups of white men and black men are doing. They are co-operating unselfishly and working hard to bring justice and equal opportunity, civic and economic, to rich and poor, black and white. This is all the Negro asks—absolute equality in protection and opportunity; and that is all that any American citizen should be given."—DR. MOTON.

WHO IS OUR BROTHER

Who is our brother? He that lies

Left at the wayside, bruised and sore:

His need our open hand supplies,

His welcome waits him at our door.

Not ours to ask in freezing tones

His race, his calling, or his creed;

Each heart the tie of kinship owns

When those are human veins that bleed.

Angel of love, for every grief

Its soothing balm thy mercy brings,

For every pang its healing leaf,

For homeless want, thine outspread wings.

Father of Mercies, Weak and frail,

Thy guiding hand Thy children ask;

Let not the Great Physician fail

To aid us in our holy task.

Source of all truth, and love, and light,

That warm and cheer our earthly days,

Be ours to serve Thy will aright,

Be Thine the glory and the praise.

HOLMES.

LETTER FROM MISS HOOKS

Grand Cess Mission, Liberia, Africa.

My Dear Doctor Martin:

Today is my birthday and I am writing to my friends. This is the second birthday I have had in Africa. The Lord has been very good to me. I have not had one touch of fever, and I think I am the only one of our missionaries who can say that. All who have come since I did have had slight attacks. I reached my new work at Grand Cess on March second. Our people here came to Garraway for me, a day's journey. They came both with boat and hammock, taking my things by boat and carrying me in the hammock. I had eleven carriers and they carried me all the way. I wanted to walk some, but they said "No, we have wanted a teacher a long time and now you do your part and we will do ours."

As we passed through the various towns the old people and children would rush to see us. When we would stop at the water side to wait for a chance to cross, the people would gather around and discuss me. It is a peculiar feeling to be in the center of a dense crowd and all be talking about you and you know not one word they say. Some of the big men would send boys up the trees to get down coconuts and offer me. The natives are very hospitable. They haven't much, but what they have they gladly offer to strangers.

My heart nearly fails me when crossing a river or lake in one of these canoes. They are logs of trees hollowed out with a knife. If you move you think it is going to capsize, and I am almost afraid to breathe. I would not dare cough or sneeze. Yet these people take ocean trips in them. They don't mind going to Cape Palmas in a canoe, which is two days' journey.

We had a delightful journey until about two o'clock.

It rained—it knows how to rain in Africa. We reached a village and thought the storm was over, but a half hour after we started it began again. There were no huts near, so we had to stay in it. My hammock had a top which kept the most of the rain off. All my carriers were soaking wet. Showers continued until we reached Grand Cess at 5:30 p. m. I like this place and the people, they are very kind. There has been no missionary here in a long time and everything is run down. There is no mission house. The building that was First Church is where I live. There is a partition running through the center. I have found enough furniture for the space I have, except I have no stove. My boy I have with me rolled some stones together and I cook on them. When I get hungry for bread I set my yeast, let the dough rise in a stew-pot, put this inside a large iron pot, put hot coals on top and a fire underneath and let bake. If it burns I cut off the burnt and eat fresh bread. The nearest stove to me is at Garraway, so you see I could not use it.

Before I came the mice and lizzards occupied the house, now we vie with each other as to ownership. The other day my boy killed a green snake which was crawling above my bed. Life here is interesting; one has no time to get lonesome. Nearly every day I can see steamers either going or coming; saw three yesterday and two today; one stopped here. This is a port of entry, but no mail; all mail goes to Cape Palmas; only passengers and cargo are landed here. When you come to Africa you can come by steamer to my station. Bishop Clair is to visit us this month.

I have a day school with 150 enrolled. Many parents from the interior want to give me their children, but food and clothing are so high in price I have only taken four. There are no missionaries near me except Roman Catholic, but every now and then I receive letters from Miss Hall and Rev. and Mrs. Price. Last week Miss Hall sent me several papers; among them was the issue of the Foundation telling of Mrs. Stewart's illness. I was very sorry to hear of it. Those she sent are the only 1921 papers I have seen.

We have large crowds at church service. Easter we had over 500, many of whom had to be turned away as there was not room enough in the church. We have never less than 350 at regular service and more than 150 come every Sunday morning at 5 o'clock for prayer meeting. These people are Kroo and they love to attend church. All the services are in the native tongue, and I can speak only through an interpreter. I do not like it very well but it is the best I can do until I know the language.

The king and chiefs have given me permission to go any where I wish with assurance that no one would harm me. I have been through their heathen temple, examined some of their gods, and talked a little with their priests. It is amazing with what veneration they hold these idols. As I would approach near the people would stand with eyes and mouth open, as if they thought something surely would happen to me. They have many customs which remind one of the

Old Testament stories. There is one hut in which a priestess lives and keeps a fire burning continually. If any one kills a person and runs to this hut his enemies cannot harm him. Once inside he is safe, just as in the city of refuge in ancient Israel.

Yours in His service.

AN EDUCATIONAL SURVEY OF AFRICA

The Educational Commission to Africa, headed by Dr. Thomas Jesse Jones of the Phelps-Stokes Foundation, backed by American and European mission boards, with the active co-operation of our own and European governments, has, after months of arduous work along the West Coast, reached Cape Town. Extracts from Dr. Jones's diary, just received in this country, are of vivid interest. They show the keen appreciation in government circles of the value of missionary work from a this-world standpoint as well as the perception by religious bodies that preparation for another world must have regard to better, happier and juster-living in this one. In this once far-off "dark continent," now so vitally related to world prosperity, men and women of the finest mold, high government officials and unknown teachers and missionaries, are living and dying in the service of backward folk whose development means good for all mankind. It is good to know, after the war-horrors, that German Christians have had an honorable share in the hardships and achievements of this difficult African field.

The Commission, which is made up of Americans, Europeans and native Africans, includes experts in education, hygiene, industry and agriculture. Their purpose is to work out a general plan of education adapted to the needs of Africa at its present stage of development. An education seems called for much like that being developed among the Negroes of the rural South, combining grammar school, agriculture, home industries, and character-building; with some higher schools for training leaders and teachers. The full report of the Commission will be awaited with interest in government, educational and church circles.

AN AMBASSADOR'S ESTIMATE OF MISSIONS

"A residence of over two years in Turkey has given me the best possible opportunity to see the work of the American missionaries and to know the workers intimately.

"Without hesitation I declare my high opinion of their keen insight into the real needs of the people of Turkey. The missionaries have the right idea. They go straight to the foundations and provide those intellectual, physical, moral and religious benefits upon which alone any true civilization can be built. The missionaries are the devoted friends of the people of Turkey and they are my friends. They are brave, intelligent and unselfish men and women. I have come to respect and love many of them.

"As an American citizen I have been proud of them. As an American Ambassador to Turkey I have been delighted to help them."

MISUNDERSTANDING

A certain type of old-fashioned Northerners fail, and do not even try to win the point of view of a certain type of old-fashioned Southerners; and vice versa. They think apart, feel apart, and stay apart for lack of mutual comprehension. Quite as striking are the deep gulfs of ignorance and prejudice that separate the Roman Catholic from the Protestant, the Methodist from the Unitarian, the ritualist from the Quaker, the Episcopalian from the Baptist.

Worst of all, we now have all of Europe, most of Asia and Africa, and much of America involved in the bitter hatreds, the insane fears, the consuming jealousies, the wicked contempt, the cruel carelessness of one's neighbor and one's brother in Christ, which war brings, and which, unhappily, peace does not for a long time remove.

If the world does not win and keep peace with good will, the world will not keep peace long. Good will can be built up securely only upon acquaintance and understanding and mutual confidence and mutual respect. We have every reason to believe that, in spite of the huge difficulty of making ourselves comprehended by our fellow-men, there are two Christian virtues which do help mightily, and which usually win the victory in the end—sincerity and courage.—Southern Workman.

MORE SCHOOLS NEEDED

Private and denominational Negro schools represent over \$28,000,000 with over \$3,000,000 income. But only 4 per cent of Negro children attend these schools. What does this mean? It means that if Negro children are ever to be educated, they will have to be educated in public schools by public taxation. This is the heaviest responsibility and obligation of the educational forces of the South—providing for Negro children adequate school-houses, equipment, money, and teachers; and keeping the standards high, not alone to eliminate illiteracy, but to provide training for the Negro in appreciation, character, efficiency, and good citizenship. This must be done, not simply for safety and the suppression of crime, but for race realization in sanitary, moral, and industrial progress—making crime impossible by eradicating or leaving behind the criminal instincts.

J. L. Kessler in
'The Southern Workman'

COST OF SOAP BEYOND REACH

Cleanliness is next to Godliness, but the newly converted African can no longer afford to pay for soap. According to missionary reports received by the Inter-Church World Movement of North America, from the Loanda district, West Africa, the cost of living has advanced 400 per cent since the war, and soap is one of the items that has floated far beyond the reach of the native buyer.

The high cost of living has hit the missionary as well as the natives. Mission boards have been forced to advance the salaries of workers in Africa, in some regions by as much as 50 per cent. But in spite of this fact, American churches are planning to extend their activities.

THE GAMMON FACULTY

By J. S. Stowell

A school depends upon its faculty, and here is a faculty of which one need not be ashamed. There have been six men on the faculty recently, four of them white and two Negroes, and now the Board of Home Missions and Church Extension has added a seventh man, a thoroughly trained young Negro minister, Rev. M. T. J. Howard, who will give courses dealing with rural parish problems, including rural sanitation, hygiene, rural economics, and related matters. The following characterization of the faculty made by a Bishop thoroughly familiar with the school is pertinent: "The scholarly, stanch gentleman, President Watters; the polite, eloquent Vice-President Bowen; the vigorous, learned Trevor; the gracious, practical Haines; the studious, progressive O'Connell; the rapt, persuasive Martin, who also directs the School of Missions of the Steward Foundation, and ably edits its paper. These men are the school, and they are well worth attending."

Since the above was written Professor O'Connell has retired and his place has been taken by Prof. Willis J. King, who from a humble home in Texas has made his way through Wiley University and Boston University, having completed his work for the degree of Ph. D. He has had a generous and phenomenally successful experience in the Christian ministry, and his unselfish spirit has won him hosts of friends wherever he has gone.—Southwestern Christian Advocate.

THE SUMMER SCHOOL RESOLUTIONS

We, the ministers of the Methodist Episcopal Church, in attendance at the School for Rural Pastors at Gammon Theological Seminary, by the Board of Home Missions, May 16 to June 4, 1921, place on record our hearty and sincere appreciation of the benefits and blessings received while here.

We have had rest and recreation for mind and body. The wholesome diet; the physical exercises under competent instructions; the demonstration in home and farm life; the morning devotions; the able addresses and lectures, have thrilled and edified us, broadening our vision, increasing our store of knowledge. It has been an inspiration to have contact with such an able and sympathetic faculty and such fellowship with each other.

We hereby give expression of our sincere thanks: to our Heavenly Father; to the Board of Home Missions and Church Extension for the liberal provisions made for our attendance; to Bishop E. G. Richardson for his interest and timely instruction; to President Phillip M. Watters for the ample and satisfactory arrangements made for our entertainment; to the competent and consecrated faculty; other friends who have contributed; to the Superintendent of Rural Work of the Board of Home Missions; and to the Georgia State College of Agriculture for their co-operation.

We leave feeling blest, benefited and inspired to render more faithful and effective service.



GRAVE OF MELVILLE B. COX,
First Missionary to Liberia

DEFEATED YET TRIUMPHANT

They never fail who die
In a great cause. The block may soak their gore;
Their heads may sadden in the sun; their limbs,
Be strung to city gates and castle walls;
But still their spirit walks abroad. Through years
Elyse and others share as dark a doom.
They but augment the deep and sweeping thoughts
Which overpower all others and conduct.
The world, at last to freedom.

—GEORGE GORDON BYRON.

AFRICA'S NEW DAY

Africa's new day is dawning. The Centenary means much to us here. We must have almost a million dollar program to put into effect for our work south of the equator. Inhambane alone has a \$221,000 program to put into effect in the next five years. Our medical work will be strengthened and better equipped so that we can more adequately meet the great needs of the physical healing of these people and thus bring them into vital touch with the Physician of souls. This will mean more missionary doctors and nurses, other hospitals, dispensaries and homes. Our educational work demands our most immediate and careful attention. The Centenary makes it possible for us to have training schools for our pastor-teachers, our young men any boys, and also for the women and girls.

W. C. Terril, Inhambane, Africa.

LETTER FROM MISS HALL

Dear Doctor Martin:

After a good year with us, Miss Hooks has answered the call of the Grand Cess people. We were sorry to give her up and still miss her. To be without a good school means a weakened church for the future. We are glad the Grand Cess people have her help even at our great loss. A number of strong men came for her and how happy they were to have a missionary.

Our school was never better than now at this time when every body is busy in their rice fields. Most of our Christians have their farms a half-day's journey from here. Many have houses and stay weeks at a time without coming home. This seriously effects our work. Some of the children remain here and keep house while in school.

We have a young lady from Cape Palmas with us. She has the primary children, and helps with the sewing and house work, and plays the organ for church and school.

We have a mason at work on the new building. Dr. Ferguson, of the Protestant Episcopal Church loaned us his cement block machine, and the mason has his own brick machine and we have been busy making bricks and blocks. Some times the town people help out, and there will be great lines of them with pans of sand on their heads, as we have to bring the sand quite a distance.

Cement is expensive, and not all good, but we are getting along well with the work and at the same time our boys are learning how to mix mortar and make brick. One of our boys is kept painting. Two boys are busy mending and repairing. We are trying to make things look fresh and bright. We have a farm man who oversees the boys on the farm. We raise most of our food or we could not keep so many. We have twenty-one girls and twenty-five boys. Rice has dropped a little in price, but it is twelve cents a pint now.

We did not hurry the work on our buildings last year, thinking you were surely coming and that we would have Bro. Starks to help us in building. I was sorry to see in the FOUNDATION that dear Mrs. Stewart has had a fall and is not well. This has called forth our prayer and our sympathy. We trust she will be spared to learn of the completion of the Julia A. Stewart Girl's Home here at Garraway, Surrounded as she is with the love and comfort of her children, this is not too much to expect.

We are expecting Bishop Clair and his party daily. Our boys are now at Cape Palmas ready to hasten them here as soon as they land there. You may be sure it keeps us all busy to have everything in readiness.

GARRAWAY MISSION,
Liberia, Africa.

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INCLUDING ALSO
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EXPENSES.

There is no rent for room or cottage. No charge for heat or light in dormitory. A small incidental fee is required each term.

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