

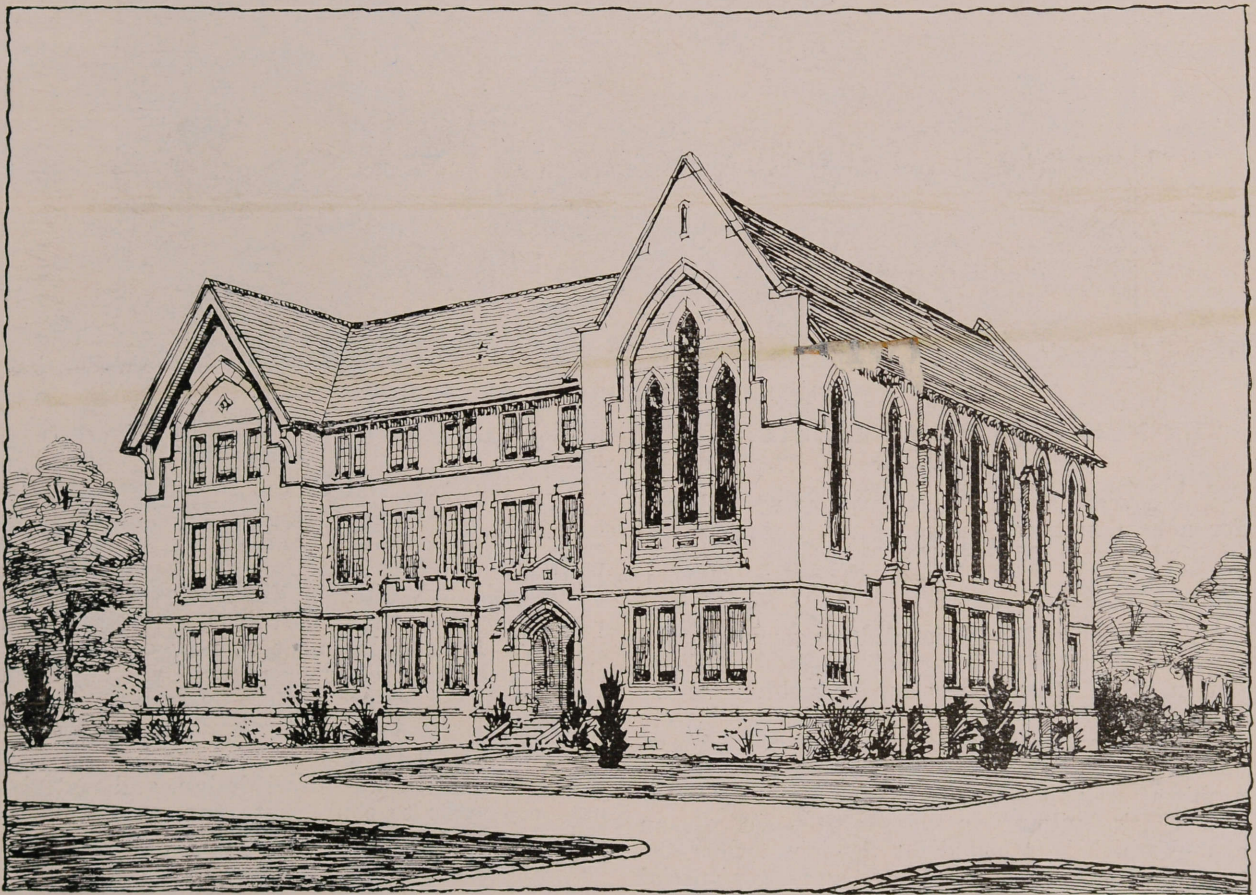
THE FOUNDATION

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

VOL. 13

ATLANTA, GA., JANUARY-FEBRUARY, 1923

NO. 1-2



NEW ADMINISTRATION BUILDING, GAMMON THEOLOGICAL SEMINARY.

This building stands exactly across, and looks down Capitol Avenue. The main entrance being directly at the head of the avenue. The large bay window in front on the first floor is in the main office. The president's private office joins to the left; the vice-president's office is directly above; the public parlors are to the rear. The Stewart Foundation office and editorial rooms are to the right of entrance, and the School of Missions lecture room to the rear of these; directly over is the Gammon Chapel. The student's parlor is directly over the public parlor. All the balance of the first and second floors are class and faculty rooms.



THE PRESENT MAIN BUILDING—GAMMON HALL

THE NEW GAMMON ADMINISTRATION BUILDING

Three years since, tentative plans were drawn for a combination Gammon and Stewart Building, which should provide for the administration and class rooms for the Seminary, administration and class rooms for the School of Missions, a chapel, additional dormitory, also living rooms for the Secretary of the Stewart Foundation. Since then a new expensive building has been constructed for Clark University so close to the Gammon line as to change the general perspective and require a decided change in the architecture of the new Gammon building. The new Clark building includes also the Crogman chapel which is intended for the joint use of the two schools for all union services and for special occasions, which affects the size and type of chapel required for Gammon. The trustees of the Stewart Missionary Foundation for Adria have erected a commodious residence for the secretary so that that feature is no longer required. We present with this issue the perspective of the new building as it is now planned, and work on which is already begun.

This building provides for administration and class rooms on the first floor, class rooms and chapel on the second floor, the chapel extending to the full height of the third floor. The balance of the third floor will be left, for the present unfinished, and can later be utilized for more class rooms or added dormitory space as the

needs of the seminary may require. The Stewart Foundation officers, and class or lecture room, are in the west end of the first floor, and the chapel is directly over these rooms. The President's office is in the front center of first floor with private office and class room joining. The Vice-president's office is directly over the President's office on the second floor, with class room joining. Each department as now organized in the school has a class room with private room connected. There are parlors on each floor; student's bath and toilet in the basement, and other wash rooms on each floor.

The general architectural design, and material used are made to conform to appearance of the Gammon Hall, so that the Seminary group shall harmonize. Mr. Chas. H. Hopson is the architect and superintendent. He has planned and directed all the building on these camps for several years. He has high ideals, and is most generous in his dealing with the schools. With this new building comes the necessity of a new heating plant for Gammon. The old boiler has served 30 years and is no longer safe to depend on for any part of the heating. Two new boilers so related as to be used jointly or separately, in heating any one or all the buildings, is the least that will answer in this requirement. New and suitable roads will be required to give the new building a proper setting and to maintain a consistency in appearance.

Until now Gammon Seminary, or the School of Missions, has never drawn on any of the church

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

EDITORIAL STAFF

President P. M. Watters, D. D.

J. W. E. Bowen, D. D. J. R. Van Pelt, D. D.

Geo. H. Trever, D. D. W. J. King, D. D.

All uncredited articles are by the Editor.

SUBSCRIPTION PRICE

One Year,	25c
Three Years,	50c
One Renewal and Two New Subscriptions, 50c	
In Clubs of Ten or More to One Address, 10c	

ALL COMMUNICATIONS relative to this publication may be addressed to **THE FOUNDATION, South Atlanta, Georgia.**

Entered as second-class matter Jan. 30, 1911, at the Postoffice Atlanta, Ga., under the Act of July 16, 1894. Acceptance for mailing at special rate of postage provided for in Section 1103, Act of October 3, 1917, authorized June 20, 1918.

resources other than provided by the founders. This new building is also partially provided for in the accumulations from endowment interest not used in running expenses. Before the building is completed, the treasury of the Board of Education for Negroes will be drawn upon, for the first time in this work, unless there shall be some who will come forward and make good the shortage in the Gammon funds. This is a good place and a good time for some friend of this work, of educating the Negro ministry and missionaries for Africa, to place money where it will bring largest returns.

THE NEW SAINT MARKS CHURCH

Ground breaking services were held for the new Saint Marks church in New York City on Oct. 22, 1922. This marks the beginning of actual work on this great structure for the colored Methodists in our metropolis. Practically all of the \$400,000 required to complete this building has been raised without any appeal outside of the congregation. The building will occupy an entire block in Manhattan bounded by 137th and 138th Streets, and Saint Nicholas and Edgecombe Avenues. Dr. W. H. Brooks, D.D., has given to this church one of the longest pastorates thus far known in American Methodism. There has been a constant growth during all the years, and this great building will be necessary to answer the requirements of the congregation. There are more Negroes in New York than in any other city in the world. It is the place for the church to do her best in demonstrating what the urban Negro can become in a center of highest civilization.

POINTS

Striking utterances at the National Conference, at Nashville, Tenn.

"The two races stand or fall together."

"The pulpit must be fearless in attacking vice."

"A man can and should be as pure as any woman."

"Disregard for one law breeds contempt for all laws."

"Take Courage; There are more that be for us than against us."

"The Prohibition Amendment was a second Emancipation Proclamation for the Negro."

"The whole purpose of education is to put down the animal in us, and exalt the man."

"Lynching is not only a crime against the Negro; it is a crime against the nation."

"Be patient; Israel out of 400 years of bondage came to the moral leadership of the world."

"The church must camp hard on the trail of lawlessness, till strong drink is driven out."

"If the 18th Amendment be nullified, why may not any other, including those most sacred to us."

"Prohibition is God's law. We must obey it or go the way of all the nations that have disobeyed him."

"The liquor traffic has never been on the square. It has broken every law ever enacted for its regulation."

"They make more noise about one slinking bootlegger than they used to about a hundred brazen saloons."

"If any people in America should uphold the law it is the colored people, for they most need its protection."

"The first rebellion against the American government was the Whiskey Rebellion. The whiskey crowd has been in rebellion ever since."

ALUMNI NOTES

Rev. J. G. Nash, '22 has done excellent work and made a good report from Pulaski, Va., to his conference. He is now pastor at Big Stone Gap, Va.

Prof. G. H. Caldwell, '11 was dean of a successful Epworth League Institute at Bennett College at the close of summer vacation; he is also prominent in the faculty of Bennett College. He is a teacher who the president and the students trust.

Rev. C. K. Brown, '04 has been transferred from Ebenezer church, Marshall, Texas to the Clark Memorial church, Nashville, Tenn. Brother Brown has completed quite a circle since he left the mountains at Asheville, N. C.

Prof. Pezavia O'Connell, Ph.D. '88 of Morgan College, Baltimore, took part in the ground breaking for the new Saint Marks Church in New York City. Doctor O'Connell is always in demand both for his worth and his eloquence.

Rev. J. W. Moultrie, D.D. '91 Area secretary of the Atlanta Area for colored work is bringing to pass some fine results, as indicated in the rallys of the various schools in the Area.

Rev. R. T. Weatherby, D.D. '01 is improving an inspiration as Area Evangelist on the Atlanta, Area. He should share the credit for achievement in the Centenary campaign netting such fine results.

Rev. H. P. Coulter, '07 has been for several months confined to his home with serious illness. He is the much loved pasor at Saint James, Pine Bluff, Ark.

Rev. E. C. W. Cox, '09 is making good at Manhattan, Kansas. He was one of the preachers at a recent conference in Topeka.

Rev. J. B. Liburd, '07 has put on a fine pre-conference program at Alexander Chapel, Cartersville. He has a small membership, but a loyal people who will stand by his leadership.

Rev. C. C. Reynolds, '20 is pastor at Jefferson, S. C., where he reports a good work. He says: "The FOUNDATION is a welcome visitor."

Rev. W. W. Baker, '21 is the proud father and happy husband in the parsonage at Lytton Springs, Texas. His people are also glad that he is their pastor. Any one would be happy with W. W. Baker about.

Rev. Samuel F. Daly, '21 is now in Livingstone College finishing work required for Bachelor's Degree. He is unstinted in praises for Gammon and the good he received here.

Rev. W. A. Jennings, '22, pastor of the A. M. E. Church at Green Cove Springs, Florida, reports a fine revival in his church with nearly one hundred additions to the membership. He also has position in Edward Waters College in Jacksonville in charge of the Teacher Training Department. He expresses his love for the Seminary in the following lines:

My dear old Gammon, and my pride,
To thee my thoughts still cling;
Thy name and fame both far and wide,
Till death I'll proudly sing.

T'was thee dear Gammon, yes t'was thee
That on life's stormy road,
Did'st safely, surely, pilot me,
And shared my heavy load.

Thou art my help, thou art indeed,
And thou my heart hast won,
Of all, with me, thou hast the lead,
Excel thee! there's not one.

Yes, gratitude, to thee I owe;
And gratitude I'll give.
Though I may die, and yonder go,
Live on, old Gammon, live.

Rev. L. B. Ward, '20, with Mrs. Ward are a part of the faculty of Cookman Institute, Jacksonville, Florida. They have both had considerable school experience and should add much to the working force in this great school. They are both volunteers for work in Africa.

Rev. L. H. King, '03, Editor of the South-western Christian Advocate, has been invited to deliver the Founder's Day Address this year. Founder's day will be celebrated sometime in January.

Rev. R. T. Weatherby, '01, representative of the evangelistic department of the Board of Home Missions and Church Extension for the Atlanta, and Chattanooga areas, gave an address upon his work at the vesper hour Nov. 19. Dr. Weatherby is always welcome on our school platform.

Rev. A. L. Holland, '20, has recently led his church at Natchez, Miss. in an anniversary program, involving several days of celebration. It is the 36th anniversary of his church.

Rev. J. M. Harris, D.D., '00, who has been a leader, and done some good work on the leading charges of the Central Missouri Conference, has been transferred to the North Carolina Conference and stationed at Wilson Chapel, West Raleigh, N. C. This is one of the leading churches of the conference, a new pipe organ was recently installed, and there is promise of large things for Dr. Harris here.

Rev. W. L. Turner, '17, is doing good work in the Stokes Bible training School and the College of West Africa, at Monrovia, Liberia, as is evidenced by some strong articles he is contributing to the "Liberia Methodist." Read an extract from one in this issue. Mrs. Turner is also a regular contributor to that excellent paper.

Rev. R. N. Brooks, '14, President of Samuel Huston College, made a pleasant call at the Seminary recently enroute to the North Carolina Conference, where he represented the interests of the Seminary. He reports a fine opening at his school in Austin, Texas.

Rev. A. B. Keeling, '22, pastor at Covington, Ga., reports a large number from his parish are moving away mostly to the North. The reason being the poverty among the farmers and croppers. As optimistic a man as Bro. Keeling, is having hard work to make them see it will be better next year. But it will.

Rev. G. W. Sherard, '22 and his attractive family have just moved in a fine new parsonage at Washington, Ky. Bro. Sherard has been exchanging work in revival service with Rev. W. C. Jenkins, a former student in Gammon, who is pastor at Mt. Sterling, Ky., the meetings have been quite successful.

Rev. J. A. Simpson, D.D. '98 is now residing in West Palm Beach, Florida, and doing good work for the Kingdom in the So. Florida Mission Conference, as district superintendent.

Rev. J. A. Bagster, '13, 250 College Street, Asheville, N. C., is taking the leading in arranging the reunion of his class at commencement season next April. All members of the class of 1913 should correspond with him. Brother Bagster has a large congregation and fine Sunday School at Asheville, and is the science teacher in the city schools.

Rev. Hugh L. Ashe, D.D., '03, Greensboro, North Carolina, is at the head of the list in his class of 1903. All members of that class should write him regarding arrangements for the reunion at commencement season next April. This class is noted for its orators of strength, a great program should be provided.

Rev. Z. K. Gowen, '96 is closing a good year on a fine country charge near Covington, Ga. He is raising a club for the FOUNDATION also a scholarship for Africa.

Rev. Eugene Williams, '19 is having conversions regularly in his church at Hamilton, Va. He is counting nearly 100 conversions for the year, in all his program serving as his own evangelist, and that to constantly increasing congregations. Bro. Williams is largely indebted to Mrs. Williams for his continued success on that great field.

Rev. J. L. S. Edmondson '18 is reported in "Missionary News" as follows:

"Gonzales Circuit, West Texas Conference, was considered a hopeless charge. The one-room house was the country. The Circuit consisted of two dilapidated typical. Homes were comfortless, school was held only three months of the year, crop failures impoverished churches and a parsonage unfit for human habitation. There was no Sunday school, no prayer meeting.

In 1918 the Rev. J. L. S. Edmondson was sent to this charge. That summer he attended the rural school at Wiley University—and from that, dates the transformation of Gonzales Circuit.

Pastor Edmondson's new program was one of organization. To-day the children are organized into two Sunday schools with an average attendance of 95; eight auxiliaries are organized in each school—ministering to the religious, educational and recreational life of the people. The church buildings and the parsonage have been put into fine repair, and a community center building is planned.

The Circuit has purchased 74 acres of land. Sixty acres are given over to a demonstration farm where the people of the countryside are taught the rotation of crops, the preserving of food, the raising of good stock, hogs, chickens and cattle. In 1921, although the boll weevil had blighted the cotton crop, the people were able to face the winter with full larders because they had been taught by the church to make home gardens and diversify their crops. This model farm was purchased by the local church without any grant of missionary money.

So great has become the fame of the agricultural demonstrations conducted at Gonzales by Mr. Edmondson that white Texans have asked to be permitted to attend. These demonstrations are in pork packing, chicken raising, and the canning of fruits and vegetables.

One result has been a new regard for the Negro, so that race friction is unknown on Gonzales Circuit.

Another result has been that the young people are more contented to stay on the farm. The boys and the girls have their own section on the demonstration farm where they learn how to raise profitable crops. Wherever the influence of the rural school reaches, they are raising diversified crops."

JUST AS I AM THINE OWN TO BE

"Just as I am, thine own to be,
Friend of the young, who lovest me,
To consecrate myself to thee,
O Jesus Christ, I come.
"In the glad morning of my day,
My life to give, my vows to pay,
With no reserve and no delay,
With all my heart I come.
"I would live ever in the light,
I would work ever for the right,
I would serve thee with all my might;
Therefore, to thee I come.
"Just as I am, young, strong, and free,
To be the best that I can be
For truth, and righteousness, and thee,
Lord of my life, I come. A-men."

E D I T O R I A L**NEW YEARS GREETING**

This issue will reach our school family and other interested readers in time for New Year's greeting; which for the 13th time we gladly offer. During these years we have been constantly at this center of race, educational, and missionary interest. We have traveled extensively through all parts of the territory which the school seeks to serve in this country, and keep in constant touch with those from our school who are serving across the sea. We have done the editorial work in addition to the exactions of a full professorship in the Seminary and a large amount of field work. The most of this time our home, with its many interests and cares, has been a thousand miles away.

We come to this new year with a new home on the campus, with the prospect of new lecture room and offices for our editorial work and correspondence, and with the consciousness of a larger constituency interested in the FOUNDATION as the voice of the Seminary on questions of vital interest to every race. We have the cordial co-operation of the President and all the faculty at Gammon. Each will be heard from in the columns sometime during the year. Any message they send through the FOUNDATION is a worth while message. We have the cordial support and help of the Gammon alumni. This is the only organ of their body through which they can speak. We seek through its columns to keep them interested in each other, and acquainted with each others field and work.

We are not unmindful that we are a part of a family of schools. So far as we may with all modesty, we speak for all, and to all. A bundle of each issue is mailed to some one interested, or to the president of each school for distribution, or for use in the "Friends of Africa" or other missionary meetings. With each issue we publish one or more letters directly from the field, and other articles or hymns that would be of use in a missionary program. There are other friends among ministers and laymen who look forward to the coming of the FOUNDATION as a visit from a friend. To all we extend the greetings of the season, and express our desire for continued interest and friendship in our common cause. May Heaven's richest blessings be upon us all "this year also."

THE GAMMON FACULTY AND WHAT THEY TEACH

In these days when there is so much to unsettle the faith and weaken the courage of our leaders, it is comforting to those interested in a sane and strong leadership, in the religious life of the colored people, to note what they study, how they are trained, and who are their teachers, in Gammon Theological Seminary.

President Watters, himself a well schooled

churchman, whose life and work, before coming to Gammon, has been in and about New York City, has the department of ethics and Christian evidence, or apologetics. No one who has ever known President Watters will question what would be his worth to a class in Christian ethics, neither what he would mean to students as a defender and upbuilder of faith in the study of apologetics. Every prayer and sermon and every utterance before the school reveals the solid rock of a genuine faith on which he stands. Mrs. Watters is often with him in the class room, and ever gives him the strong support of one who knows the Christ of the Gospel in daily life.

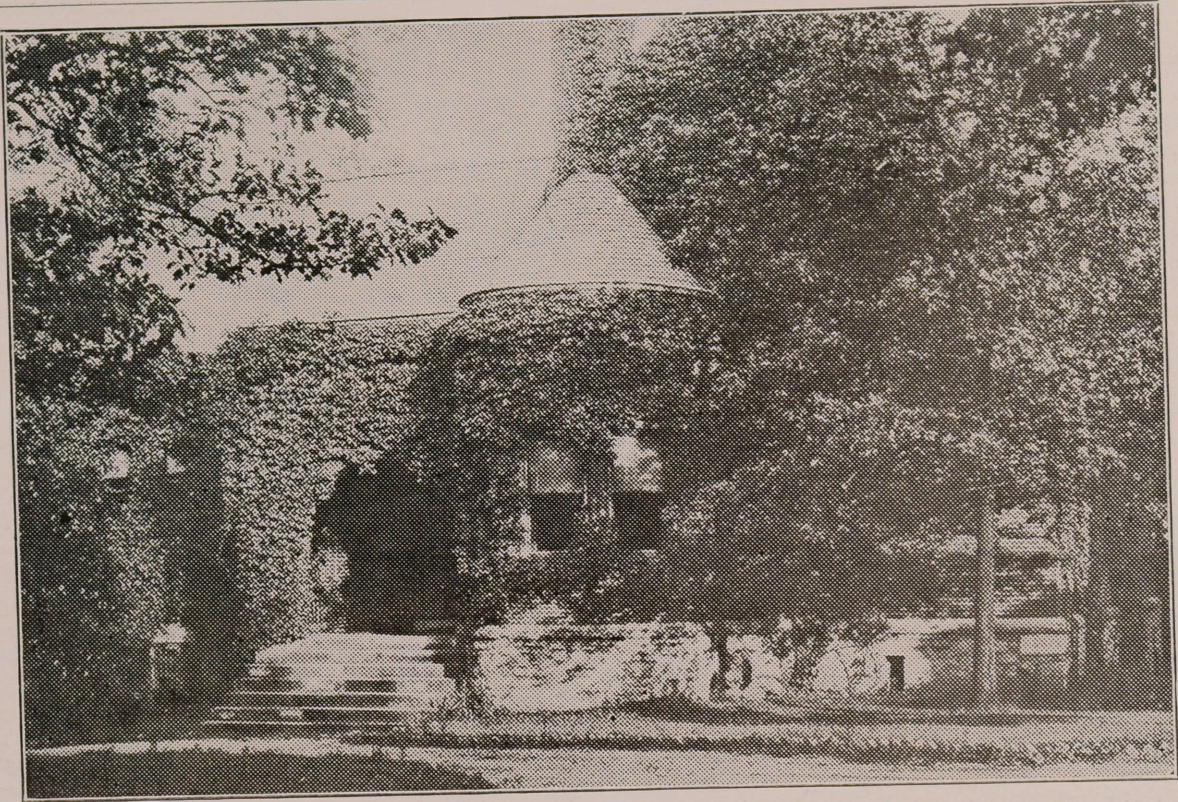
Vice-president Bowen knows the sources of Christian doctrine, and the history of the church with all of its mutations, and the causes which have led to them. He believes in the ultimate victory of the church in the world, and shows the student how the church is having success all the way. Doctor Bowen is also the teacher of sociology from the Christian and Gospel viewpoint. No student can here fail to see his part in world readjustment and social obligation.

Christian Doctrine is taught by Professor Geo. H. Trever, one of the outstanding scholars of the church, who has made religion, Christian doctrine, and Biblical introduction, his life study. He knows the teachings and doctrine of the Word as few men do, and can teach them so that the student will know how to give a reason for his hope in Christ. He is also a master in the field of exegesis, and is the teacher of the New Testament. Each book is more than ever the real word of God, when he has interpreted it to the student mind. Gammon men are great New Testament preachers from having been in his class room.

The Old Testament is modernized in its interpretation, but revered and understood as the living truth of God, under the leadership of Dr. W. J. King, who knows the latest and best from modern scholars who walk with God in the study of his word. Doctor King also teaches religious pedagogy in a way to make each student an effective teacher of the truth of the Word.

To lead in the study of Christian missions, their history, methods and progress, together with a faithful survey of all mission fields, and a respectful study of the religions of the world; to know the heart life of other peoples, and by comparison to show their need of Christ; is the responsibility of the Secretary of the Stewart Missionary Foundation for Africa.

To pursue all the studies thus far mentioned would not make a preacher out of a student. He must be taught how to preach; by being trained to think constructively and homiletically. The work of leading in this most essential line is given to the newest member of the faculty, Dr. J. R. Van Pelt, who also is in charge of pastoral theology. He knows how to preach, and the student would be dull indeed who could be long under his instruction without knowing how to eloquently and effectively divide the Word, as



THE GAMMON LIBRARY

a real preacher should. Dr. Van Pelt is also a master in hymnology and trains in the art of versification.

Dr. Howard represents the Board of Home Missions and Church Extension in the Seminary, and is giving the students some practical lessons in the relation of the church to the community life, especially in the country parish. Its obligation to public health, and in the question of economics, and the type of leadership required in rural work.

We have mentioned some phases of the work in which our faculty are developing men, sound in doctrine and strong in the faith, and with a general knowledge of the essentials in a live ministry, who are to meet the needs of these days as pastors and preachers.

There is however another phase of our school life and classroom work. I refer to the cultural side, in which as a finishing school, Gammon Seminary and the school of missions make a distinct contribution to the life of the student in the development of refinement of mind and character, such as should characterize the Christian worker. In this line all of the faculty have a part. President Watters leads with fundamental lessons in composition and rhetoric, emphasizing corrections in expression.

Doctor Trever and Doctor King each give some time to language study, that the student may read the sacred classics, in the language of the early scholars, from which they have been translated to us.

Doctor Bowen teaches the essentials in general history of mankind, tracing the periods and processes of human development, giving emphasis to the history of our own country and people. He also gives lessons in elocution, or the art of public address, in which he is a master.

The Professor of Christian Missions also teaches the elements of correct English, and offers a course in world studies and descriptive astronomy.

Dr. Van Pelt teaches advanced English, and English literature. A course in the last named is required of all seniors.

With these courses as a part of the Seminary work, we have a university for the training of Christian workers, particularly ministers and missionaries. The entire school life is illuminated with a rich spiritual atmosphere that makes it a rare place for soul growth, as well as intellectual and esthetic development.

THE TRAINED CITIZEN OF TO-MORROW

Dr. M. L. Burton is the youthful President of the State University of Michigan, which is now the largest university on the continent if not in the world. In a recent address he made use of the following meaningful sentence: "The trained citizen of to-morrow will actively oppose the business man who profiteers, the laboring man who shirks, the politician who sets private gain above public weal, the citizen who selfishly enjoys the blessings of democracy without meeting its demands, and the man of means who fails to accept his wealth as a social trust."

INTER-RACIAL CO-OPERATION AMONG WOMEN

While good work is being done by the inter-racial committees in a general way the women through their clubs and other organizations are carrying the agitation to definite ends. In several of the cities social workers are employed who report to a committee or council of women representing both races and various organizations.

These social service workers are helping correct some of the unhappy conditions created through race prejudice, and bringing the situation of colored people in the alleys and elsewhere to the knowledge of the best people of both races. It is becoming better understood by us all that the blight of poverty and disease and immorality is color blind, and no community can rise higher than the average of all its citizens. The sensitive nature of cultured Christian womanhood is responding with new and decisive purpose in this matter.

Such movements as we refer to are effective in many of the southern cities, and are helping to mould a more reasonable and human public sentiment.

METHODIST HERESY

The Methodist church is very liberal concerning that which belongs strictly and unquestionably to private interpretation in religious matters. If the spirit of Christ is exemplified in the life, a member of this communion is seldom criticised for opinions that are modestly held as their personal view in matters sacred to them. Trials for heresy are almost if not altogether unknown in Methodism.

It is however possible for either preacher or layman to so flaunt their private interpretations, against the sentiment and feeling of the majority, as to become obnoxious, if not altogether un-Christian, in their immediate community, or sphere of activity. It is possible for a preacher to utter startling things, not because they are new, but because they are not generally accepted; and to present them in such a way as to assume a defiant, or "chip on the shoulder" attitude toward his peers in the conference, or the chief pastors in the church.

If in spite of this, such a preacher, may be acceptable in the local church, where the people have learned to bear with him, and possibly to love him, notwithstanding his eccentricities, yet he might still be unacceptable to the connection of churches, and to his brethren in the ministry. Every traveling preacher has a definite relation to all the church. Whenever a situation as described above occurs, it would be a perfectly legitimate application of the section of the discipline giving the conference power to retire a member, should they elect to do so, and retire him on the ground of unacceptability. This is exactly our thought regarding the recent case in a western conference provoking so much discussion in the religious and secular press.

EARLY RISING AND WEALTH

The days of wealth gathering and upbuilding with any nation of civilization have been the days of alertness, and a quick response to the opening day. The period of retrogression and of national poverty and final disgrace has been the period of late rising. It has ever been true that the night was the most expensive period of the day for anything but sleep. It is the time of shadows, when artificial light is required. It is the time of coolness, when more heat is necessary. It is the period of physical exhaustion when indulgences of various sorts are necessary to whip the physical man into action. The mind also requires stimuli so that entertainments of exciting type are required. Wakeful living in the night is always expensive and tends to poverty.

The morning is the very opposite. There is a glow of freshness, the warmth and cheer of light and the inspiration of the day. Such is the work of the preacher that he is compelled to late hours until the habit of retiring late fastens itself upon him. To gain the required rest for the best service he becomes an habitual late riser. This would not be so serious if he were not in position of such influence in the lives and homes of his parish. To instruct our people in promptness in all the service of the church, and to encourage the people, especially the youth to retire early that they may rise early would really be the gospel of light, and of health, as well as of wealth.

John Wesley was an early riser, and by precept and example urged the habit on his preachers. Our Theological schools could help the young minister in forming the habit by discouraging late hours in study and encourage the use of the early morning when really with the normal life the best work can be done. Other things being equal the student who retires early as a habit in life, will reap the largest success both in school and out; providing he makes use of the early morning hours in his work. There is wealth in early rising, likewise poverty in late hours.

TWO HONORED WORKERS

A recent note from Miss S. E. Abbott, of Falls Church, Va., including her wish to be remembered to all the friends at Gammon, and expressing her untiring interest in the work to which she gave so much of her life; reminds us again of these two noble women who lived and worked together in our midst for so many years leaving only the wholesome influence of lives cultured with every high intellectual, and socially unselfish grace. Miss Flora Mitchell is the other one to whom we refer. In the quiet of her room, in the Bancroft Rest Home, at Ocean Grove, N. J. she is constantly thinking and planning how she may yet be of service to those for whom she gave the active years of her life. These saints of God are not forgotten, and will ever be remembered for what they did in this great field of Christian education and uplift work.

MATRICULATION DAY IN GAMMON

The matriculation day exercises were held on Thursday, Oct. 26. The day was beautiful and the attendance good. The address was delivered by Doctor J. R. Van Pelt; it was thoughtful and timely and well received. The faculty of Clark University was present, and several guests from off the campus including Bishop Richardson, Doctor J. W. Moultrie, Area Secretary, and many of the city pastors. The charge to the class, by President Watters, was masterly and will not be forgotten by the students. There were about forty-five in the class including the women in the School of Missions.

PORTRAITS OF NEW MISSIONARIES

Now that there is general rejoicing over the "I will maintain" success; the Epworth Herald shows editorial genius in giving us the names, and for the most, the field, of those who will maintain the momentum of advance on the foreign fields of the Methodist Episcopal Church. A finer group could not be selected. To look at their portraits, note the years of study as indicated in their school history, and consider what their going will mean to the schools and churches in which they have matured to this high purpose; and then to think of what it means of inspiration and help to the weary worker on the field to have such reinforcement, but above all the turning back of the shadows of superstition, and ignorance with all the ills of disease and sorrow, and the bringing in of light and hope. We are compelled to say it does pay to maintain, and by the grace of God we will maintain until the world is redeemed.

A study of these names and the missionary field to which they are assigned reveals some things of interest, especially to those of us who are providentially related to specific fields. The whole number of recruits in the portrait gallery of the Epworth Herald is 160, of these two only are reported as not being yet assigned to a specific field. Of the 158 whose place of work is named: 55 go to China; 33 to India; 16 to South America (Bolivia and Chili); 10 to Korea; 8 each to Mexico and Africa; 7 to Japan; 6 to Malaysia; 5 to the Philippines; 4 each to Burmah and Europe; 2 to the East Indies.

To divide them by continents: 122 go to Asia; 16 to South America; 8 each to Africa and North America; four only go to Europe. Of the four going to Europe: 2 go to Italy, one each to France and Germany. Of the 8 going to North America, all go to Mexico. Of the 8 going to Africa: 2 go to North Africa, 4 to South Africa, and 2 to Southeast Africa. There are no colored missionaries in the list. One tenth of all the members of the church are colored. With a fair division of labor on the foreign field 16 of the 160 should have been colored. It is to be noted also that none are assigned to Liberia, or that part of the foreign field open with largest welcome to colored missionaries.

It is noted also that the great majority of all sent are assigned to Asiatic fields. Three-fourths of those sent to Europe are sent to Latin fields. That as many are sent to Latin Mexico as to all the continent of Africa, and that twice as many are sent to South America as to Africa. There is no doubt but the missionary leaders of the Parent Board, and those in charge of assignments from the Women's Foreign Missionary Society, are following the lure of the "open door," and successes already attained. We do well to refrain from all criticism. But is there not here a startling rebuke and a lesson of significance to our colored membership where were we when the roll of this 160 was being called. Where were our youth of promise when they were being selected by the Spirit and those the church has charged with such responsibility.

Our schools were never more crowded with men and women of promise than to-day. Is there no world vision that we should see our part in its conquest for Christ. A visitor from one of our larger colleges on being asked what the senior class would report for the Kingdom said as near as he could learn they were about 110 per cent for the secular and material, or in other words, there was an above normal pull toward professions not designated as missionary in character. All these are Christian Schools, and the life service note should be sounded in a way to make Christian service attractive, and definitely attach our young people to the work of human uplift. Liberia and other parts of Africa are open to us, and as we have responded with our means, so should we give life to this great cause of Africa's redemption.

NO COLOR LINE IN LITERATURE

With the coming of Dr. J. R. Van Pelt to the faculty of Gammon there was opened a course in English literature required of all seniors. The necessity of an acquaintance with literature by those who are going out as leaders is so apparent that the faculty unanimously supported this movement. Many of the large libraries have special sections or special days for each race. In many of those in northern cities there is equal and easy access by people of all races. In many of the southern cities as well as in New York and other centers of large negro population there is a special or branch library for the colored people.

Whatever may be the outward arrangement, the races meet at the same shrine in a good book. They drink from the same fountain of literary genius, and are enriched by the same great truths. If the taste for good reading is acquired and the sources carefully pointed out by a competent teacher the literary world is as open to the Negro man or woman as to his most educated white neighbor. This passion for reading is yet largely to be developed. A course such as is being offered in the Seminary with a well equipped library at hand will go far toward creating through such leaders wider circles of reading, and more intelligence in pulpit and pew in all our churches.

NEW FRIENDS TO THE CAUSE

Every one engaged in the work of education for the Negro, is confronted with the serious discrimination shown in the South against the colored youth. The child of Negro parents receiving on the average in the South states about \$3.00 each from the public educational fund while the children of all other parents of what ever race receive about \$15.00 per capita, or on the average about five times as much as the Negro child receives.

With this tremendous disadvantage to which the black child is subject, the frequent comparisons made to show his inferiority is so manifestly unfair, that the wonder is a Christian public could tolerate it. No friend of the Negro is asking for recognition for the race except that which belongs just to common human fairness and a square deal. Give him that and the Negro child like every other child will find his own place in the scale of human value.

There is a sure turning of the wheel in human events and human righteousness. Our most pronounced southern friends are none the less loyal to every kinship and interest in the South, when they stand forth and speak with uncertain note in the interest of those who in the matter of education as well as many other things are not having the square deal. It affords great pleasure and no little satisfaction to count among the recruits in this force for inter-racial righteousness, men and women among the first in every profession, and in commercial life.

It has been our privilege to note some instances of late which point unmistakably to the growth of interest in this cause, and the rapidly increasing number of those who are willing to be known as a friend of any work which will uplift humanity anywhere. More and more are we coming to feel that the whole social body and community life will not rise above its average, when every group is measured for its actual worth. To hold down or talk down any group anywhere is by so much retarding the rise and standing of the whole human average.

Not only are friends increasing in the South but the whole country is viewing the whole situation with less of sentiment and more of the actualities in the case. Millionaires and others are rebuking the unfairness in the distribution of public funds by compelling the situation to yield a chance for the Negro youth. Rural schools are being improved in hundreds of counties, by a movement which will soon cover the whole South. The Inter-racial committees in the towns and cities are looking after neglected conditions there, and the colored child compelled to look through generations of retarding influences discovers his chance, and to the surprise of his own people and others frequently makes good.

The benevolent money of churches and other humanitarian organizations will be poured into the lines of promise to children who have not an even chance with others until a complete reaction

in public interest shall care for them. School grounds are being improved, and larger buildings with better equipment are being erected and furnished. Somehow, from somewhere, the long cruel hurt of this people must be healed, even in this land, where they have been grafted to the body politic, that God's own righteous will and purpose in the life of the whole may be fulfilled.

THE STEWART FOUNDATION PRIZE CONTESTS

The time has again come to call attention of the students in all our schools, and other young people, to the Stewart Prize Contests to be held in the month of March. The prizes offered are for original essays and orations of from one thousand to two thousand words; and for original hymns of not more than thirty-two lines. The general theme is missionary or humanitarian, subjects that have to do with Africa's redemption preferred.

The contest is open to the students of all schools under the Board of Education for Negroes, other schools may share in the contest by special arrangement with the Stewart Foundation office. It is expected that where schools enter the contest there will be held a local public meeting in which the essays, orations, and hymns will be rendered, the hymns being read, or sung, or both. The local judges shall decide the students worthy of first and second place in each. All prize productions with the rating of local judges shall be sent at once to the Stewart Foundation Office. From which place the prizes will be awarded, consisting of leather bound worker's Bibles for prose production, and leather bound Hymnals for Hymn production, values range from \$5 to \$15, depending on the production. Each book to be beautifully engraved with the contestants name and a statement of the prize.

In these contests essays and orations are considered together on their merit as prose productions. No one having received a prize Bible or Hymn book will be eligible to receive a second prize of the same. The best hymn and the best prose production received from all the schools of even grade, will be announced at the Stewart Anniversary in April as the "Grand Prize." These are stirring days in missionary lines, and the contests should be of great interest in each school. We offer a few subjects but you are not confined to these:

"The land of the Nile." "The Roof of Africa." "Africa the Home of the Negro." "The Missionary and World Brotherhood." "Africa the Laboratory of Christianity." "Where lives Primitive Man." "White Man's Africa." "The last of a Black Nation." "The Romance of African Exploration." "The development of Uganda." "The Moslem Sphere of Influence." "The Dignity of Labor." "Darkness and dawn in Africa." "Dr. Livingstone and his discoveries." "The Price of Africa." "The African Soldier." "African Hospitality." "The Religion of Africa." "Missions and Social Results."



GAMMON REFECTORY, DINING HALL, AND SOCIAL CENTER

"Mission work in South Africa." "The closed door to the Negro in Africa." "The present outlook in Africa." "How the people live in Africa."

"WORLD STUDIES"

For six years the Department of Christian Missions in Gammon Theological Seminary has maintained a course in "World Studies" consisting of one hour per week through the entire school year. It is required work for mission students but elective to all regular seminary students. The election has been popular and the classes are always large. Boston University in the recent enlargement of its faculty and courses of study, has a new course in Human Geography. This is a study, as given in their announcement, of the influence of climate and physical conditions, upon the development of man.

Raymond Lull centuries ago declared that the study of Geography was absolutely vital to the study of missions, and he gave it first place in the schools he organized. It is necessary to know where folks are in order to think of them, and work for them intelligently. The relation of the environs to human temperament and religious emotions is essential to know, as well as, the bearing of zone and climate on the race varieties that make up the common human family. As fundamental in preparation for life work in Christian service, the study of subjects included in our "World Studies" can only be exceeded in importance by a working knowledge of the English language, and a thorough elementary knowledge of the Bible.

MONROVIA, LIBERIA

We learn through the August issue of the "Liberia Methodist" of a serious fire in Monrovia, which started from a lamp which Major J. Frank Copeland, a prominent Methodist and leading citizen of that city, had carried into a basement. The fire caught so quickly, and spread so rapidly that Major Copeland did not make his escape and was consumed with the building. Several buildings were burned due to no adequate fire protection. The untimely death of one so active in every relation will be greatly mourned by our workers there. The city of Monrovia could ill afford to spare so many of her best buildings. We deeply sympathize with the church and the community.

WORKERS ILL IN AFRICA

From our correspondence and the recent issue of the Liberia Methodist we learn of the illness of Mrs. Camphor at Monrovia, a typical case of African fever, from which she is recovering. Miss Hattie T. Hooks is in Monrovia for medical aid, but expects to return to her work in the near future. Mrs. Maud Starks has found it necessary to surrender some of her school work, but writes that both she and Bro. Starks are better again and the work is moving forward. Let us pray that those who represent us on the field may be kept in health and with courage to press the battle until adequate reinforcements are sent to their relief.

FRIENDS OF AFRICA

"A MOTHER'S BOY"

By Chas. Arthur Poe

(Some month's ago we published a poem composed by a Negro prisoner in California. Prof. Robert T. Kerlin, on reading that, sent us another poem also written in prison which is real poetry, in that it expresses the passion and love of youth for home. Some recent events in our own community leads us to use this poem at this time.—Editor.)

With sorrow on my feeble mind,
My pen within my hand,
I'll just construe a few short lines,
That you may understand.

Many years ago I left the home
Of a mother kind and dear,
And now in darkness all alone,
No home, no friends, to cheer.

Within a prison now confined,
Deep sorrow reigns supreme;
I miss "dear mother's" hand, so kind;
Her touch did seem serene.

At early dawn, when I leave my bed,
And prepare to take my post,
No hand to pat me on the head;
That's when I miss her most.

Oh, darkness! darkness! must I moan
To the shepherd of the hill?
Why I did wrong no tongue alone
Will ever be able to tell.

Each night on bended knees I pray,
May my heart be filled with joy;
Once back to "mother dear"—I'll stay,
For I am just "a mother's boy."

—Jefferson City, Mo.

THE DEATH OF MISS EMMA B. De LANY

The friends of Africa in all our schools were shocked to learn of the sudden death of Miss Emma De Lany, who had come to be known by our workers in Liberia, and by her enthusiasm for the work among the schools and churches in this country. The loss to the Liberian work will be distinctly felt, as she was aggressive with plans that were constructive and far reaching.

Miss De Lany was an honored graduate of the Spelman Seminary, and a missionary under the Baptist denomination. We clip the following from the "Spelman Messenger:"

Emma De Lany was an earnest, diligent student in Spelman's early days—not only diligent but also alive with high ideals of service. She was graduated from high school in 1894 and from the missionary training department in 1896. She also took up nurse training to fit her for her future work and won the gold medal offered for the most proficient. Her highest attainments, however, were those of the spirit. Her zeal was like Paul's—"Woe is unto me if I preach not the gospel."

Miss De Lany was a pioneer missionary in Nyassaland, laboring at Chiradzulo, the only civilized woman there, for five years. No one but a dauntless heroine would have undertaken the journey to that land, at the time she went, alone. With broken health she returned to America to recruit. Instead of resting she set herself the task of raising money for establishing a mission in Liberia. She went to Suehn, where she built up a thriving station and labored for eight years. Home again. Again she denied herself her needed rest as she strove to realize her dream of a chain of missions round the hinterland of the Negro republic. Cries kept coming to her from over the seas, "Mama, come back! We want you! We need you here!" Sad, indeed, will be the hearts of these soul children when they learn that "Mama" can never return.

"God moves in a mysterious way
His wonders to perform."

He doeth all things well; we bow our heads and say, "Thy will be done."

THE NEW MAN IN INDIA DEMANDS A NEW WOMAN FOR HIS WIFE

I realized that there was a new ideal of wifehood and motherhood in India when I visited Miss Robinson, principal of the Isabella Thoburn college, and she showed me a big packet of letters.

"There is a new world in India," she said. "Eight thousand young men are graduating from college every year. These men don't want a mere child, a toy, for a wife; they wish companionship. All these," holding out the package, "are letters of inquiry of a matrimonial nature. We could arrange for more marriages than we have graduates, and those marriages into the most desirable families. Sometimes it seems as if I were conducting a matrimonial bureau, to supply wives for future college professors, judges, deputy collectors and all sorts of influential men."

That is it! There is a new man as well as a new woman in the Orient, and this man has a new ideal of womanhood and family life. In Bombay I was shown, slightly out from the city, new, separate houses building for Indian young married people who desired to break away from the patriarchal or group family, where the young wife is under the absolute sway of the mother-in-law.

In some cases families not Christian are setting up that characteristic Christian institution, the family meal. This alone means a revolution in the position of woman; for by Indian custom the wife, whether of high or low degree, has waited upon her husband, standing while he ate, and later has partaken alone, or with the children, the portion of food he set aside for her.—World Outlook.

Suffering above that of most women has been the lot of the African woman. Taught in the school of suffering, she may understand the suffering heart of Christ better than her more fortunate sisters. "Did I not tell you," said one of them to a comrade, when first they heard of Christ, "did I not tell you that there must be a God like that?"

THE HAND OF LINCOLN.

Written on a cast of Lincoln's hand.
 Look on this cast and know the hand
 That bore a nation in its hold;
 From this mute witness understand
 What Lincoln was—how large of mould.

The man who sped the woodman's team,
 And deepest sunk the ploughman's share,
 And pushed the laden raft astream
 Of fate before him unaware.

So, as I gaze, the statured man,
 Built up from yon large hand, appears;
 A type that Nature wills to plan
 But once in all a people's years.

What better than this voiceless cast
 To tell of such a one as he,
 Since through its living semblance passed
 The thought that bade a race be free!
 —E. C. Stedman.

PIONEER WORK IN AFRICA

(Letter from Miss Marie Gocker, Yaoude, Cameroun, West Africa.)

When I arrived in Africa, I had to find a location and secure a contract for land chosen. The boundary had to be staked and roads cut, this was not easy, for the tall grass and the brush are not easy to clear.

The place is located near Yaoude, which is the seat of the French Government. I cleared a building place and a garden plot. Until I had a house erected, I stayed in a Native Mud Hut in the neighborhood.

It was difficult to get building material, as the men have to go far in the woods to cut the trees for posts, etc. I had two saw pits dug in order to saw planks. The walls of my house are mud and white-washed with white clay which is found in the river bed. The other buildings are made of Palm leaf Mats, as also are the roofs.

I have at present a dwelling, a Chapel, a dispensary, a carpenter shop, a shed, and a hut for workmen. I have cleared a place to construct a Maternity Hospital, where I will be able to attend women and keep them at the place for a few days.

My work with the natives is Evangelistic and Medical. At the chapel, meetings are held Sunday and Wednesday.

The supervision of my workmen, and the Medical work take most of my time. When I was still living at the native hut, many patients came for aid.

At first I had only an open air Dispensary, when come in large numbers; some days over a hundred patients would come for treatment and consultation. Often I go to neighboring villages to attend patients.

While my intention was to confine my work to women and children, yet there are many men who come, and whom I cannot turn away if I am able to help them.

As soon as the new Dispensary and Maternity Hospital are constructed, I look for greater activity; then I will be able to train native nurses.

The women are very ignorant in caring for themselves and for their children. The mortality among infants is great. The women begin to realize that they need advice, and many come here with their children.

The need is great, and in order to succeed I need the support in means and fervent prayer that the Lord may give me strength to carry on the heavy task before me.

My representative in America is: Mr. Walter Givler, National Bank, Naperville, Illinois.

LEADING WHITE WOMEN PLEDGE RACIAL GOOD WILL

North Carolina Group Joins Southern Movement for Christian Race Relations.

"We are conscious of a world condition of restlessness in which race friction plays a conspicuous part. We cannot ignore the fact that this presents a problem in which the South is so acutely involved that we are conscious that the eyes of the world are upon us, questioning our course. We cannot shirk the responsibility of taking up the challenge, grasping the opportunity presented, seeking a solution to this problem and demonstrating it on our Southern soil.

"We believe that unrest existing between two different races dwelling side by side under the same economic system and the same government can be lessened, and eventually dispelled by a course of justice and fair play. When one race exceeds the other in numbers, in possessions and in opportunity, there is but one solution. As a Christian people we hold the elements of that solution. It lies in the cultivation of an attitude of fairness, of good will and a conscious determination to establish an understanding sympathy.

"We believe that every human being should be treated not as a means to another's ends, but as a person whose aspirations toward self-realization must be recognized; that we must cherish racial integrity and racial self-respect, as well as such mutual respect as will lead each to higher moral levels, to mutual trust and mutual helpfulness. We believe that in this process certain values must be developed and maintained.

"No family and no race rises higher than its womanhood. Hence, the intelligence of women must be cultivated and the purity and dignity of womanhood must be protected by the maintenance of a single standard of morals for both races.

"We believe that violence has no place where people lend their support in every possible way to the agencies constituted by the people for the apprehension, trial and punishment of offenders against society. We resent the assertion that criminality can be controlled by lawless outbreaks, and woman's honor protected by savage acts of revenge.

"We believe it our highest duty to pursue these methods toward harmonious racial adjustment.

"We believe that bitterness, resentment and strife will yield to mutual distrusts only as we steadfastly cultivate in both races these attitudes and this faith in our common humanity.

"To these ends we pledge ourselves."

DOCTOR MOTON SPEAKS IN SCOTLAND

Principal R. R. Moton delivered a comprehensive and forceful address before a Missionary Congress in Glasgow, Scotland, Oct. 17, 1922, on the problems and development of the Negro race. We print the closing paragraphs of the address: "No one in America today takes any stock in the idea that the Negro must leave the country in order to realize his highest development. It would be good neither for the country nor the Negro race, and the strongest protest would come from the Negroes themselves, notwithstanding all the hardships and disadvantages which the race has been called upon to endure. In spite of injustices, of which there is still reason to complain, I doubt if anything else in the world has so large a body of Negroes made such conspicuous progress as is true of the twelve million black people in the United States. Now that progress itself is a testimonial to the genuine interest, sympathy and helpfulness of the vast majority of white Americans manifested toward their neighbors of another race.

Negroes in America have made a record of which they are proud, but that record has not been achieved without the help of white men and women, both North and South. If their stories could be heard today, you would discover that, with rare exceptions, those individuals within the race who have made any creditable progress toward their own advancement have invariably had among their friends and helpers one or more members of the other race who gave them their confidence, their support, their counsel and encouragement in helping them to success. Unfortunately, the press has too often carried a great deal more of that which represents friction between the race than of that which goes on in the way of co-operation, and for every instance of strife and hatred, there are tens of hundreds of cases of good will and co-operation. And just here it may be well observed that upon careful analysis it will be found that with the exception of mobs and lynchings, of which our country is growing increasingly more ashamed, the amount of friction between the two races in the United States is not greater, if it is as great, as the amount of friction to be found between individual members within each race. It seems when the trouble arises between members of different races that public sentiment attaches an importance to the difficulty out of all proportion to its real significance. And as to the matter of lynching and mob violence, there is a sentiment developing within the United States, I am glad to say, both North and South that promises at an early date, we hope, to bring it to an end. Nobody of any consequence in America any longer has an apology for lynching and the newspapers of the South are today most outspoken in their condemnation of all forms of mob violence. And after all, my friends, I think the world has greatly exaggerated ideas of the danger of contact between white peoples and black peoples—between any peoples of different races. We have discovered at last that most of the difficulty arises not because of any inherent antagonism between different races, but because of gross misunderstanding on both sides of the aims and aspirations, the designs and

purposes held by the different races. One happy result in America of the recent war has been the coming together of white people and black people in an entirely unprecedented scale in frank and tolerant discussion of whatever difficulties and misunderstandings may exist between them. In my own judgment, the greatest step in this direction made in the last decade is the work of the Inter-Racial Commission with headquarters in Atlanta, Georgia. This is a movement born in the South and directed by Southerners in which representative men and women of both races have united to create a new body of public opinion on the race question based upon a foundation of mutual understanding and good will. It has extended its organization into every county of the South where there is any considerable Negro population and the outlook for mutual peace and harmony with co-operation in definite projects for mutual advancement has never been so bright as it is today. Similar results I earnestly believe are possible between the peoples of different races wherever they come into contact.

It is well to remember that in all of these activities the Negro is not asking for any special consideration or any special favors. What the Negro asks is a consideration based upon the plane of a common brotherhood with all mankind. What he asks for is to be treated as a man, to be given a man's chance in becoming the best, in all that he is capable; of being treated with justice and fairness in all human relations, and of being accorded a man's chance to play his part in the making of a better world alongside of other men of whatever race who are striving for the advancement of the Kingdom of Heaven. He asks no more than this. To accord him less is to belie the Christian faith of the Fatherhood of God and the Brotherhood of Jesus Christ with all mankind."

THE STEWARDSHIP OF LIFE

Life is a sacred trust. It is the breath of God, and as such, has kindred nature with God. It is loaned to man for improvement and enjoyment. Instead of improving himself, many a man has thwarted the plan of God for his life by cowardly committing suicide. Some, engulfed in life's quicksands, take life outright, others smoke and drink their cares away, others still eat opium. Whoever voluntarily, takes an instrument that hurries the end of life commits suicide regardless of what the instrument is. The duty of man is to improve, cultivate, and refine his life, to give back to God ten talents, instead of five, two instead of one, to return a hundred fold increase for His investment in his life. It is imperative that we cultivate our life. Life is kept pure through service. No idle life is a pure life; we must either fight hard to swim upstream, or we will drift down with the tide. Christianity is not a negative religion. You are either rescuing, or perishing, saving others, or losing your own soul. Life is loaned that others, may live. It is so decreed that the living process is toilsome. We are either saving, blessing, struggling, and living; or we are idle and dying. This is Christ's purpose for life, and what the church means by the Stewardship of life.

—Prof. W. L. TURNER,
In Liberia Methodist

DICTATION

By Chas. P. Wilson
A Colored Prisoner

"What is the real good?"
Asked in musing mood.
"Order," said the law court!
"Knowledge," said the school;
"Truth," said the wise man;
"Pleasure," said the fool;
"Love," said the maiden;
"Beauty," said the page;
"Freedom," said the dreamer;
"Home," said the sage;
"Equity," said the seer;
Spoke my heart full sadly,
"The answer all have missed."
Then within my bosom
Softly this I heard,
"Each heart holds the secret,
'Kindness' is the word."

—Jefferson City, Mo.

A NECESSARY SCHOOLING FOR MINISTERS

"The Lord hath annointed me to preach good tidings unto the meek; he hath sent me to bind up the broken hearted." The full significance of such preaching, and the Gospel most needed by our people cannot be understood from the class room alone. The young minister must come near the heart of humanity where they live, to understand how to minister to them with the message of helpfulness and comfort. The sheltered youth who has traveled only smooth roads, and has never faced real life problems, nor shed the tears of real sorrow, will effect little in trying to comfort others.

It is easy to tell people not to worry, that all will be right, when one has not sensed the real cause of their worry. He has never had occasion to worry. He does not know the crushing burdens borne by the humble people to whom he ministers. To bring real comfort he must so relate himself to the burden bearer as to know the weight of the load. So that when he meets with tears in others he will know from what depths of soul anguish they have come. Having been comforted he will be able "to comfort others with the comfort wherewith he is comforted of God."

It is possible for our ministry to be too professional, and to have too much of the order of the class room about it. If the school is of any great value it is in showing us how we may more effectually study the deep things of God, and find more quickly the sad hurt which sin has brought to humanity, and bring the healing of infinite grace. When the tearless burdenless shepherd shall experience that of which he has spoken so much and known so little, then will he find the real joy of preaching, and his people will find real help in his ministry. Walk with the Master in the lowly paths of service to others who most need help, and life will be enriched to the point of largest usefulness.

THE LURE OF THE COUNTRY

The city has attractions for the young minister who has given time and thought to preparation and wants advantages for further improvement and better opportunity for his family. We sympathize with our brothers who look eagerly toward the city pulpit. But if there is real love for service there will be found opportunity for the best we may render in the country field, which is still for the colored preacher the largest and most attractive.

Seventy-five per cent of all the Negro children in America are in the country. These are the promise of the race, and the coming of the kingdom. They need teachers and leaders. Neglected along so many lines essential to proper growth, overworked often, underfed or improperly fed; instead of country children being strong they are exposed to moral and physical ills, that often dwarf or destroy their lives entirely. To the betterment of this condition philanthropists are devoting millions in money. Is it not time that we gave to this field the best service we can offer in the name of Christ.

There are some decided advantages in the country field. Its freedom, its long walks and rides in the open. Such a constant change to reach through nature up to God and dwell in the fellowship of him who is always evident in the country. Here is a chance to do a type of work so needed among our people. The minister who has taken pains in his preparation can be of great service to the farmer. Some things most necessary for the country pastor to know are being taught in the Seminary, so that he can go to his field feeling somewhat prepared for the work. A special summer school is held to assist in this work. To the men who want a large needy field with rich rewards to his own life, the country is an open door of opportunity.

HOW THE NEGRO GIVES

During the first two years of the Centenary Campaign the Negro paid into the church \$978,000 for all benevolences—almost as much as all Methodism was asked to give for missionary purposes twenty years ago by Chaplain McCabe.

In the Centenary drive of the Methodist Episcopal Church, the Negro membership paid into the treasury of the Committee on Conservation and Advance \$1,068,264.60, up to July 1, 1921.

Negro Methodists are paying \$1.25 per capita annually for benevolences; that is an increase of 400 per cent over a few years ago.

The Louisiana Conference has increased its benevolent giving twelve and a half times.

Every day brings new stories of Negro churches becoming self-supporting.

Three-fourths of the teachers in our Negro schools are Negroes educated in those schools—so are half the presidents and principals.

—Missionary News.

NEGROES IN PROFESSIONAL LIFE

A few years since the Negro lawyer or physician of high standing was the marked exception. There were few lawyers who were recognized practitioners, and few medical men who would be trusted with an important surgical case. In the past few years there has been a decided increase in the number in both professions. Quite rapidly are positions in the teaching force of the schools of higher education being filled by colored professors, and the administration of these schools are being placed more confidently in the hands of Negroes. The preacher of the Gospel is in the place of largest influence, if qualified for his work. It is still quite true that the Negro ministry is poorly equipped either with education or with books, but the number of strong men in the pulpit is rapidly increasing. The Negro when called and committed to the work of the ministry is temperamentally well fitted for the work. No man can preach the Word who has not learned to study. The schooling in preparation is just as vital to the minister as to the lawyer or the physician. Every denomination whether distinctively Negro or fulfilling its obligation to every race, should require of all candidates the fullest preparation within their reach.

Meharry Medical College with its enlarged en-

dowment, and improved equipment of every kind will do much toward supplying the need of skilled medical men and surgeons. Its splendid hospital with every facility for nurse training will furnish the best possible nurse and first aid service. The Flint-Goodridge Hospital at New Orleans is also graduating large classes to the profession of nursing. The enlarged work of Clark University, under the new administration and with its enlarged equipment will provide for the training necessary to the legal profession, while now in its department of commerce it is fitting men and women for the business world and in its normal department for the teaching profession. Gammon Theological Seminary is the place above all others yet provided for the thorough training of men and women for the ministry and all forms of Christian service.

These professional schools are supported in their work by 12 colleges so located in the states as to serve the largest number of Negro youth. These colleges afford the best possible preparation for professional courses offered in the schools we have named. Each of these colleges have preparatory schools connected with them, and there are 4 other schools known as institutes who do full college preparatory work. This whole system works together for the best possible advantage

GAMMON THEOLOGICAL SEMINARY

INCLUDING ALSO
SCHOOL OF MISSIONS

PROVIDED FOR BY THE
STEWART MISSIONARY FOUNDATION FOR AFRICA
ATLANTA, GEORGIA

Located at the Head of Capitol Avenue in a Large Campus Well Shaded with Trees of the Primeval Forest. It Is Two Miles From The Capitol Building and is Approached by Three Car Lines.

The dormitory rooms are large, well lighted, and ventilated, and are furnished with steam heat, electric lights, tables and beds. The sanitary conditions are perfect. There is a new refectory of most modern design and beauty where excellent meals are served, and an enjoyable social center maintained. For those who married before they felt the call to prepare for the ministry a row of student cottages on the rear campus are an attraction. All these conditions blend to make Gammon Seminary the most inviting place for Negro youth preparing for the ministry, or any kind of Christian or social service.

A large faculty of select men, many lecturers of national and world repute, a library well indexed, and furnished with the latest books and periodicals combine to make this one of the best places for study and growth.

COURSES OF STUDY.

1. **The Degree Course.** Open to college graduates.
2. **The Greek-English Course.** Open to graduates of normal and preparatory schools.
3. **The English Course.** Open to those having good common school training.
4. **The Certificate Course.** Open to those who are called to preach but whose early training has been neglected.
5. **Special Courses.** By arrangement with the President and Faculty.

The School of Missions provides for training men and women for missionary work in Africa and for Home Missionary work or social service work in this country. For particulars regarding courses of study in School of Missions, address D. D. Martin, South Atlanta, Georgia.

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.

Board in the Refectory is at cost, about eight dollars per month.

Many students aid themselves with work for the school or in the city.

For the advantages offered the expenses are very nominal, need not exceed one hundred a year for any student.

For application blank and full particulars regarding requirements for admission, courses of study and other advantages, address:

PRESIDENT PHILIP M. WATTERS,
Gammon Theological Seminary, Atlanta, Georgia.