

THE FOUNDATION

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RESIDENCE OF PROFESSOR W. J. KING, D.D., GAMMON CAMPUS.

THE FACULTY RESIDENCES

A very attractive feature of the Gammon equipment is the home life of its faculty; each full member of the faculty being provided with a residence in "Faculty Row." These are all handsome frame residences, built from the Gammon funds, except the Stewart Foundation residence; which is a brick structure, and erected with the Stewart funds. The latest acquisition to the Gammon residences is the home of Prof. & Mrs. W. J. King, which is shown in above cut. Being the latest it is in some ways the handsomest and best. There has been a great change in the cost of material since the large houses such as are now occupied by President Watters, Vice-Presi-

dent Bowen, Dr. Trever, and Dr. Van Pelt, were built. These last named are the four original residences when there were but four members on the faculty. They were constructed when material and labor were cheap, and the cost of running the school was less than one-half what it is today. The faculty as it then stood each had the privilege of dictating the plan of his own house. They planned well and elaborately, so that these first residences are commodious and attractive, each having been kept in good repair.

This beautiful house built during the past year for Dr. King and his family is an ideal modern home. While not quite as large as the others, it is in every way large enough. The rooms are

all light and well furnished so that it presents a most attractive appearance within and without. The cost was approximately \$9,000, not including the furnishings which for the most part Dr. King provides for himself. The only children in this line of houses are in this home, where there are three little girls that make life interesting for Prof. & Mrs. King, and add greatly to the joy of the whole group.

Beginning with the house nearest the school buildings the line-up is as follows: Dr. Van Pelt, Dr. Martin, Dr. King, Dr. Trever, President Waters, and Vice-President Bowen. Dr. Howard, who is also a part of the teaching force, is in the west end of Gammon Hall; in rooms occupied for twelve years by Dr. Martin. Here are also three children who make their contribution to the happiness of the Gammon family.

BISHOP JONES AT GAMMON

Bishop Jones spent two days in Atlanta recently, giving an address each evening at the chapel hour to the Gammon students. Others came in until the chapel room was crowded. A reception was given in his honor in the refectory. Bishop Richardson came and extended the greetings of the area, and was in the receiving line.

No man visits the Seminary with more manifest interest in all its work than Bishop Jones. In 1917 at the decennial reunion of his class he headed a movement to endow a lectureship in Gammon. At this visit he announced that the president and faculty should go forward with their plans for a course next year and he would underwrite it. Knowing the persistency with which he seizes every enterprise, we have little doubt of the permanence of the lectureship.

In his chapel addresses Bishop Jones used as his general theme "Qualifications of the Ministry." He began by stating that specific qualifications must be determined by the task. The Negro ministry has heavy burdens. They are leaders of a race in the making. They have to relate the race to the church. To do this effectively they must awaken an ethical consciousness. He stated—"We have not yet attained in our best that which is equal to the best in other races. In this please remember you cannot cover a man's wrong by his success." "We must lift the race until morally erect."

Other utterances were in substance as follows: The ministry is the most inviting field. Do not try to go too fast. Win in the small parish and you will gain or make a larger one. Cultivate the acquaintance and love of the children, and you can help them. Be a good business man so that you can direct and inspire this phase of church life.

Study social problems so that you can direct in social and civic activities. You will need resourcefulness and tact in inter-racial relations. I am for unification; but we can better afford to build altar against altar than to have race against

race. More quickly than others can we forgive and forget. There have been 26 distinct wars since the armistice. God is looking for a race that can forgive. We must be bigger than a race. Every man must abandon himself for Christ's sake. We must strike a happy medium between emotionalism and intellectualism. Preserve the race characteristics by harmonizing and directing your emotions. Be a man of one Book, also a man of more than one book. Be pre-eminently a soul winner.

The second address was on the same general subject: Life is a laboratory of experiences. Measure your friends by their kindly criticisms. The preacher is a public speaker. The manner is as important as the matter. First form a contact or your sermon will be fruitless. Always be natural in the sense of avoiding affectation, as ministerial tones, and such like. Keep physically fit. Eat and sleep for health and that only. Keep your face smooth and attractive. You must be a leader not of the church only, but of the community. You must also in the circumstances in which you are placed be race leaders.

You cannot be intellectually lazy or lazy in any sense and succeed. Hate dirt as you hate the devil. Help keep churches and parsonages clean, and in good condition. Do not be afraid of manual labor, it will rather help than hinder your influence. If you are not yet married, be careful who you choose to be your wife. Many a man has been ruined for a life in the ministry by his wife. The wife is at least two thirds. Be well prepared, well mated in marriage, do the work which the church asks of you, and you will be well cared for in the ministry.

SUMMER SCHOOLS OF THEOLOGY

A most remarkable development of the recent years has been the work of the Commission on Courses of Study in the Methodist Episcopal Church, in the training of young ministers. Last year thirty-five Summer Schools of Theology were held. This year there will be at least forty-one, serving the young ministers of fifty-seven conferences. All of these schools will be under the supervision of the Commission on Courses of Study; of which Dr. Allan MacRossie of New York City, is the Director.

If there had been any doubt in the writer's mind of the wisdom and value of such schools, to say nothing of the serious purpose of the men who are conducting them, it would have been dispelled after listening to the facts brought out at a recent meeting of the chairmen of Summer Schools of Theology. Take for example the matter of supply pastors: Dr. Rall of Garrett Biblical Institute called attention to the fact that there are in the M. E. Church 4,416 "supply" charges. There are nearly 3,000 men being used as supplies, 2,500 of whom are giving full time service, and are neither students in school or "retired"

The Foundation

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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.

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men. Forty-five per cent of these men are under forty years of age; of these one third are eighth grade or less in school preparation ;twenty-eight per cent have a part or all of a high school course.

These men constitute our problem. It is to help them and others in the regular ministry, whose training was neglected in their younger days, that these schools are being conducted. The commission plans to cooperate in holding at least four schools among the colored conferences. Wherever possible two or more conferences will join in one school. At present the plan is to conduct schools at Wiley University, Marshall, Texas, and at Haven Institute, Meridian, Miss., for the New Orleans Area; in Claffin College, for the North and South Carolina Conferences; and at Princess Anne Academy, for the Washington and Delaware Conferences.

No where is the work of the Commission more heartily welcomed than at Gammon Seminary. The faculty are ready to respond to any call for work in the Summer Schools, and it is hoped that at least one member will be in the faculty of each School for Colored Conferences.—W. J. King.

BETTER RACE FEELING

A movement which is working for good and not receiving the appreciation it deserves is that of promoting better feeling and clearer understanding between the white and colored people of the South. The work is being done by what is known as the Southern Commission on Interracial Co-operation, with headquarters in Atlanta. Two-thirds of the counties of the thirteen Southern States have local organizations.

POINTS

“What is your life?”

Life is a series of discoveries.

Life improves on acquaintance with God.

Life's real problem is not how to get rich.

True riches and real happiness are found within.

Greatness is not in position, but in character and power.

Life's best work is done in preparing for larger service.

Moses was eighty years preparing for forty years of service.

Education is the very best equipment for any sort of efficiency.

There is no man or woman without education, who does not have sore regrets.

No one is ever sorry that they secured an education, for it opens the door in to the larger life.

We should all try to speak the language, and understand people who have entered into the world of big things.

The greatest discovery of a life time is that it is possible to add to our store of knowledge every day something of eternal value.

If any reading these lines have missed school privileges, they may have comfort in the open door in God's great school of human experience in which every man may become wise.

The world is not so large but that every person may become master of the leading facts effecting the races and conditions of mankind, and be saved from the narrowness and bigotry that usually are allied with ignorance.

Work is a divinely appointed discipline of character, a sacrament in which we share the free creative activity of God, to the end of human development rather than material accumulation, to make man not a slave, but a fellow worker with God in the service of his fellowmen.

ALUMNI NOTES

Rev. C. S. Walker '13, of Central Alabama Institute, Birmingham, has been supplying Saint Paul's Church, of that city, until the new pastor is settled. He has charge of the missionary work in the Institute, and is well equipped for any work.

Rev. E. S. Williams '97, district superintendent Baltimore district, in the Washington conference, was at our chapel service with Bishop Jones Jan. 16. He spoke a few words and led in singing to the inspiration of all. Dr. Williams is a fine evangelist as well as administrator in the church.

Rev. Jas. A. Fassett '21, writes from New Market, Md., that he has success in organizing the young people and children, and that the Sunday School, Epworth and Junior Leagues are all doing well, while the entire church is taking on new life. He is greatly enjoying his country parish.

Rev. J. H. Brandon '15, is having a new experience renting a house on his new charge at Austell, Ga., for all of his life as a preacher he has had parsonages with some furnishings, it is not so nice to pay rent and provide all of your outfit. He has the promise of a good year with comfortable support.

Rev. G. C. Brown '22, is getting his work, under the Foundation, organized in Chafin College, and is anticipating a fine contest in March.

Rev. N. A. Bridges '15, is the new pastor at Covington, Ga. The church is to be congratulated. Brother Bridges will make good.

Rev. W. O. Thomas '18, was appointed by Bishop Clair to the Rome district, but has since, with the consent of Bishop Richardson, exchanged appointments with J. D. Lovejoy, and goes to Hampton, Ga.

Rev. & Mrs. E. W. Rakestraw '22, are in charge at Grantville, Ga., and greatly in love with the work.

Rev. D. H. McLean '22, is now pastor at Georgetown, South Carolina.

Rev. E. L. McAllister '17, reports from Marshalltown, Iowa, that his 4th year in that important field in his best. Everything in fine shape, has good health and enjoys the country. He sends 50 cents for the FOUNDATION.

Rev. C. C. Reynolds '20, is now the pastor at Gaffney, S. C. He has one of the good churches of his conference.

Rev. J. W. I. Tunstill '21, writes, "I often ask myself, how could I meet some of the issues of today, had I not passed through Gammon. I am still studying hard and applying what I received when in school. Brother Tunstill is on a circuit near Chattanooga."

Rev. F. W. & Mrs. Williams '20, are in a large church with plenty of hard work at Tuscaloosa, Ala. They have already made good in making a considerable payment on a large debt which they found there. The people are taking heart and no doubt a new day has come to that church.

Rev. J. H. Lovell, D.D., '07, is now in the faculty of Lane College, Jackson, Tenn. Brother Lovell is a good school man.

Rev. N. J. Crolley '07, is the new pastor at Warren Memorial in Atlanta; succeeding Rev. N. D. Shamborguer, D.D., '01, who is appointed to the church at Rome, Ga.

Rev. K. D. Hough '18, is now the pastor of the Fort Street Methodist Church in Atlanta.

Rev. E. D. Hall '22, reports his work moving nicely at Sunderland, Maryland. He is happy over the progress being made at Gammon.

Rev. H. E. Burns '03, is now pastor of Ariel Bowen, M. E. Church, Atlanta, Ga. His address is 436 Smith Street. He will be present at the class reunion in April.

Rev. Joseph Griffith '03, is reappointed to Commerce, Ga., where he is having a successful pastorate. Brother Griffith will be present at the class reunion. We can always count on him.

Rev. L. H. King, D.D., '03, editor of the Southwestern Christian Advocate, attended the Atlanta Conference, of which he is a member, and promises to be present and take part in his class reunion in April.

Prof. M. T. J. Howard '13, will give the alumni address at commencement season this year and take part in his class reunion.

Rev. D. H. Stanton '13, pastor of the Central Ave. M. E. Church, Atlanta, is president of the Alumni Association, and is planning large things for the coming commencement season, especially in the reunion of his class.

Rev. John L. Glenn '22, is hard at work at Rust college. He was a little disappointed in not getting more advanced credit for work done elsewhere, but is confident that there will be no disappointment at the end of his course.

Rev. I. B. Points '17, has been moved to La-Fayette, Ala. He reports the prospect of a good year and pleasant pastorate. He is still looking toward more schooling.

Rev. J. M. Hayden '17, reports a good year at Winchester, Ky. He has been leading his people in buying a fine lot on Broadway and constructing a modern parsonage home, which will be a joy to him, and his successors for years to come.

Rev. T. H. Woodley '07, in inquiring for the address of some of his class expresses his continued interest in Gammon, and his joy at the prospect of larger things. Brother Woodley is pastor at Easton, Md.

Rev. J. B. Phoenix '22, reports some hard work for last summer rewarded with money raised for a new parsonage and repairs on a run down church, resulting in a fine promotion for himself at conference; to a point from which he will attend Samuel Huston college, to complete the course he had begun there before coming to Gammon.

Rev. J. W. Brown '21, is in Boston School of Theology taking a special course. He writes that he is greatly enjoying his studies.

Rev. & Mrs. W. T. Handy '21, write enthusiastically of their work in Galveston, Texas. A new property for community work has been added to their equipment, and a new parsonage is in prospect.

Rev. & Mrs. S. E. Blacknell '22, are now in the second church in Fort Worth, Texas. They write joyfully of their prospects there. Bishop Jones made a pleasant reference to them when at Gammon.

Rev. & Mrs. D. D. Starks '20, missionaries to Liberia, are the happy parents of a little son, their first born. Their many friends are rejoicing with them in this new gift to their home and to the cause of missions.

Bishop R. E. Jones '97, made a fine impression at the centennial anniversary of Zion's Herald, at the Wesleyan building in Boston, Mass. His position on the race question, also on the union of American Methodism, was received with prolonged applause.

Rev. L. E. Muse '22, writes from Wichita Falls, Texas, "I am under a heavy work. We are paying for a new parsonage, also two lots for a church. There is a great chance here, I am studying hard, and by God's help will put this task over."

Rev. W. F. Isaiah '09, a leading and influential minister of his conference, in Mississippi has been called to his reward. His going has caused deep sorrow in our school and among his many friends. The family have our sympathy, and we rejoice with them in a most precious hope.

Rev. J. G. Nash '22, is having a prosperous year on a rural charge near Big Stone Gap, Va. He is planning an extensive rally and celebration, in which Dr. Sherrill '97, is assisting him. Brother Nash is also in charge of the public schools, at a salary which makes family expenses easy. He writes he is glad for the hard work he did in Gammon which makes his success possible.

PRESIDENT HILL AND MORRISTOWN COLLEGE

A recent visit to Morristown, Tenn., has again stirred our admiration for the great work President Hill has done and for the sustained zeal with which he is now prosecuting the largest enterprise yet launched at this school. After forty years of aggressive administrative and constructive work, a fire completely destroyed the main dormitory, and left the most of the boarding students without shelter. His genius with the cooperation of a loyal faculty met the emergency with improvised accommodation for the students, and now three buildings are under construction to take the place of the one destroyed. To effect this there had to be purchased a piece of property joining the school grounds, which the board at Cincinnati thought they could not provide for in addition to the large appropriation required for the buildings. President Hill knew this property must be acquired to carry out his architectural plans, and make room for a school hospital which he has long anticipated.

Notwithstanding the care of the school, and the pressure upon him in connection with the new buildings, the details of which he has personally worked out; he went out among his friends, and elsewhere, and raised the money with which to purchase the property and turned it over to the board free of all claim. Beside this by having brick made by student labor, and sawing the framing material and lumber from the school farm, and by superintending the work himself, he is almost doubling the building value of each dollar.

For beauty in location, completeness in equipment for its work, and in general arrangement of grounds, no school under the Board of Education for Negroes, can excel Morristown College. For several years President Hill has been assisted in the detail of administration, especially in purchasing supplies for the school by his son, Judson Hill, Jr. Owing to certain rulings in the board, the son felt compelled to resign, leaving his father quite alone in the midst of this tremendous building enterprise. But with a sympathetic and helpful faculty the work will go forward to an early completion.

E D I T O R I A L**GROUND BREAKING FOR THE NEW
GAMMON BUILDING**

In the afternoon of December 12, 1922, following the inauguration of President Simmons occurred the service in connection with the breaking of ground for the new Administration Building of Gammon Theological Seminary. Because of the inclement weather the service was held in Crogman Chapel. Addresses were delivered by Bishops Richardson and Clair, also by Dr. R. J. Wade, of Chicago, and president Watters. The clouds broke just before sunset and the evening was beautiful and impressive, as the audience went to the location of the new building, led by the Architect, Mr. C. H. Hopson, and the honored guests. All the members of the Gammon and Clark faculties, and representatives of various student groups had part in lifting the earth from the place where this fine new building will stand.

The whole program was an appropriate beginning of this enterprise, which means a larger Gammon, for larger service to the Negro race of this continent, and to answer the yet larger needs of Africa. It is hoped by those in charge of the building enterprise to have the building carried forward to the point of corner stone laying, at least, by the season of Gammon commencement, at the last of April. There are some delays being encountered, which it is hoped will be out of the way so that we shall be able to hold the corner stone laying service at that time.

THE COMMENCEMENT SEASON

The program for commencement week is not made ready for this issue. We hope to have the May-June issue circulated in time to give the full announcement of every feature. In a general way we can announce that the Baccalaureate sermon will be delivered in Crogman Chapel in the afternoon of April 22. The anniversary of the Stewart Missionary Foundation for Africa will be held in the evening of that day. Final examinations in all the classes will be held on Monday and Tuesday. The commencement program will be rendered either on Wednesday or Thursday preceded by the decennial reunions of the classes of 1893, 1903, 1913; the alumni dinner, general meeting of the alumni, and the President's annual reception.

The hospitality of the Seminary will be extended to all members of the alumni and old students, to members of the board of trustees, and other friends who may be invited to share the festivities with us. It is hoped that as many members of the classes who share in the reunions as possible will come. There is little doubt that the cornerstone laying for the new Administration Building will occur on commencement week.

THE NEW THAYER HOME

In a recent issue we gave a cut and description of the New Thayer Home which was then hardly completed. It is now quite finished and exceeds all our anticipation in convenience of arrangement, in artistic design, and in the workmanship. It will rank as one of the best homes yet erected by the Women's Home Missionary Society. It is being used this school year in the home economics department of the University. The dormitory feature has not been ready for use until now so that the home feature cannot be emphasized this school year. Very fortunate indeed will be the young women who may be admitted for the next school year and all the years thereafter.

The dedicatory services were held on Sunday January 28. Several ladies related to the general management of the W. H. M. S. were present and took part. Bishop Richardson also spoke and offered the dedicatory prayer. Later the entire building was thrown open to public inspection; and hundreds availed themselves of the privilege, while all were loud in their praises of the genius so evident in the execution of every detail of construction and equipment. It is well understood that credit for this is almost entirely due to the ability and painstaking interest of Miss Grace McCormick, who has been in charge and given attention to every phase of the work.

THE NEW BUILDING

Since the ground breaking exercises, reported elsewhere in this issue, plans for the new buildings were approved and bids received by acceptable contractors. But when the time came to close the contract with the builders, a question arose in the meeting of the board in Cincinnati as to what the appropriation for the new Gammon building was intended to cover. It is apparent that an entire new heating plant must be installed, at considerable expense, and the present Gammon Hall must undergo some changes in order that it may be used in its entirety as a dormitory for men. Shall the appropriation cover all these expenditures and the cost of the new building? If so the plans must suffer a severe modification.

There may be safety in a multiplicity of boards, committees, commissions, legal advisors, and administration officers. Since we have them all, and know them to be friends of the institution, we are compelled to believe all will come out right, and the best thing for all concerned will be done. There is no doubt but the new building will go forward just as soon as an adjustment is made agreeable to all, and that nothing less than the plans already approved with any improvement possible will be constructed. We have no suggestion or criticism. Give us what we need in this most important work, in such form, and at such cost as will receive the commendation of those associated with us, and understand the needs.

THE MISSIONARY CONVENTION

The annual missionary convention and Stewart Foundation prize contest will take place in Croghan Chapel March 23-25. The program will be furnished for the most part by the seniors of Gammon Seminary and Clark University. The Gammon Prize Contest will be held on Friday night, and the Clark contest on Saturday night. The program of Saturday afternoon will be rendered for the most part by Clark students, the program of Saturday forenoon will be rendered by the Gammon students. There will be an athletic program Saturday afternoon. There will be a missionary program in the Y. M. C. A. in Gammon and in the Model Sunday School in Clark Sunday morning. Rev. W. A. Mulley of the senior class in Gammon will preach the annual missionary sermon at 11 A. M. Sunday. There will be a mixed program of music and addresses at the Sunday afternoon session. A missionary pageant will be rendered on Sunday evening by the Clark students. The general theme of the convention will be "The Bible a missionary Book." It is expected that several returned missionaries will be present and take part.

PRESIDENT SIMMONS OF CLARK UNIVERSITY FORMALLY INAUGURATED

The inaugural program for President Simmons of Clark University was held December 12, 1922. The day was rainy and dark, but this did not hinder a service of unusual strength and dignity. Bishop Richardson presided, Bishop Clair of Liberia, Africa, was present and took part, several from other schools were in attendance and brought greetings. The address of President Watters was especially happy, as he showed the relation of these two great schools, and the permanent community interest which both must conserve.

The inaugural address by Doctor Simmons was unique and comprehensive. He displayed a grip on world questions, and a passion for human interests that qualify him especially to lead young people in the larger life undertakings. The inspiration and guide in the thought of his address was the figure used in the book of Revelation: "The voice of many waters." Those who were fortunate enough to hear the address were enthusiastic in their commendations, and the hope it inspired.

The charge on behalf of the trustees by Bishop Richardson was brief and comprehensive, as are all his utterances, but replete with wisdom and effectiveness. Mr. Jas. C. Arnold spoke for the alumni, pledging their loyalty and support to the new administration. Rev. R. J. Wade, D.D., from the Council of Church Benevolences was present, representing the general interests of that great Board in its relation to the educational work in the South.

NOT SO BAD

Why not print the best as well as the worst. Some journal gives a summary of one days crime and court results in the city of New York. Why not publish that in one day in New York City 3,000,000 people went to work at some kind of necessary toil, and behaved with becoming decency and modesty. Each attending to their own business, but not without some regard for the welfare of others. They did not hold up any one, did not get drunk, did not elope with another's wife or husband. There were almost a million times more good things done than bad ones, yet the burden of the press was regarding the out-laws.

It would seem by the press that everything is going dead wrong at Washington, yet there are thousands employed by the government that render faithful account of their stewardship, and the honest hard service rendered by public servants at Washington and elsewhere through the states far exceed the wrongs. In fact with the public eye scrutinizing, and party spirit ready to make capital out of lapses of those not of their political faith, there are comparatively few charges sustained against those who are serving the government of the United States.

Chicago has been styled the hot bed of divorce, and these cases which cast a shadow over the fair name of the American home are heralded constantly, while all who will read the daily press are compelled to witness this travesty on the married relation. Why not print that each morning there are 300,000 husbands and wives in the city of Chicago alone who kiss each other fondly as they separate for the work of the day, and greet again with sweet affection and contentment when they meet in the evening hour.

In all the stress and strain of these times of economical unrest there have been but few bank failures, while every city and town is well supplied with staple credit and available cash with which to carry on its business. There is some industrial unrest; but is not most of it needlessly provoked. In almost every large city of this land labor receives a very considerate reward. In every rural section nature is waiting to laugh wealth and happiness in to the very life of those who will apply the hoe, and be good worthy tillers of the soil. Spring is coming, let all the people see a new day of brightness and hopes.

A CONNECTING LINK IN AFRICA

For many years it has been the dream of Methodist seers in Africa to push the mission work on the West Coast east until it shall join that of the Congo Mission. Rev. John C. Wengatz has been appointed by Bishop E. S. Johnson to Malange, Angola, with instructions to itinerate as much as possible and push the work toward the rising sun. Mr. Wengatz has a Ford, and there are almost one thousand miles of good road over which he can travel. It is another step toward a realization of the vision of the seers.

FOUNDER'S DAY

The annual Founder's day was celebrated at Gammon Thursday January 11. Rev. W. W. Alexander, Secretary of the Inter-Racial Commission was the speaker. The program was held in the Refectory Auditorium, and was well attended from Gammon and Clark with many visitors from the city. President Watters spoke appropriately of the Founders of our great school, stating there were really four in number: Dr. & Mrs. Gammon, and Dr. & Mrs. Stewart. Of the four, Mrs. Stewart alone is living, and she has just passed her 91st birthday. Letters were read from her sons telling of her continued alertness and interest in the work. By a standing vote a telegram of greetings was sent her, and special prayer was offered for sustaining grace in her burden of years and physical suffering.

The address of Dr. Alexander began with H. G. Well's dream of a unified humanity. Then the question, "Can Christianity unify humanity?" He stated that the earth was more broken in the early centuries than now. There was a wide gulf between priest and people in the church, and between master and slave in society. Christianity has to a great measure bridged the gulfs. Does it serve to unify now. It has failed by striving to effect it through institutions. You can't unify humanity around institutions. The speaker distinguished between unity and uniformity. Sinners are all alike, saints are all different. You can't effect unity by anything outside. The idea of a uniformity in church was put out of the way by protestantism. The Bible was put in the place of the church. Then every man became his own interpreter, and the spirit of intolerance was shown in that he wanted also to interpret for his neighbor.

It is not important that churches get together they could live as they are a million of years. It is important that humanity get together. The church must do something to bring this about. Great men are larger than denominations. You will not unify around a system of philosophy. Black and white soldiers lost race consciousness at the front. It is in time of strain and sorrow that we will rediscover Christ. We will all come together at a common task. We are even now on the verge of a new day.

THE SEMINARY AND ITS GRADUATES

We are so familiar with the spirit of the faculty at Gammon in its relation to the graduates of the school that with unqualified language, we may say that each graduate is followed with deep interest and solicitude in all their work. It is not the province of the faculty to undertake to locate the men as to their conference or church relationships; but in these matters they have a deep interest. There are times when they can greatly help the bishops and churches in locating men according to their fitness to the field. It

often does occur that church officers, in their eagerness to get Gammon men, to fill the ranks of the conference or to become pastors of churches rush in and make adjustments without advice. For any mistakes that may arise because of this the faculty are not responsible.

The main office of the Seminary in a general way and the FOUNDATION office in a very special way seeks to keep in touch with all the alumni of the Seminary and the School of Missions, that they may supply each graduate with the publications from either office, and give them words of cheer and helpfulness in their work; if possible help them by counsel in adjustments that may be vital to their interests. It is of interest most vital to each graduate to keep in touch with the Seminary, and to accept constantly its inspiration and help.

There is also another side to this matter. Every school is in a measure dependent on its alumni. We can erect buildings and raise endowment by the free will offerings of other people, but all the world outside cannot do for a school what a loyal interested alumni may do by way of giving it standing and influence in the world. A constant devotion to the school on the part of the alumni will turn the minds of those seeking school advantages toward their alma mater. The constant thought of the school on the part of the alumni will greatly increase the student body from the best material, so that its usefulness will be increased several fold.

We covet for Gammon Seminary and the school of Missions just the type of work our graduates can be doing all the time, and be not only a help to the school but to themselves and the churches which they serve. Suppose brothers we begin now and make a thorough canvass in our respective fields and among our acquaintances and send in to the Gammon office the names of young men and women who should at the opening of the next school year or in the near future be in the school life of Gammon Theological Seminary. With the completion of the new building, there will be much additional rooming space, there is yet large and luxurious room in the refectory. Please see to it that every available housing space for young men seeking the ministry is occupied by the best candidate you can find. With the enlargement and new equipment of the Thayer Home there is more and better room for women who come to study in the School of Missions or in the regular Seminary courses. Privileges in Thayer Home however will be early spoken for, and we must proceed quickly for those who would take advantage of what is there offered for our lady students.

SENIOR SERMONS

It is our custom at Gammon to have each member of the senior class preach a sermon before all the faculty and the student body, regardless of the course from which they are graduating. These sermons are delivered at the regular chapel hour and occupy prac-

tically one evening a week through the school year.

The class this year have struck a high level in the quality of preaching. The sermons thus far reflect much credit on the professor having this work in charge, on the whole school, as well as, on each member of the class.

We have two manuscripts before us as we are writing. One is from Brother H. H. Gooch of Covington, Ky. Brother Gooch is evangelistic in style, is strong and impassioned in delivery. His theme was "The Great teacher and his teaching." Text—"My doctrine is not mine, but his that sent me."

We have selected a few of his utterances: "Christ came to a pagan world. Rome was at its zenith, and Greece lead in the world of thought. The common people were longing for something better, their hearts yearned for a clearer revelation of God. Stoicism taught self-sufficiency, and it was the highest reach of man. Plato did not come to the level of Isaiah, whose optimism saw the coming Messiah, and said 'a highway shall be there', 'and unto him shall the gathering of the nations be'."

"Christ having come to his maturity was inducted into his office and ministry at the baptism of John, where the Father introduced him as 'the well Beloved Son in whom he was well pleased.' He began his teaching at the feast of the Jews. They asked 'how knoweth this man letters?' 'By what authority does he disturb the conscience of a nation?' Jesus declares: 'My doctrine is not mine but his that sent me.' I am come with the authority of God. No other teacher could ever say that. He is the word or teaching of God. Perfect in his own character he sought to save others, that they too might be perfect."

"Society elects and honors men to-day, but to-morrow they will condemn both the man and his teaching. God sent forth his son the same yesterday to-day and forever. Public sentiment decides the fate of individuals so far as the world is concerned. John was imprisoned, Paul was stoned, all the disciples suffered. The great teacher said be not afraid of those who can kill the body, and have no more they can do. I will teach you whom ye shall fear; fear him who has all authority. Paul sat at the feet of Gamaliel, but the turning point in his career was when he came in touch with the Great Teacher."

"Jesus chose his disciples, and having taught them, sent them forth, saying: 'As I have been sent so send I you.' He put the spirit of faith and courage in their teaching; 'Lo, I am with you alway.' The essence of his teaching and their message was salvation. The Gospel of the good news. The remedy for human ills. He came to give more abundant life. Till earth shall pass not one drop of its efficiency shall be lost. He is calm in his confidence when he says cast all your care on me. He stands alone as the great equalizer of men's burdens. Will not the great Teacher and Judge of all the earth do right?"

Rev. W. E. Marks of New York gave a very excellent sermon "The Penitent Criminal." Text—"Today shalt thou be with me in Paradise."

We are condensing a few paragraphs from his sermon, as follows:

"One of the most debased of criminals, for only such were condemned to die such death. Life was just going out. His day of trial and punishment just ending. It was such a man as this that caught a vision of our Saviours power. 'Jesus remember me when thou comest in thy Kingdom', the petition of a dying sinner to a dying Saviour. It was the honor of Christ to be thus petitioned. It was the happiness of the criminal thus to pray. Perhaps he had never prayed before, yet now was heard. He believed in another life, and desired the happiness of that life. His companion in crime desired to be saved from the cross, but he to be provided for when through with the cross. All his request was to be remembered. He does not pray to be preferred, as did the mother of Zebedee's children, he does not ask liberation from the cross or its sufferings, all of which he acknowledges as just; 'Remember me' and I have enough."

"If you analyze his speech, you will find that in philosophy in boldness of thought, in width and penetration of conception, no greater speech could be made by human lips. In his petition there are four things: Recognition of Christ a Saviour; acknowledgement and repentance of sin; implicit trust and saving faith in Christ; belief in the immortality of the soul."

"To be with Christ is the climax of the believers hope. The answer to the petition was strong and positive: 'Today shalt thou be with me in Paradise.' This very day in which thou are on the cross of agony shalt thou be in Paradise. Before the going down of the sun he was to enjoy the light and glory of Heaven. He would be presented to the Father as a proof of the victory of grace."

"If Christ heard prayer when passing through the awful suffering of the cross, will he not hear now that he is exalted as Prince and Saviour. The conversion of the criminal shows how quickly Christ can save. In the day when he seemed most helpless he showed his mighty power to save. In the day when he was dying he conferred on a sinner eternal life. This text shows plainly that a sinner may repent and be saved on his death bed, It also shows that such is likely not to be the case; for there was a third cross on Calvary. On that cross hung one who represents the usual culmination of a sinful life. This one died as he had lived a reviler of that which is good and holy. If any man flatters himself that he can repent at his own time, seek the Lord when he chooses, and like the penitent thief be saved at the very last, he may find at length that he is greatly deceived."

DOCTOR HAINES IN ST. AUGUSTINE, FLA.

The old students and other friends will be pleased to hear that Dr. & Mrs. Haines are most happily situated on the water front in Saint Augustine, Fla. Doctor Haines served for a time as supply in the leading Methodist Church of the city, and is now teaching in the public schools while preaching on each Sunday in a nearby town. He has made many friends and has many calls for work as minister and teacher. Miss Haines is proprietor of an art store and shop in one of the ancient buildings that yet stands near the center of the city.

**FROM THE ADDRESS OF PRESIDENT WAT-
TERS AT THE INAUGURATION OF
PRESIDENT SIMMONS OF
CLARK UNIVERSITY**

The coming of a new President to Clark University is a matter of peculiar interest to Gammon Theological Seminary. The church at large does well to show its interest by sending its representatives to take part in this Inauguration. A nearer interest is felt by the other schools which here in Atlanta are working for the higher education of the Negro and the uplift of the Colored Race. Their Presidents and Deans are bringing today their words of welcome. But with us at Gammon Theological Seminary the interest in this ceremony is especially keen. The association between these two schools is so intimate that what affects the life of one must be felt in the life of the other. What lifts or depresses one lifts or depresses the other.

In the first place, then, the character of this man who comes to the Presidency of Clark University is a contribution to our work at Gammon. His ideals must affect our aims. His acts must count for our accomplishment. His personality must express itself in our character and in our life—We welcome him to the measureless potency of daily friendship.

In the second place we hail him as a comrade in the great purpose for which our Seminary lives; namely, the finding and training of men for the Christian Ministry. The schools and colleges of the church are the main sources of supply for this ministry. They are the fountain-heads from which the streams flow to replenish the reservoirs of our theological seminaries, and to keep the rivers of supply full in the whole world-field. But the number of candidates for the ministry who are coming to us from our schools is far from adequate for the needs of the church; and very seriously this question is being asked, "Why are so few young men coming out from the schools and colleges of our church who are offering themselves for the Christian Ministry?" Can it be that we are losing that emphasis upon training for Christian leadership which once was regnant in our schools? Can it be that in the demand for specialization in scholastic training upon which we are insisting in the selection of our Presidents and Faculties we are not always so insistent for those qualities of character which make for spiritual impress and for religious leadership? However that may be, we certainly have a right to expect in this brother whom today we are installing as President of this great school, a helper in our highest spiritual endeavor—a "Comrade of the Gleam." This man on whom the Lord has laid his hand and bidden him preach the Gospel; this man who, in his eager quest for souls, has obeyed the missionary-call to far-away India; surely this man will have in his own heart the passion of his Master's quest for men, and in Clark University will be looking for those who

are called to the preaching of Christ as their life work. He surely will be sending us recruits for the ministry.

In the third place we welcome this new President of Clark University as our strong ally in realizing the hope which we cherish of building a larger Gammon Theological Seminary. The fuller life of these two institutions must be developed in mutual helpfulness. We must lift each other in our growing strength. In conformity with the requirement of its generous Founder and in following the leading of its largest hope, Gammon must always maintain its separate foundation and controll. If it is to fulfill the vision it cherishes of building here a school for broadest theological training for the whole colored race, it must not be limited by organic union with any other institution. But, as is the case with other theological schools which, while maintaining themselves as separate institutions, are closely affiliated with adjacent universities, so should it be on this campus. There should be continued and developed between Gammon and Clark a mutual interchange of life and a strengthening affiliation in service. Each should continue to offer without charge to students enrolled in the other school every advantage which it provides for its own matriculants, and should encourage the freest interchange of courses. The splendid opportunities for study to be had in the University should attract the best men to the Theological School; while the broadening possibility of electing subjects at Gammon should more and more be counted an asset of the University—All larger life for the one should mean larger blessing for the other.

So then, my brother, it is with peculiar interest that, speaking for the Trustees and Faculty and the Student Body of Gammon Theological Seminary, I bid you God-speed in this your splendid calling. We hail you not only as one who is bringing a strong and constructive leadership to Clark University, but also as one who is bringing a fine stimulus to the work on our side of the Campus. As friend of our everyday, as comrade of our deepest purposes, as sharer of our highest hope we welcome you, and pledge to you our loving cooperation.

THE COLLEGE OF WEST AFRICA

We have a copy of the program of rhetoricals furnished by the 8th grade pupils under their teacher, Miss Rosa E. Lee, recently with Bennett College, North Carolina. It is a fine list of selections; the printed program is neatly executed, and the list of those taking part indicate the interest the students take in the finer things in a course of study.

The College of West Africa could fill a very large place in the development of Liberia if it could be rebuilt and provided with necessary equipment and faculty for full academic and collegiate work. The great call now is for teachers in all the Liberian schools.



HOSEA K. NYABONGO
AFRICAN STUDENTS AND THEIR
PROBLEMS

In the November-December issue of the FOUNDATION we made reference to Hosea K. Nyabongo as our new African student; and referred to some of the problems he had in getting into this country from Africa as a student. He is now here under bond provided by friends with some uncertainty as to how long he may remain. He is doing well in his studies both in Clark and Gammon, and we hope the way may open for him to remain several years. Brother Nyabongo has a most interesting story concerning his people in Uganda, Africa, which he will beglad to bring to any of the churches or young peoples societies who would care to hear him. He is gaining rapidly in the English and can be quite well understood.

A few weeks since we were at Morristown College where we met a young man from Liberia, who also had a trying time to become a student in America. President Hill learned of his situation, and he never hesitates, when there is an opportunity to help an African, and he has become responsible to the government while this youth is in America. We give below the boy's own story as published in the "College News":

"I am a young man from Monrovia, Liberia, West Africa. My reason for coming to the United States is to obtain an education. Whilst I was in Liberia I had the good fortune of meeting Bishop M. W. Clair and told him how anxious I was to obtain an education. He seemed to be a bit interested in me, so he told me

that he knew a very good school and the president of that school was much interested in students from Africa, and since I was anxious of developing my intellectual abilities he said he would see that I got into a good school, and he thought the best school would be the Morristown Normal and Industrial College.

I left Liberia on July 29th and arrived at Pensacola, Florida, on August 24th. I was rejected by the Immigration Service solely because the African quota had been exhausted. I had to take an appeal to the Labor Department at Washington, D. C.

After waiting at Pensacola two weeks, the whole while being detained aboard the ship, and after not hearing from my appeal I was carried to Port Arthur, Texas. I was at Port Arthur, Texas, eight days and up to that time I had heard absolutely nothing from my appeal. I was still detained aboard the ship and was carried to New York, and over to Ellis Island.

After waiting on the Island for two weeks I was informed by the Immigration Service there that the reply to my appeal had arrived and I was to be released on bond of five hundred dollars. I at once wrote Bishop Clair and to my disappointment and regret I was informed that the Bishop was out of town, so I had to wait on Ellis Island one month and a week. I was released on October 29th and entered Morristown Normal and Industrial College November 16th.

It seems so hard for young men and young women coming from Africa to the United States solely for the purpose of obtaining an education to be held up on account of the excess of quota. I was held up two months and five days before I was allowed to land, and then I wasn't sure of remaining in the States, because the reply to my appeal said that I was to be released until the first of December and then I was to report to the Immigration Service in New York to see if I had to be deported to Liberia.

But since I have entered school the immigration authorities have communicated with Dr. Hill, President of Morristown Normal and Industrial College, and he has taken my matter solely in hand. If I am to be deported to Liberia or not, up to the present I do not know."

JAMES MARCUS HUSTON.

BETTER SCHOOLS IN KENTUCKY

Through the interracial commission in Atlanta we learn of the advance position taken by Kentucky in Negro education. The governor is chairman of the commission which is half colored, and includes 80 members from the most influential people of both races.

As a result of the efforts of the commission there is \$125,000 being put in high schools in Louisville; \$100,000 in Lexington; other large appropriations in Maysville, Jackson, LaGrange, Owensboro, and Middlesboro. Teacher's salaries are being increased, and a colored supervisor is being provided. The State Normal for colored is being raised to college grade. Play grounds are being provided for children in many places, and in other ways there are decided improvements.

FRIENDS OF AFRICA

IN PROTEST

By Sarah Collins Fernandis

So they've sought a new sensation for this modern
jazzing craze
In the ruthless syncopation of those sweet old
plaintive lays
That the souls of their forefathers, 'neath affliction's
heavy rod,
Coined from bitterness of sorrow as they reached
for touch with God;

When they stole "away to Jesus" at the end of life's
hard day
And in loneliness of spirit "couldn't hear nobody pray";
Or, with faith at last triumphant, sang of "freedom"
that would come,
Of "Sweet Chariot," low swinging, sent to bear their
spirits home;
Or of God who could deliver as in times of sacred lore;
Of the chill of death's "deep river," crossed to
Canaan's blissful shore!

O ye unthinking heritors of this rare and sacred trust—
Of a race's soul's outpouring—jazz in pleasure if you
must;

But give rein to modern fancy for the rhythmic thrills
you crave,

Leave, O leave untouched, unsullied, those dear songs
your fathers gave!

—SOUTHERN WORKMAN.

LETTER FROM MRS. CAMPHOR, MONROVIA, LIBERIA

It has been some time since we wrote you last. The fact is our hands have been full with the every day duties which we must meet, and added to this the work of getting our Re-Survey work in hand and off in time for the Committee.

All of our workers are at their post and working heroically to help in this great struggle to bring light out of darkness. Their efforts are meeting with success that is encouraging along many lines. The fact is our very success is our embarrassment. We do so need more workers. With the present force both of our missionaries and our national workers, we are not by any means equal to the task that is before us.

With the coming of the new day and the new times, we also find changes even here. People are not content to plod along in darkness but are clamoring for an opportunity to reach higher and better things. With many, they desire this end for reasons that are personal, but matters not what the desire is, the end will mean the enlightenment and the advancement of a people long benighted.

Our schools are all full to overflow with boys and girls eager to learn books. Our embarrassment is that we have not sufficient number of teachers nor have we a supply of school books. We could easily use several thousand primers, as many first readers, and hun-

dreds of books of Primary Grade, as well as other school supplies. If it were possible to supply the schools with books and school requisites, and place in them competent teachers, there would be a wonderful transformation within a few years. We are praying that our young people at home may seriously consider their obligation to our people here and that many of them may volunteer their services as missionary teachers. No greater service could they give. No greater joy could come to them than that of seeing minds that are now enshrouded in darkness, open like the noon day sun when the light of Christian education is within their grasp.

We need teachers. We must have them. We long to see and pray for the day when they shall come in large numbers. Men and women whose hearts are right and whose desire is to see the coming of a better and brighter day for Africa.

NEGRO MISSIONARIES IN AFRICA

In a recent letter to our Professor W. J. King, whom he met at the student federation council in Peking, China, last year, Mr. R. O. Hall, one of the secretaries of the Student Volunteer Movement in Great Britain has some things to say concerning the possibilities and prospects of Negro volunteer missionaries in Africa.

He says among other things the following: "I have been speaking an awful lot about you and about your race. We had that wonderful man, Moton, over at the Scottish Churches Congress in Glasgow, in October, and he made a great impression. More and more I feel your race is going to teach the world how to see the good in other people, and to see the bright side of life."

"I have been in touch with Kenneth Maclellan, the secretary of the conference of missionary societies in this country, who has had much dealing with colonial governments on various aspects of mission work in Africa. This is what he says:

"So far as we know there are no rules against the admission of Negro missionaries to Africa; but we know that in practice the various colonial governments do not welcome them, and make difficulties about passports and visas. The whole subject will be discussed at the next meeting of the International Missionary Council. No government will settle a question of that kind on a hypothetical case."

I would be glad if you could let me know of any definite cases. We find that our Colonial Office is chary about conceding a principle, but almost always gives way when a particular case is put up. We have been able to get a small number of German missionaries back in that way. What we are concerned with is getting the missionaries into Africa rather than establishing a principle. Will you be sure and let me know if any case of this kind comes up?"

WHEN I GO HOME.

A little while and then the summer day,
 When I go home.
 'Tis lonesome winter now, but 'twill be May
 When I go home.
 Beyond the gloom of moor and fen I see
 The welcome warm of those who wait for me.

Work ceases not in sunshine or in shower
 Till I go home.
 But in the stillness of the twilight hour
 I dream of home.
 And when the night wind moans across the wold,
 I feel no dread of dark nor chill of cold.

All will be well and all be happiness
 When I go home—
 The wanderings all o'er and loneliness
 When I go home.
 There will be light at eventide for me—
 The light that never was on land or sea.
 —British Weekly.

THE AFRICAN SPEAKS

Obie S. McCollum

I am the African, the Ethiopie, the black man. You are familiar with my broad nose, prominent lips, brown eyes and wooly hair. My well knit body is an object of admiration among all lovers of manly physique. I am the son of Ham. Long years ago, when Greece was but a place of silence, and Rome was but the seven desolate hills, and the prophets had just begun to prophesy of the Savior I was trudging to the land of romance and adventure. Kush followed, and we went but as men, and with only our hands, hearts and brain, for our implements of progress.

I came into Africa, the land of food in abundance, minerals and beautiful scenery. The country was peopled with beasts and birds as the Creator had left it. Mine was the work of populating and building a black empire, and to those of you who claim that I have always been a savage let me say this:

"No walks of man have passed me by,
 For I am manly, too."

My children came, and my tribe increased as the years rolled by, and I delved in arts and sciences. You may disbelieve, but it is true. The Sphinx rose before my labors, and the pyramids were objects of my handicraft. The cravings and sculpturings lately discovered were born of my hands. The Nile valley was dotted with farms, and irrigation was commonplace. I am, was, and shall be the worker. It is true that these things of achievement were evolved with time, but my dogged persistence and determination made them possible. I opened the earth and reveled in its treasures and my cities and towns spread as far south as the northern part of what is now the Union of South Africa.

As centuries passed a band of people of a lighter hue came and dwelt with me. I received the stranger into my gates and gave him of my treasures.

One I had neglected, and that was God. In the course of time, I forgot the God of Adam and reverted

to idols. Instead of a living God I gave worship to inanimate objects of man's handiwork.

To this day hot tears course down my black cheeks whenever I think of my fall. Yellow barbarians swept upon me from the north and brought me a sorrow. Resistance was swept aside, my cities were destroyed and I was driven to the hot desert and the wilderness! Naked and without arms, I trudged my bitter way. The stranger that I had welcomed, rose with the aggressor. He took the barbarians in and I retreated into Central and South Africa after my civilization had been razed.

Cast out as the beast, I became as primitive man; clothes were forgotten, my arts became as dead letters. My works remained to be copied by my oppressors, but to me they were lost.

Animism was born within me. I would start in my daily hunts, for the spirits were after me. They killed my offspring and poisoned my food. At night my dead relatives would visit me. Terror was mine. The witch doctor was my dictator. His power was to kill or let live, poison or nourish, and my lot, to await fate as he commanded.

I seized my sister and mother and they were my slaves. They could be killed or sold at my beck, and I was a cruel master. I was the receiver of gifts of labor and food, and paid in blood and sensuality. My slaves were concubines and tribute was paid to the master.

One day in the forest I came upon a stranger whose skin was light brown. He offered me gifts of cloth, copper wire and beads and I gave him palm oil and ivory tusks, some of my slaves, and even a kinsman in return. The stranger then told me of his religion, of Mohammed and Allah. I accepted Islam along with my spirits and fetishes. I would turn my face to Mecca five times and invoke the blessings of Allah.

While engaged in having slaves build a new hut a white stranger came into my village. He was different from other people I had seen, and carried a strange shiny stick in the crook of his arm. On seeing me he raised the stick to his shoulder and fire flashed. Some workmen fell dead, and I fled for safety. Numbers of my people were carried away by the stranger and my heart was sad.

Soon after I was startled by the appearance of another white stranger, but my fears were groundless for he came in peace. He told me of Christ and of God's love, and joy was in my soul. I accepted Christ. Education and progress was made and continues until now.

While the missionary is teaching me, other white men are making a new civilization; cities, fine houses, and railroads; all through my labor.

Cities are built by my labor, farms are tilled, the bowels of the earth are pried into and made to give up their wealth, but not for me! My lot is to be kicked and called a "nigger," to be made to feel an inferiority, and even to be driven from what is my own. Such is civilization. The great exploiter of savage lands gives me diseases for myself, and my cattle, all the vices of civilization are given to blacken my soul! The white has succeeded in my Africa.

A vision came to me. I saw a ship leave Africa with my enslaved kinsmen who had left years before. After sailing for a long time they reached America and were placed in bondage. I saw them toil for many scores of years and saw them freed at last by the hand of God. Before my very eyes they made progress in all walks of life, and that very rapidly. Suddenly I heard a voice say:

"Go on, and up, my race."

It was Dunbar the black king of metre. Then my gaze was centered on new homes, educated people, and an air of peace:

"Serenity and bluest skies,
With breeze like Maytime's breath
Flit thru the halls of Nature's school
And fills the pupil's heart.
The Master smiles on earth."

Then I hear a heartrending cry of a lynch victim and turn my face once again to Africa, White Africa, and there I see my people again in the fatherland.

"Our lips are cracked and parched with heat
And all our shoulders bear a load;
The way leads straight, there's no retreat
For, on our backs we feel the goad;
Tears, moans, griefs, pain
Companion us and never wane."

I then start on my journey thru life. At times the way is almost unbearable and I stifle a desire to quit. As I journey on, the way grows smoother and prejudice begins to wane. I enter the sunshine of a perfect day, but suddenly:

"The dust is thick and sharpened stones
Bring forth my blood in oozing streams,
And rotting flesh and whitened bones
Condense into the foulest steams."

A cloud descends, and at once I remember I have neglected praying. Then I fall upon my knees and God's glory dawns about me. Africa is redeemed and I am acknowledged by all nations as proficient, intelligent, and equal to all, for I am black and born of God.

(The above by a native African in Morristown College, Morristown, Tenn., received the grand prize in the Stewart Foundation Contest for 1922.)

THE AMERICAN NEGRO

Saint Paul, the foremost of God's ambassadors, and the founder of Western Christianity, declared that in Christ his living Lord, the whole creation was re-negade, new and transformed.

According to the glorious apostle who formerly had been a bigoted and persecuting Judaizer, in the Christian ordering of life there is no race distinction, no prejudice of color or condition, no servitude, no snobbery, no arrogance, no German deity, no American supremacy, no British superiority exists in simon-pure Christianity. Its Prince and Savior is all, and in all; and all men are one in Him. What do the so-called Christian nations have to say in response to this challenging ideal? They have seldom if ever realized it. Their political practice has usually been far below the demands. The few instances when they have displayed its restraining virtues were clamorously denounced by

professed followers of Christ as betrayals of national interests or of national honor. Undoubtedly the peoples of the Orient and our own negro citizens have received some benefits from Christian Powers, but they have also endured numerous injuries. Had not Africa lain at the feet of the white man there might have been no slavery in the United States or in the British dominions, or on the Spanish Main. In the language of Senator Calder, "Every colored man and woman in this Republic, and millions of its white citizens, believe that the negro, wherever he lives within our boundaries, is entitled to justice and fair play at all times, no matter what the provocation may be." These are the sentiments of true religion and of true statesmanship. The Americans who are not willing to identify themselves with them and to include the honest, industrious negro in the range of their good will are not loyal adherents of democracy. In defense of his reaction, the white rebel against democracy asserts that the negro is addicted to race consciousness. Granting that the assertion is true, is race consciousness an unpardonable offense, and if so, who is guiltless of it? I submit that such a consciousness, as distinguished from racial pride, tyranny and exaction, is as proper and seemly as personal self-respect. If it be true, and I think it is true, that since the World War the negro has shown an intensified desire to assert his rights, I for one am content that he should do this so long as he also asserts his duties with his rights.

Nothing can be permanently done for people who have lost self-confidence and self-courage. The resolution to overcome difficulties and to achieve meritorious success depends upon a due respect for one's self and for one's race. Why, then, should the negro be penalized for traits which we extoll in the white man? It is highly important that those traits shall be directed by moral motives and toward moral ends. Provided they are thus directed, the negro is justified in his ambition to become what his Creator intends him to be—a man, erect, candid, two-handed, capable, self-supporting, and as such a valuable asset to the home and the community. In these relations he is legally and morally entitled to the fraternal intercourse of his fellow citizens. I shall not comment at length upon the almost insuperable obstacles which the negro has had to encounter. Captured by armed bands in his native habitation, carried in chains across the seas on slave ships which were floating hells; crushed by laborious tasks; starved, beaten, warned not to conceive himself a human; segregated in disease-ridden quarters, charged with indecency and non-social conduct while existing under conditions which destroyed decency and social conduct, his annals in this free land of ours are its reproach and its tragedy. Part of the divine account against us for our treatment of him was paid in the strife of sixty years ago. A further settlement is inevitable unless we put into active and effectual working those measures of equity and benevolence which are intrinsic in a genuinely democratic government.

S. PARKES CADMAN, in Christian Work.

The Indian population of the United States exclusive of Alaska is about 350,000, or roughly one in every 231 of the whole population.

SOLITUDE

Laugh and the world laughs with you;
 Weep, and you weep alone;
 For the sad old earth must borrow its mirth,
 But has trouble enough of its own.
 Sing, and the hills will answer;
 Sigh, it is lost to the air.
 The echoes bound to a joyful sound,
 But shrink from voicing care.

Rejoice, and men will seek you;
 Grieve, and they turn and go.
 They want full measure of all your pleasure,
 But they do not need your woe.
 Be glad, and your friends are many;
 Be sad, and you lose them all—
 There are none to decline your nectar'd wine
 But alone you must drink life's gall.

Feast, and your halls are crowded;
 Fast, and the world goes by.
 Succeed and give and it helps you live,
 But no man can help you die.
 There is room in the halls of pleasure
 For a large and lordly train,
 But one by one we must all file on
 Through the narrow aisle of pain.

ELLA WHEELER WILCOX.

THE PROGRESS OF CHRISTIANITY THROUGH THE CENTURIES

In public address and in the class room we have often referred to the steady forward march of the Kingdom through the centuries, and that there has never been a time so dark that we were not given sure signs of progress. We are passing through a great world crisis; there are apprehensions on the part of the loyal followers of Christ as to the outcome; but even in this time the ratio of progress is being maintained, so far as the numbers who are turning to Christ are concerned.

From an eminent English source we have the growth of the Church by centuries from this we gather the following: At the close of the first century there were 500,000 Christians. At the close of the second century these had doubled twice, or there were 2,000,000 Christians. At the close of the third century these had multiplied $2\frac{1}{2}$ times, or there were 5,000,000 Christians. At the close of the 4th century these had just doubled, or there were 10,000,000 Christians. At the close of the sixth century these had doubled again, or there were 20,000,000 Christians. At the close of the ninth century these had doubled again, and there were 40,000,000 Christians. At the close of the twelfth century these had doubled again and there were 80,000,000 Christians. At the close of the seventeenth century these had nearly doubled, and there were 155,000,000 Christians. At the close of the nineteenth century there were nearly three times as many as at close of the seventeenth, or 450,000,000 Christians. It should

fill God's servants with courage and hope when we are told by those who have carefully compiled the figures at the close of A. D. 1922, there were 576,000,000 followers of Christ in the world.

Let us not say the former days were better than these. As students of the various periods of Christian history, would we not be unfair to our own generation to say that there are not as good an average type of Christianity in the world today as in any previous day. To the contrary, when we take into account the age of controversy, the age of intolerance, the non-missionary periods, the areas of ignorance and superstition, the times when dogma and formality superseded ritualism, may we not fairly call this the best and most successful period in the history of the church.

Then if we shall view the proportion of Christians as to the total population of the earth, there is still a brighter outlook. Notwithstanding the total population has so increased that there are more heathen people in the world today than ever before, the relative number to the whole number of Christians is very much smaller. One-third of the whole human race today are Christians, according to the method of counting the religious faith of a people. At the present rate of progress it will not be long until one-half of all the people of the world are Christians.

We are anxious and troubled about many things. There are some very alarming conditions as relates to the political and civil life of the nations. The economics of the world are in sad plight. There are some conditions in church life not reassuring and comforting. We do well to regard our own helplessness, and rely fully upon God's grace to work out to the full his will concerning us; for there is one thing certain as shown by the figures above and from what we know of God's power to shape destinies of men and nations that our God is marching on. "He will cause the wrath of man to praise him and the remainder of wrath will he restrain."

SOME EFFECTIVE SURVEY WORK

Rev. J. W. I. Tunstall of the class of 21 made us a call a few weeks since and exhibited some fine tables of survey work showing the exact church, home and school conditions in three towns near Chattanooga. We were impressed with the accuracy in detail, showing the membership of each church working in that district. The number of children in attendance upon school, and the condition of the schools. He also tabulates the adverse influences. Giving the number, sex, and family relation of all who are not Christian. The home conditions are described as to the number of rooms, and the sanitary condition. Such a careful survey has value to every Christian work in the community and to those in authority in the educational and church work in the section. It also indicated to us the value of the study of survey work in Gammon.

SUMMER SCHOOL

The Annual Session

of the

Gammon Theological Seminary Summer School

will be held

April 30th.-May 19th., 1923

The Board of Home Missions and Church Extension of the Methodist Episcopal Church will furnish Specialists who will instruct in the lines of greatest value to the preacher in the practical problems which he confronts in both city and country work. There will also be regular classes conducted by each member of the Gammon Faculty in the regular lines of ministerial study.

This school offers the best short term privilege to the busy pastor, the returned missionary, or other Christian worker, to secure help in their study and work.

There is no charge for lectures or instruction. A small incidental fee cares for the room expense and good board is furnished in the Gammon Refectory at actual cost.

Write President Philip M. Watters, D. D., South Atlanta, Ga. for full particulars.

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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 ten 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.