

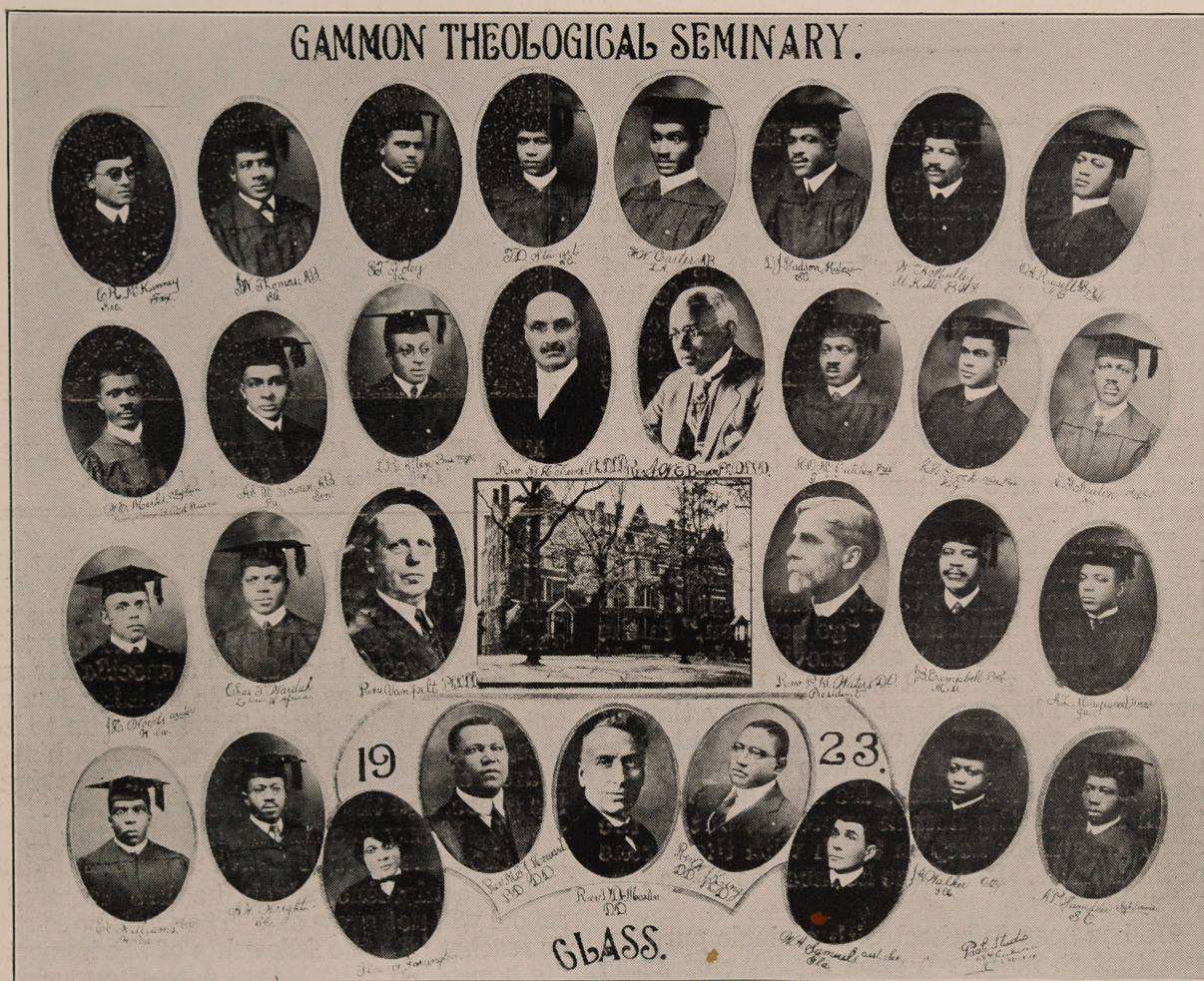
THE FOUNDATION

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THE GRADUATING CLASS OF 1923

Where They Are From and Where They Go

L. B. Allen, from Texas, returns to a pastorate in Texas. J. B. Campbell, from Mississippi, returns to a pastorate in Mississippi. G. W. Carter, from Louisiana, goes to a pastorate in Nebraska. Florence Farrington, from Ohio, will engage in evangelistic work in the Northwest. G. T. Foley, from Georgia, will go to an A. M. E. Pastorate in Texas. D. J. Gadson, from South Carolina, will attend school farther. H. H. Gooch, from Kentucky, returns to a pastorate

in Kentucky. A. L. Haywood, from Georgia, returns to a pastorate in Georgia. H. O. McCutchen, from Texas, returns to a pastorate in Texas. A. S. McGowan, from Pennsylvania, goes to a pastorate in South Carolina. C. R. McKinney, from Texas, goes to a pastorate in Texas. W. E. Marks, from South America, will continue in school. W. A. Mulley, from British West Indies, goes to a pastorate in Maryland. E. G. Newton, from Georgia, returns to a pastorate in Georgia. O. A. Russell, from Washington, D. C., has a charge in Atlanta, Ga.

W. A. Samuel, from Florida, will continue in school. T. D. Stewart, from South Carolina, returns to a pastorate in South Carolina. A. P. Sumpter, from South Carolina, not located at this writing. J. W. Thomas, from South Carolina, goes to a pastorate in Massachusetts. J. A. Walker, from Illinois, returns to Illinois. C. T. Wardah, from Grand Bassa, Liberia, Africa, goes to a pastorate in the Congregational Church. E. E. Williams, from New York, goes to a pastorate in West Virginia. J. H. Woods, from West Virginia, goes to Washington, D. C. A. W. Wright, from South Carolina, returns to a pastorate in South Carolina.

THE GRADUATES COURAGE

We have watched the graduating classes in our own and other schools as they have gone out to face the trying experience of the graduate as he leaves the school days behind. It is one of the most severe testings of courage. Life has been a theory, an anticipation, to some a dream. Now upon the threshold of its opening door, there are forces beckoning him to enter the ranks of those who are in the heat of its struggle; there is a little hesitancy, and the hero of the commencement day trembles before the appealing lure of opportunity, and the stern demand of duty.

No graduate is meeting a more severe testing of courage than the one going from a theological school. He is to meet the complex life of modern civilization as a "go between," in the various currents that are moving the minds and hearts of men and women. He must answer to the human heart cry in every time of sorrow in a way that will comfort, and must share the gladness of those who are in the glow of success and happiness. He must be all things to all men by the human approach, but at the same time must keep in touch with the throne of the infinite. In a sense he must be God's representative.

He has been in school with a single purpose, and that to become a good minister of Jesus Christ, a Gospel herald. There are many questions he must now face. The question of home and family, such as the normal man craves. The question of a livelihood, and a commercial status. The question of social obligation, and a place in the community life. His place also in the church of his choice, and his relation to the administrative officers of the church. Notwithstanding his work in school he still has a feeling of unpreparedness for all of these things. He feels himself almost the embodiment of emptiness and awkwardness as he tries to feel his way in to the new life which opens to him.

He has also the advantage of graduates from many other institutions. He has studied in a



MRS. REID. MRS. HOLT. MRS. WRIGHT.
Graduates From School of Missions.

constant atmosphere of prayer. He has been inspired to best endeavor by the highest motives that can thrill the soul of man. He has been studying the text book of faith and character. Every classroom has offered a specific for some real need of the world. His training has contributed to the modesty that leads him to hesitate, but at the same time has shown him the source of strength. He goes out believing in his cause, and the importance of his work in the world. If any one has a moral right in society it is the messenger of Heaven, which he is.

The equipment which he has received in school will not grow old. The work he is set to do reaches into the fellowship of the immortals. He himself will be better with the years and richer in the things that the world most needs. If he is without a home sooner or later every home will open to him. If he is shunned, some time every person will ask for the ministration he is sent to give. If he is perplexed with the problems which confront him, he has the only ultimate solution to every life problem. If his message is not received, he is assured that not one word shall pass until all shall be fulfilled. In this world of change it is a wonderful privilege, to be sent out from a Christian school approved as an ambassador for the Church of the living Christ.

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

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THE OPENING OF THE NEW SCHOOL YEAR

The regular school year in the Seminary will begin with enrollment and classification day Tuesday, September 25, 1923. The first Chapel will be held Wednesday, September 26, and the classes will all meet for work Thursday, September 27. All students should try to reach the school on Tuesday of the opening week. The refectory will be opened to students on that day.

The students and classes are seriously embarrassed each year by late comers. Let us try to make this year an exception by all being on time. If there are any expecting to make the fall term's work who cannot reach the Seminary for the opening day, they should write the President concerning their delay, and indicate just what time they would reach the school, and then he can advise them or arrange accordingly.

It is hoped the new building will be nearly or quite ready for the school opening. There will be some changes in the schedule of work. It is expected there will be a new teacher of English. The adjustment of each student to new conditions and the new schedule makes it very important that all shall be on time this year. This issue of the FOUNDATION should reach the students the first of August. Would it not be well for each not only to plan to be on hand, but to look about for at least one new student to bring with them? We should have a full school this new year.

POINTS

Be cheerful.

Be kindly mannered.

Respect the opinions of others.

Discover the true art of entertaining.

Politeness distinguishes the cultivated spirit.

Sincerity without refinement loses its real value.

Coarseness of speech is wholly inexcusable in a student.

A good name is the best thing in the world. Never imperil it.

A word spoken intended to wound the feelings of another is indefensible.

To harbor or encourage race prejudice is treasonable to the whole human family.

Find your place and seek to qualify for excellence in unselfish devotion to all that is human.

Our place is determined by Him who placed the stars in the heavens. Like them we should let our light shine.

Success depends more on ability adapted to work, than upon superior intellect, however well its power may be trained.

If the life unskilled and without special genius has 30 years to live, ten years at least could be profitably spent in school.

Youth is ours just once, let us improve it to the joy of all our years, in every relation we may sustain in public and in private until the end.

Gammon Theological Seminary and the School of Missions offers the best possible training for Negro youth, that they may be of largest service to every race.

ALUMNI NOTES

Rev. C. W. Prothro, '07, District Superintendent of Savannah District, was in attendance at the Summer School. He is doing aggressive work on his district.

Dr. M. T. J. Howard, '13, proved his organizing and executive ability in the management of the Summer School. His part of the responsibility was fully met, to the joy of President Waters and all the faculty. The Home Missionary Society have the right man for the rural department of their work among the colored group.

Rev. C. R. McKinney, '23, writes of his courage and determination in face of conditions surprisingly discouraging. He has a three appointment charge at Liberty, Texas.

Rev. J. G. Nash, '22, is having success at Big Stone Gap, Va., but like many other of our graduates, he still has passion for school, and thinks he may return to some good college this fall.

Rev. L. E. Muse, '22, is having success at Wichita Falls, Tex. He writes of his continued interest in Gammon. Find us some good students this fall, Bro. Muse.

Rev. and Mrs. W. T. Handy, '21, are meeting with continued success at Galveston. There is something moving all the time, new building, accessions to the church, social and community interests all cared for. They are a strong team.

Rev. S. V. Fowler, '19, is hard at work remodeling the church building at Cleveland, Ga.

Rev. G. W. Williams, '21, was married May 30, 1923, to Miss Burneth Danilla Davis, at the bride's home, Raymond, Miss.

Rev. J. C. Martin, '90, lives in Martinsville, a suburb of Greenville, S. C., and is the efficient superintendent of the Spartanburg District.

Rev. and Mrs. A. W. Wright, '23, are now well settled and quite happy on their new charge at Cowpens, S. C. The parsonage was thoroughly renewed and furnished to receive them.

Rev. C. L. Johnson, '91, is building fine congregations in South Atlanta by his strong sermons and skillful administration.

Rev. T. B. Echols, '22, who has been in Boston School of Theology during the past year, furnishes us the article "The New Crusade." It should have a wide reading.

Rev. James F. Page, '93, delivered a fine sermon at vesper service during the Summer School. He is a success on his district in South Carolina.

Rev. S. A. Stripling, '96, is a commanding figure in the Lincoln Conference, and is doing fine work in the Scott Memorial Church, Denver, Colorado.

Rev. J. W. Moultrie, '91, was in attendance a few days at the Summer School. He is working hard to bring up the Centenary askings on the Atlanta Area.

Rev. P. P. Wright, '09, pastor at Marion, Alabama, reports a very active and interested church. This is shown also by the interest taken in the work in Liberia as shown by Miss Hook's letter in this issue. Let more do likewise for our workers in Africa.

Rev. F. H. Grant, '19, pastor at Saint Stephens, South Carolina, was in the Summer School. He reports a fine charge with more than 300 members who thus far are contented to remain in the South.

Rev. P. T. Gorham, '97, is the new district superintendent of the Chicago District.

Rev. W. H. Dean, '03, is meeting with large success at Sharpe Street Methodist church, Baltimore, Md. This is one of the great centers of community activity and Bro. Dean is a strong leader as shown in the more than 300 accessions in one year.

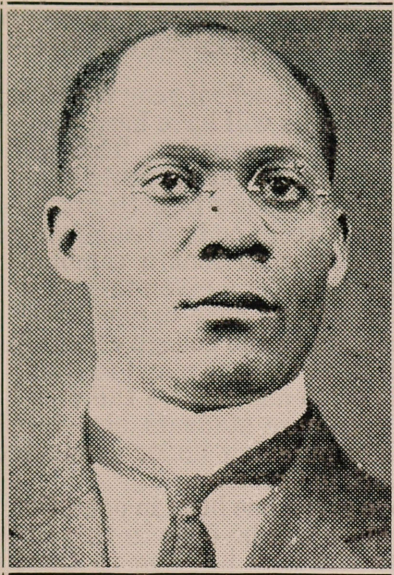
Rev. A. E. Diggs, '18, is now pastor at Fayette, Mo., where he has a good church. Bro. Diggs received his B. D. from Gammon at this commencement.

Rev. E. L. McAllister, '17, is now pastor at Saint Joseph, Mo., one of the best opportunities in his conference. He is making good.

Rev. J. L. Glenn, '22, has finished a good year in Rust College, and is in summer school at Wiley college. He is also succeeding well as a pastor in Mississippi.

Rev. A. T. Middleton, '19, has graduated from Morgan College with this year's class, and is pastoring in Maryland. He will be a candidate for a degree from Gammon next year.

Rev. T. H. Woodley, '07, is made the new Superintendent of a new district formed from parts of three districts, to be known as the Wilmington district in the Delaware Conference. He has 40 charges and declares he will find on them some good candidates for Gammon.

REV. B. W. WYNN, *Pastor*

Wesley Church, Greenwood, Miss.

A GREAT CHURCH AT GREENWOOD, MISS.

Among the best churches for the colored people in Methodism is the new institutional church in Greenwood, Miss. This church was planned and built by the Rev. H. B. Hart, who has since been made district superintendent. It is now being pastored by Rev. B. W. Wynn, of the class of 1922, in Gammon Seminary. Bro. Wynn is gripping the situation with the genius of a real pastor that he is. Already have the membership gone beyond their quota in the Centenary under his leadership, and every feature of church life is well to the front.

The church building gives opportunity for every phase of the institutional or community church activities. Departmental workers are being provided so that the fullest realization will not be hindered for the lack of workers or of means. Mrs. Wynn, so well known to the Gammon and Clark people, is making good as a preacher's wife, and together they are making a strong team for just the type of work and problems which they are meeting in this large church.

large force of Christian workers has come to special recognition in the church. By license and consecration they are related to the Annual Conference. Her position is assured by the General Conference, and her appointment is made by the bishop.

The General Deaconess Board of the church holds property in the United States valued at \$13,742,336 and in Europe to the amount of \$1,806,798. These figures refer to material holdings and indicate the rapid progress that has been made in the short while this Board has existed in the church. The real work done by these consecrated women is beyond estimate in figures. There is a growing demand for service in Europe, and other foreign fields, to which the young womanhood of the church is making a quick and willing response. In the exodus of such multitudes of colored people to the North there is an increasing demand for deaconess work among the churches of this group. We are in the beginning of a movement of great value to our work both South and North. The door is now widely opened for colored young women to enter the ranks of the deaconesses.

Concerning the training of the candidates Dr. Howell has this to say:

THE DEACONESS SCHOOL IN GAMMON AND CLARK

The coming of the Deaconess Training School in Thayer home with the major part of the class work to be done in Gammon Seminary renews our interest in this branch of service carried on in the church. Dr. D. W. Howell who is the General Secretary for this work says there are now two thousand deaconesses of the M. E. Church in the United States and in Europe. This

The training of candidates for the deaconess movement is constantly presenting perplexing problems. There are several questions involved. One is the bringing of the training schools to such high state of efficiency as to have them attractive to college young women, as well as to others; another is the utilizing of the department of religious education of professional schools and colleges; still another is the clinic possibilities of the student. The General Deaconess Board should have supervision of every institution in which young women are trained for the deaconess movement. There must be the highest academic preparation, but with it there should be the spirit of the One who came, not to be ministered unto, but to minister. Christlike ideals will win our best young women and promote the kingdom of God.

WHERE THE FACULTY SPEND VACATION

All of the faculty have taken part in summer schools and institutes in May and June. The full vacation months are July and August. President and Mrs. Watters are at their summer cottage in the Adirondacks, at Tupper Lake, N. Y. The summer respite in the mountains is worth much to them and the school. Vice-president J. W. E. Bowen will make his headquarters on the campus with his family and is filling too many engagements during the heat of the summer. He has been asked by the faculty to write a complete history of Gammon Seminary and the Stewart Foundation, making it ready for publication in book form at such time as the trustees may ask for it. He is also preparing a review and study of the life of the late Bishop Camphor.

Prof. and Mrs. Geo. H. Trever are spending their summer in and about Chicago, where Doctor Trever is supplying in some of the largest churches. Dr. and Mrs. D. D. Martin are spending their vacation at their home in Albion, Michigan, and at their summer cottage at Eaton Rapids, Michigan. As secretary of the Stewart Foundation, Dr. Martin is doing some scout work among the churches and district conferences of the North States. Prof. W. J. King is at home with his family on the campus, and directing institute and summer school work in several centers. Dr. Howard is working for the Board of Home Missions, and is not getting much vacation. His family are on the campus. Prof. and Mrs. Van-Pelt are with friends in New England. All will be together on the campus again before the opening of school in September.

GAMMON AND CLARK

Gammon Theological Seminary had its beginnings in Clark University, the chair of theology being a department in that school. It was maintained from the generous giving of Mr. Gammon. When he was asked to give more largely, that it might become a full theological Seminary, after taking the whole matter under advisement for a time, he replied that he would do it only on one condition; and that was that the Theological school should operate on its own campus, in its own buildings, under its own charter; with the further proviso that it should forever remain separate and distinct from Clark University in its organic and legal existence.

The above facts were again clearly stated by Dr. W. H. Crawford in his recent commencement address for Gammon Seminary. This makes very clear what must be the permanent life of these two institutions. However there is nothing in this to interfere with the closest and happiest spirit of cooperation between the two schools. In many ways their interests in this city, in the church, and in their effort for educational ideals for the Negro race are common.

There is nothing but love and good fellowship in the common social and religious life which must ever exist.

Beginning with the next school year the class periods in the two schools will have been so arranged as to synchronize exactly. This will make it more easily possible for students to arrange courses including studies in both institutions. There is now a reciprocity arrangement in the matter of tuitions so that a combined course does not cost more for a given term than as if all the work was being done in one school. There are a few studies in the college course in Clark that are offered in Gammon, and to which the Clark students come and receive full credit in Clark. Many Gammon students also take work in Clark while pursuing under graduate or postgraduate work in Gammon.

The plan as above given has been in operation and works well. More will be done in this line from this time, as the new building in Clark and the new Gammon building brings the class rooms of both schools so close together that students can pass from one school to the other as easily as to change classes in one school. This makes all the college and normal faculty in Clark available to Gammon Students; likewise all the faculty of Gammon may by skillful adjustment of the courses be available at least in elective work to the student of Clark; and by so much is the teaching force in both schools strengthened. More and more do we feel warranted in saying that the school life and privilege in South Atlanta, for life service training offers opportunities that could hardly be excelled for the Negro youth.

THE DUTY OF THE CHRISTIAN CHURCH

What is the duty of the Christian church and its individual members toward the colored race? There can be but one answer to the question. If we are to be true to Jesus Christ, we simply must be found in the very forefront of those seeking to blaze the way to still larger freedom and opportunity for the black man. It is inconceivable, in the light of gospel teaching, how any Christian white man, no matter how annoyed he may be over the ignorance, limitations, and even sins of individual Negroes, can bring himself to withhold in the least measure a fair chance from a race struggling out of the slavery of body and soul to the heights of intellectual and spiritual attainment. It strikes us that the wrong of closing the doors of opportunity in the face of the Negro, either through a positive aversion to him or through indifference and neglect, comes very near to the sin against the Holy Ghost.

Let there be no more of that facile dismissal of the whole problem represented by such trite, outworn, and irrelevant expressions as "Would you want your daughter to marry a Negro?" "The Negro is naturally lazy," and "If you had ever lived in the South you would change your mind about the Negro." As Christian men and women, we are under obligation to cultivate a certain breadth of mind, if we do not already possess it. Certainly we ought to develop largeness of soul—any one can reach at least that goal through the power of the living Christ. When the love of God is shed abroad in our hearts, and the intellect is raised above petty provincialisms, there is some chance for the gospel of the brotherhood of man. Let us give the Negro a new and enlarged chance.

—Zion's Herald.

A NEEDED CRUSADE

By REV. T. B. ECHOLS, B. D. '22

It seems to be consensus of opinion from the interpreters of our times that the whole human race is passing through the most critical, crucial and possibly the most tragic hour in human history. Mr. H. G. Wells says: "I want to tell you that this civilization is tumbling down. . . . unless great effort is made to save it." Others declare that we are witnessing the downfall of European civilization and that "Europe is finished." Prof. McDougall writes: "As I watch the American nation speeding gaily, with invincible optimism down the road to destruction, I seem to be contemplating the greatest tragedy in the history of mankind." What these prophets have said is that our present civilization has come to a supreme crisis: intellectual, moral and spiritual. It now stands at the parting of the road waiting for leaders in the respective fields to pilot the way.

In the midst of this crisis the church sends out an urgent call for men, and especially to the Negro. This call is for spiritually capable, strong-minded, ambitious men who have finished their college and theological training to enter the ranks of the ministry. The church must have a certain proportion of men of the exception ability, as all other professions. Take a survey of our colleges and universities and see where our college trained multitudes are going. How many of them do you know who are entering the ministry? Your findings are pathetic. It is in this profession that a crusade is so much needed.

I believe the cause of this dearth is threefold: First, the indifference of the home and parents; second, the failure of our schools and colleges to place the proper emphasis upon the ministry; and third, the negligence and attitude of the pastors.

Does it not follow that the solution must also be three fold? The chief agency then to promote this cause and put on the crusade to fill the ranks of the ministry is the ministry itself. One has said, "The selecting of promising young men for the ministry will not solve the problem until there is a wide-spread realization that it is a field of service that calls out the highest powers of the most vigorous personalities." "The American people do not realize this." One of the chief reasons why young men do not go into the ministry in larger numbers is because their fathers do not want them to go. A college president states that it is his opinion that the chief reason why young men are not entering the ministry is because they do not see in it an adequate bit of work. He adds: "We who know the ministry are fully aware that it is a great calling and has within it the highest possibilities. The trouble is that the young men in the colleges do not know anything about it, and the very kind of work that the ministry has in hand, that bearing upon spiritual things, it is subtle and spiritual experience must be so quiet, that it is difficult to bring before young men a notion of how great the work of a true minister is." The people are not at fault for being ignorant in this respect, but rather it has been the fault of the church and the clergy who have failed to put the emphasis where it belongs. Our church comes to the rescue of its ministry while it sounds the call for a more efficient leadership.

BEGINNING AT HOME

Recently I was a guest in a New England home where there were three boys from fourteen to nineteen years of age. In introducing me the pastor remarked: "I want you to meet my boys. This is Robert, I am going to make a doctor out of him. This is Thomas, who has just won a prize from the city high school for scholarship and a perfect attendance, and is the

only colored boy to finish with his class next spring. I want him to be a lawyer. And this is William, who is going to be my business man." I asked, where is the preacher? The pastor stoutly replied, "I don't want my boys to be preachers." What an injustice to the church and to the Kingdom of God. Why not teach these boys that the ministry is a noble profession. We should begin at the family altar.

SPIRIT OF THE COLLEGES

What are our colleges doing towards recruiting men for the ministry? In the year 1921 in one of our leading colleges, with an enrollment of some four hundred students, there was not a candidate for the ministry. Every college should have preparatory classes which would prepare students for further seminary training. Too many of our ministers are spiritual accidents. One of our Texas colleges some years ago organized a ministerial class, employed the city pastor, who himself was a graduate of Gammon, as teacher and encouraged the men to finish their college work before entering the ministry. Today three of these men have completed their theological training in Gammon, one from Morris Brown Theological School, one from the University of Southern California, and two others are now completing their college work with the hope of entering the ministry will also help explain why Texas, though one of the most distant states, for the last few years has led all southern states except South Carolina in sending men to Gammon. At present the church has no method of recruiting and training the prospects. Unless the colleges cooperate with the seminary the outlook seems hopeless.

THE DUTY OF THE MINISTRY

Gammon each year sends some representative of its faculty to visit the colleges and the Colored Conferences. There is no doubt but this method has done untold good for we have heard many testify that it was through these good men that they were first inspired to come to Gammon. But what about that bright boy who lives in our cities, in our towns and in our rural communities who has never had a chance to go to college or to attend a conference? They are members of some pastor's church or parish but know nothing of Gammon nor the opportunities of the ministry. Is it not incumbent upon the pastors, district superintendents and christian teachers to point these boys in paths of christian service?

Rev. W. A. Jennings, in his poem which appeared in the January and February number of the Foundation, expresses very fittingly the love of every son of Gammon for his Alma Mater:

'Twas the dear Gammon, yes 'twas thee
That on life's stormy road
Didst safely, surely, pilot me,
And shared my heavy load."

Yes, gratitude to thee I owe;
And gratitude I'll give.

How many young men are there entering the ministry without this pilot. If it has won us, must we not win someone else for college, for Gammon and for the ministry? This plainly is the debt we owe.

The kind of minister the church wants and must have is the man with the college training, a theological training, one charged with the spiritual life, Keen in his interest in youth; one whose concern goes beyond his pulpit; one whose sole object in his life and ministry is to bring God to man and man to God. This is the distressing need of our ministry today, and the supplying of this need is a challenge to the Gammon Brotherhood, our colleges and the church at large. The church of Christ not only must keep pace but must lead in the world reconstruction.

"THE ONLY WISE GOD OUR SAVIOUR"

There is a tendency in our thinking, praying, and speaking to mimic the Christ. To fashion his character and his church somewhat after our ideals, or dogmas. This leads to a pessimistic view of world conditions; as though the Lord were not in his Heaven; or if so had forgotten about things on the earth. John wrote to meet this spirit in the church, when world conditions were manifold worse than today; and began his Gospel with the most profound and far-reaching utterance regarding the Son of God, the Saviour of the World: "In the beginning was the Word; the Word was with God; and the Word was God." It might help our faith to think of Christ as the Creator of the universe.

The universe is large. It is so much larger than we had thought, so much larger than our father had ever dreamed, that it will help our faith in the "wise God our Saviour" to try to see its largeness. It is 25 trillions of miles to the nearest star. So far that it requires years for the light to travel from the nearest fixed star to earth at the rate of 188 thousand miles per second. We are now only on the edge of the heavens that spread out beyond our solar system. The immeasured depths that lie beyond only multiply the inconceivable to the human intellect.

Or if we remain at home and consider only the system of which our earth is a part there are yet great measures for the human mind to span. Our sun is 300 thousand times the size of the earth, and is so intense in its burnings that the flames often leap 500 thousand miles from its fiery surface. It is so hot that the earth once a part of the sun had to recede over 90 million miles before life in any form was possible. Other planets are yet so near they cannot sustain life. Yet other and larger planets are so far from the sun that they are too frigid for life of any kind.

Neptune is so far away that it requires 165 years for it to describe an orbit about the sun, while our earth makes the round in 12 months. Jupiter that stands out in the midst of our midnight sky, is 1300 times as large as earth. So far as we know there is life only on the earth, unless it may be possible on the planet Mars. The immeasurable heavens are his; for, "without him was not anything made that was made."

The creation of life is just as wonderful. Father back in time than we can imagine, in the matrix of the deep sheltered from changes of heat and cold, God curiously wrought out the beginnings of life. What life is we do not know. We know it was his creation. In time he called the waters to their place; and on the fertile beds of rich moist soil, he planted the gardens from the seed he had formed; and the earth was made beautiful with tree and flower. He created the beast and the fowl and all creep-

ing things, and earths beauty was filled with song and creature happiness; and God was in the garden for he had planted it.

After viewing the universe of universes beyond our own, and the vastness of our own solar system, the greatness of which will ever be a reminder of his power, let us close our eyes to these and our ears to the songs of life about us, and go to the extreme of our imagination in the other direction. The wise God our Saviour who made universes so immeasurably great, also went into the smallest realms and showed his infinite genius in dealing with small things. The tiniest grain of sand, or the smallest particle from the lifeless rocks, are each a universe in themselves. We are familiar with the unicellular in biology; but more wonderful than the greatness of the universes, and the hidden mystery of life is the hidden force in a single atom which lies obscured beneath the highest power of the microscope. Here are potentialities that when released will furnish all the power necessary to run the universe. "The only wise God our Saviour" made them all.

But there were not any who could see or know him. The flower could not see the face of him who admired its beauty. All the songs of nature could tell of no story or love or fellowship. "God said let us make man." He was familiar with the processes of creation. He knew how to place in the formula the vital potentialities to meet all demands for all time to come. To make man was in his plan. All other things were to this perfect end. There must out of creation come one who would look into the face of God, who could talk with God in holy fellowship. One who could love. Out of all he had made, by all he had made, yet apart from all he had made God created man. He created man to live and not die; to speak and be spoken to; to love and to be loved; with power to sin and yet attain unto holiness. There was set before him good and evil that he might choose; yet he himself was a chosen one; for he was in the image of God.

How is he to come to his perfection? There is a mystery yet about the garden, and the tree, and the serpent; but all point toward the perfection required in man. From the halo of creation's morning we pass through the rising mists to the beginnings of history. God is calling Abram even as he had spoken to Adam and repeats the promise of the Coming One. Toward this One is the eye of the Old Testament seer turned. Would be saviours and religious leaders find ready followers. The sad heart of humanity and the undone condition of nations, tell that the Man perfect in holiness is yet to come. If his holiness is to measure to God's holiness he must be of God, he must be God.

All of this God has promised in himself from the foundation of the world. In the fullness of time, he who made all things introduced one that was born of a woman as his beloved Son

in whom he was well pleased; and by whom all things were made that were made.

From that time Jesus began to gather those whose fellowship he craved. "Ye have not chosen me but I have chosen you, and ordained you, that ye should go and bring forth fruit, and that your fruit should remain." He who is the creator of all is now the Saviour of all. His desire is that all the world may know him. He manifested his power over untoward conditions, and over sin and the grave. He sealed his promise of a new earth with the covenant of his blood, and sends forth his disciples under the Spirit's anointings and leadership. With what success?

We will take the unimaginable greatness of the universe, the unfathomed mystery of life, the infinite genius in dealing with little things, and the story of man, and God's revelation of himself in the Son of Man, and put with all this the record of progress his kingdom has made with such unwavering consistency through the centuries of the Christian era, and hurl all these facts in the face of infidel pessimism, and assert with confidence even in this day of the word's seeming undoing and distress: "The only wise God our Saviour" is marching on to certain victory.

THE STEWART MISSIONARY FOUNDATION FOR AFRICA

This is a year of history making in our school. The 40th anniversary, the new administration building, the new Stewart Foundation Residence, all of these new and interesting features fill us with hope, and make the future radiant with promise. It may be well for us again to recite a little of the history, and acquaint ourselves anew with the relation of these two great foundations.

Gammon Theological Seminary is about 10 years older than the Stewart Missionary Foundation for Africa. The first money came from Rev. W. F. Stewart for the work of the Foundation in January, 1894, so that this coming school year will be the 30th anniversary of the Stewart Foundation. It is 14 years since the Department of Christian Missions was established in Gammon Seminary, and 10 years since the School of Missions was formally recognized by the administrative boards. The coming school year will be an historic year in the life of the Stewart Foundation.

With our new office in the Administration Building, our new and large classroom, there will be a new interest in the work of this department. Its place in the Seminary in the regular work of the Seminary does not differ materially from the work of other departments of this great school. Its larger field is in that it is an institution with certain functions peculiar to its organization which must be exercised in order to maintain and fulfil the high purpose of its founder.

The School of Missions does undertake to provide adequate training for Christian service in the home and foreign field, through the program it is able to carry on in conjunction with the Seminary faculty. It does reach out into other schools to stimulate the missionary spirit, and tries to seek out and encourage those who may be called to any form of Christian work as a life service, particularly the missionary work. The burden of Africa's need is ever kept to the front, and by every means available interest in the African missions stimulated.

The endowment which makes this work possible was provided by the late Rev. and Mrs. W. F. Stewart. The provision in the "Deed of Trust" executed to two of their sons as trustees for this work was quite adequate 30 years ago to carry out the program and fulfill all the agreement with the Gammon trustees. There has been a great change in the financial world in the past decade. As near as we can estimate in this work it requires 100 cents now to do what 60 cents did ten years ago. It is our desire and the hope of the trustees to fulfill all the work anticipated by the founder. It is apparent that some provision must be made to make up the lack in the earning power of a dollar by putting more dollars into the Foundation Endowment.

To effect this we have taken the steps necessary to incorporate the Stewart Missionary Foundation and the School of Missions under the laws of the State of Georgia. This will insure its permanent life and growth to parallel that of the Seminary. This will enlarge the Board of Trustees and so relate the Stewart Foundation with the Board of Education for Negroes and the Seminary as to make the investment for this work as thoroughly protected and as faithfully administered as any fund in the whole system of education for colored youth can be. There can be no phase of the whole work more appealing and that will bring more satisfaction to the donor than the work under this foundation.

VICE-PRESIDENT COOLIDGE ON THE RACE QUESTION

"It is well for us, who must live together as Americans, whatever our race or creed may be, constantly to remember the words of Lincoln: 'We are not enemies but friends. We must not be enemies.' Those who stir up animosities, those who create any kind of hatred and enmity are not ministering to the public welfare. We have come out of the war with a desire and a determination to live at peace with the world. Out of a common suffering and a common sacrifice there came a new meaning to our common citizenship. Our greatest need is to live in harmony, in friendship, and in goodwill, not seeking an advantage over each other, but all trying to serve each other. In that spirit let us dedicate this hospital and dedicate ourselves to the service of our country. To do that wisely, patiently, tolerantly, is to show by the discharge of our duties our indisputable title to fellowship with Abraham Lincoln."

THE LEADING

In pastures green? Not always; sometimes He
 Who knowest best, in kindness leadeth me
 In weary ways, where heavy shadows be.
 Out of the sunshine warm, and soft and bright,
 Out of the sunshine into the darkest night;
 I oft would faint with sorrow and affright—
 Only for this—I know He holds my hand;
 So whether in green or desert land,
 I trust, although I may not understand.
 And by still waters? No, not always so;
 Ofttimes the heavy tempests round me blow,
 And o'er my soul the waves and billows go.
 But when the storm beats loudest and I cry
 Aloud for help, the Master standeth by,
 And whispers to my soul, "Lo, it is I."
 Above the tempest will I hear Him say,
 "Beyond this darkness lies the perfect day,
 In every path of thine I lead the way."
 So whether on the hilltops high and fair
 I dwell, or in the sunless valleys, where
 The shadows lie—what matter? He is there.
 And more than this; where'er the pathway leads
 He gives to me no helpless, broken reed,
 But His own hand, sufficient for my need.
 So where He leads me I can safely go;
 And the blest hereafter I shall know
 Why, in His wisdom, He hath led me so.

—Found in "Repairer."

LET US BE TOLERANT

We recently listened to William J. Bryan on "Science and Evolution." There was an apparent candor and straight forwardness about it that carried the audience. He was frequently applauded in a way that made it seem that the immense crowd were with him. Many years ago when pastor in Saint Johns, Michigan, Mr. Bryan spoke in front of our house in his first campaign for the presidency. Through the years we have been an admirer of his moral standards in all of his public career. We were deeply grieved in this address to find him creating prejudice, and undermining confidence of the youth and others in the religious sincerity of Christian teachers, who may not agree with him in Biblical interpretation.

It amounts really to this: Mr. Bryan and many of the so-called Fundamentalists, are making much of the method in creation, and consequently of the interpretation of the Bible. The fact is we all came too late on the scene to determine God's method of doing things; we are interested in the facts of existence as they now are. It is perfectly easy for two equally intelligent and consecrated people to approach material, spiritual, and moral realities from a different angle, but having arrived it would be folly for them to quarrel over the method of approach.

We are here with this wonderful flavoring of the Divine, and with the insatiable thirst for immortality. The universe about us is as it is, with the marks of infinite wisdom, and with the unmistakable signs of millions and millions of years upon it. We have widely differing religious experiences, but all know the one God as our Father, and Jesus the Son of God our saviour. We need not worry each other concerning when

or how, so long as we have the experience of grace within, and our outward life is in accord. In the doctrine of the "last things" we differ widely in what it seems to us the future holds in store for our coming, but we all believe that we shall at last be saved with Him, if it so be that we have already passed from death unto life. Let's hold to facts and principles, make good our life with a faith that identifies us with God, and be very tolerant toward other's interpretations.

AN OVATION TO BISHOP HARTZELL

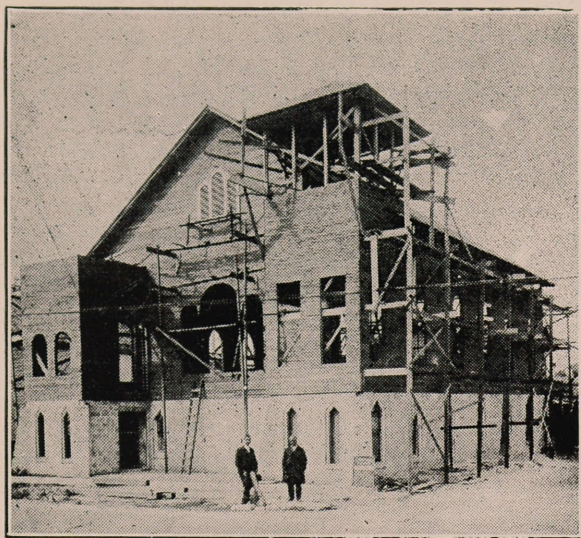
Related by Luther E. Lovejoy.

A Negro conference, the West Texas, had almost finished its work. Seven stalwart, coal-black sons of Ham, faces grave with the impress of ages of oppression and conscious of a new weight of responsibility, had been ordained to the office of deacon. One lone aspirant had persevered to the end of his course, and on his head the solemn hands of Bishop Robert E. Jones had been laid, consecrating him to the office of elder.

The guest of honor for the day, was Bishop Joseph C. Hartzell, who had come all the way from his Northern home to represent the Board of Foreign Missions. Everybody seemed to be thinking of him. If the children got restless, or the hours seemed long, it was enough for Bishop Jones to remind the congregation that Bishop Hartzell was soon to address them. Everywhere the decks were cleared for action. Even the aged men who, in default of other accommodations, had pre-empted the edge of the platform at the right of the pulpit, were asked to find places elsewhere, that the veteran Bishop might have room for untrammelled action and appear in full view of the entire congregation.

Often is a speaker's message chilled before its delivery by a bungling, inadequate or fulsome, flattering introduction. And often must every sensitive soul in the audience writhe in pain at the bungling attempt of some master of ceremonies adequately to launch his speaker. Not so today. Not a word too much, not a sentiment overlooked. All was there, and all was perfect. Once or twice I found myself wondering if the speaker would go another step without overdoing it, but every step was better than the one before. The workmanship was perfect. As an example of heart-full, impromptu eloquence, I had never heard its equal.

Then the venerable Hartzell, white with the snows of 81 winters, yet glowing with the ruddy vigor of quenchless youth, rose to speak. Instantly, before I could rub my eyes to see what was taking place I became conscious that I was in the midst of a cyclone—a Texas stampede, perhaps, though different from anything the story writer had described. From in front, from behind, from the right and the left, came a tempest of roses. First a few of those nearest, then immediately the circle widened and deepened, until from every part of the great auditorium and galleries came the happy-faced sons and daughters of Africa, crowding forward to pelt their reversed deliverer and Bishop with flowers. There seemed no limit to the supply. From hidden sources they came through what seemed almost a quarter of an hour of time, pouring about the feet of the Bishop. Then I understood why the platform had been cleared of furniture and men—it was that there might be room to contain the bishop's flowers. If I should say that when the tempest was over the bishop stood knee-deep in bloom, I should be accused of exaggeration, and perhaps rightly so, but I should be so close to the truth that my error would scarce offend an angel of light, for literally the bishop was unable to take a step until the mountain of blossoms had been removed.



W. F. Stewart Memorial Church, Daytona, Fla.

THE STEWART MEMORIAL CHURCH

Rev. W. F. Stewart was one of the founders of the Methodist Episcopal church in Daytona, in which he and his wife were both constant in work and worship for many years. When a church was needed in Daytona Beach, they gave their time and money to the church near their home. These churches were for white people, but they did not forget the needs of the colored people, and gave largely of their means, counsel, and influence to make a church home for the Negroes of Daytona.

The establishing of the Bethune school in Daytona and quite near this church with a large attendance from the school, and a growing membership has made it necessary to build larger and better. The cut shown above represents the church as it now stands, greatly in need of funds to carry the enterprise on to completion. The pastor, Dr. G. W. Lennon, of the class of 1905 in Gammon, with his faithful membership are doing their best to make this church meet the needs of this growing city and the school.

It is one of the instances where a people could care for themselves; it is the growing needs of a school community that puts this work beyond their ability to do. Friends will be raised up and the work must go forward to an early completion.

THE SUMMER SCHOOL

The Summer School for town and country pastors was held in Gammon Theological Seminary in May of this year. There were about 80 pastors present. A strong faculty was provided by the Seminary and the Department of Rural Work of the Board of Home Missions and Church Extension. There were classes in Bible Study, Evangelism, Church Music, Pastoral

Work, Principles of Teaching in Religious Educational Work, Rural Church Methods, Public Health and Hygiene, various phases of economics; and social and community welfare work.

The afternoons were largely given to demonstration, and recreation. The recreation periods not only served to meet the immediate necessity of the school to keep the men in trim for best work, but were real classes for instruction in how to lead the young folks in play in the home parish. There were also several evening lectures and other entertainments, and afternoon trip by special car to Stone Mountain, and a full Sunday program for each Sunday.

The Chapel Service each morning was a feature of the school, in which a member of the faculty, or some other, gave a twenty minute address on a vital theme. Prominent among these was an address by Prof. W. C. Stantz, of Central Wesleyan College, Missouri, who spoke on building highways to victory. He showed how our habits of thought built highways in the brain, or if not of the right type and temper might leave deep furrows to impede our progress toward victory.

Another impressive address was by President Watters, Dean of the Summer School, who showed with great clearness and emphasis the present need of an educated ministry, and how little we are doing to provide the candidates for the ministry to the schools of training. He showed the necessity of every man doing his best to seek out men for the ranks of the Christian ministry and turn their attention toward the schools where they might be trained for this most important work.

LIBERIA AND THE LIQUOR TRAFFIC

This question touches a vital part of our national life because this land is the last chance for the black man upon the globe to demonstrate his capability in self government. Therefore every safeguard should be thrown around our citizenship for the development of the very best there is in the race. We cannot hope for this to be done under European protectorates. The natives under these protectorates are subjected to the will of the governments exercising authority; but here we are sovereign state with the eyes of the civilized world upon us and the millions of blacks in every land watching our progress as a nation. With this fact in view can we afford to adopt the measures of the stronger nations in raising revenue upon the plea of financial strength at the fearful expense of true national strength made so by a traffic which blights every hope of our growth? Ours is the heritage of a glorious opportunity and high privilege to become the little leaven which shall leaven the whole lump, for Christian civilization among the native tribes throughout Africa who depend upon us for the final solution of racial problems. We have no time under such circumstances to be indifferent to this mighty problem which confronts not only Liberia, but the whole civilized world. Our motto should be, exterminate the saloon from our borders, build up a strong fortification of righteous laws, stop the importation of liquors and let justice and truth be the handmaids of national enlightenment, thus fulfilling our mission as a sovereign power in the advancement of a true African civilization.—Libera Methodist.

FRIENDS OF AFRICA

IT'S ALL IN THE STATE OF MIND

(The following verses were given to the Editor of "Trench and Camp" by a Lieutenant Colonel of the British Army, who said he caused a copy to be placed in the hands of every soldier under his command.)

If you think you are beaten, you are,
If you think you dare not, you don't,
If you think you'd like to win, but you think you can't
It's almost a "cinch" you won't.
If you think you'll lose, you're lost,
For out in the world you find
Success begins with a fellow's will,
It's all in the state of mind.

Full many a race is lost
Ere even a step is run,
And many a coward fails
Ere even his work's begun.
Think big and your deeds will grow,
Think small, and you'll fall behind.
Think that you can, and you will,
It's all in the state of mind.

If you think you're outclassed, you are,
You've got to think high to rise,
You've got to be sure of yourself before
You can ever win a prize.
Life's battles don't always go
To the stronger or faster man,
But soon or late the man who wins
Is the fellow who thinks he can.

LETTER FROM MISS HOOKS TO REV. P. P. WRIGHT OF MARION, ALABAMA

"I was very glad to hear from you, and to receive the fine box from your Epworth League. At the time the box came I was taken very ill with Africa fever, and for some time it was thought I would not recover. I am in my fourth year in Africa now, and that was my first attack of the fever. For days I seemed too weak to pull through; but God is merciful, God is good, and through His mercy I am spared, to do more for his Kingdom I trust."

"I am always glad to hear from a Gammonite. I finished the Gammon School of Missions in 1918. It was very kind of Mrs. Wright to remember our children. From this act I can see that she is the ideal wife for a minister; with her aid you are bound to succeed in your ministry. Please thank the one sending the coat and vest, one of our native preachers was very glad to get it."

LETTER FROM MISS HALL

Our Ladies' Aid Anniversary was held the second Sunday in this month (January). You should have seen our ladies from Trembo as they came down, twenty-two in number, twelve with babies, and a girl to help, and three brethren—"Ladies Aides." Sunday was a high day. We met at 10 a. m. and marched to the church where the president of the Trembo society gave her annual address. And how they did sing in the trembo dialect. We were sorry Mrs. Johnson could not be with us, but not being well

she had to go home to Cape Palmas for medical treatment. Unless she has better health and can have help I do not think she will return to the Trembo sub-station. They are asking for a missionary.

That afternoon late we went to Nehemiah, where our girl, Sybil Abbott's husband had died on Saturday. On Monday early we had the funeral. The usual prayer over, and amid much crying I brought Sybil and her baby home with me. I feel like a big mother to have my widowed daughter and her baby here. According to custom she should have remained in mourning until the new moon, but as Christians we do not observe this rule.

The Julia A. Stewart Girl cottage is not completed as I had hoped. We are waiting for material. As soon as that comes we will finish. I hope to have it ready in April (1923). \$300 special from Rev. and Mrs. G. C. Stewart, and our regular budget received December 30 (1922) will do this for us. The dear Lord bless the Stewart family. But you don't know how busy I am. A letter from Mr. Donohugh, states that he will reach Cape Palmas February 1st and is coming to Garraway. I wish he could see us during the school term. Now the most of our chiefs and people are on the farms. I must run out after tea today and see my latest married daughter and see her new baby.

Thank all the friends who in any way have had a hand in making us happy on this side. The dear Lord bless them and abundantly reward them. It encourages me to keep on trying to do my best. Many are saying to me "Come home." We will try to get off to conference after Mr. Donohugh passes. Remember me kindly to all the Gammon folks.

ABYSSINIA

There is perhaps as little known of Abyssinia as of any country of the vast African continent. The total population is estimated to be about 12,000,000, of which less than 3,500,000 are Ethiopians; these are the inhabitants of the provinces of Tigrai, Amhara, Gojam, and part of Shoa, which cover an area of over one-third of the whole country. The larger part of the remainder of the population is Galla, and is estimated to number about 6,000,000. It is distributed mainly among the Danakils, Somals, and other negroid races and is usually referred to as the Shangalla.

The Abyssinian is Christian and tolerant to all religious creeds. Little or no effort is made by him for the conversion of the Moslem or Jew. From the end of 1829 missionaries of various denominations have entered Abyssinian territory. The earliest was Samuel Gobat, sent by the Church Missionary Society of England, who was followed in 1834 by two Franciscan monks, sent by the propagandists at Rome. It may be said to the credit of the Abyssinian that his religion has the greatest influence for good. The country is dotted with churches, monasteries, and convents, the former being for the most part small and unpretentious, usually built in circular form and surmounted by a cross to which ostrich eggs are attached. The influence of the church undoubtedly sways the national policy.

—William Thompson in the
Southern Workman.

"WANTED MEN"

From the land across the sea
Comes a whispered plea to thee,—
Wanted: Men!
Wanted: Men to do and dare;
Wanted: Men who trust in prayer;
Wanted: Men!

O'ersin's sea as dark as night
Africa calls with all her might
Wanted: Men!
Wanted: Men who feel no fear;
Wanted: Men whose God is near;
Wanted: Men!

Hear this call to all that's right
Writ in characters of light,—
Wanted: Men!
Wanted: Men who love no sin;
Wanted: Men to fight and win:
Wanted: Men!
RUTH M. AUSTIN,
New Orleans College.

THE STORY OF A RING

Rev. M. Hunter Reid, Missionary in Africa

After God called me to leave my home and country to go as a missionary to Africa. I began to go from place to place to interest others in the cause of missions. One day while in Malden, Mass., at the close of the meeting a lady handed me a plain gold ring, saying, "I love this ring dearly, but I want you to take it and use it for Africa." I took the ring and thanked her for the gift, but that ring was like a great stone in my pocket. Again and again I would think of her words, "I love this ring dearly." Time and again I felt like sending it back to her, but something would say no. One day while going down Broadway, New York, I saw a notice in a window, "Old gold bought." I went in and asked the man what the ring was worth. He weighed it and said, "Six dollars." I sold it to him and took the money and asked God to guide me in using it. In October of the same year I went to Africa. I arrived as a stranger in a strange land. The one thing that brought out my sympathy for the poor people was when the great caravans travel they have no shelter to protect them from the storm. At once the dear Lord led me to build a large open shed with just a roof to shelter the people at night while they travelled far from home. The shed was built of round poles and thatched with grass; and the cost was just six dollars. For two years the poor natives would come and go to and from that shed and God only knows the hundreds of poor mortals that heard the first gospel story under its shelter. One night one of the mission boys came to me and said, "Master, there is a man dying out under the shed and he wants to see you." I went at once and found him to be one whom I knew well and as I bent over him he said, "Fwidi kwami," "I am dying." I said, "Nzuki, you have often heard of the sinner's friend. Many times I have told you of Him while you were resting under this shed." "Yes," he said, "I have listened many times and have told many others what you told me that Jesus saves." "Well," I said "Nzuki, how is it? Do you now believe that He saves you?" "Oh yes," he said, "While lying here sick and alone He came to me with all the love of a mother and He touched me and I touched Him and it is all right now." I broke down in tears and wept like a baby and reached to take his hand in mine when he seemed to draw back and say, "He holds my hand," then died.

Dear reader, I wish that woman in Malden could have seen that poor black native die. I think she would say, "I love that ring," but methinks her voice would rise higher and say, "I love this poor soul better."

LIBERIA AS A MISSION FIELD

We are positively convinced that the Republic of Liberia, offers the most widely opened door for missionary operations on part of the Negro Church of America. This is the psychological moment for the unification, coordination and fullest cooperation of all the Negro denominations under various Boards of Foreign Missions, for the complete redemption of the Native Tribes within this Negro Republic. Who knows but what Liberia has come to the kingdom for just such a time as this. While every other door upon this Continent is practically closed, awaiting the final adjustment of governmental affairs in their relation to the evangelization of the Native population, as we can clearly see, here stands a wide open door for the Church to enter, and push forward the evangelization of more than two millions of our native population under the flag of the only Negro Republic upon the continent. There are absolutely no governmental restrictions to the work of the Church in Liberia, thus leaving practically a free hand in the missionary operations of the various denominational bodies.

The greatest problem that now presents itself for mission work in Liberia, is the unfortunate struggle for denominational preferments and prestige on the ground and among heathen tribes whom the missionary purports to evangelize and enlighten. Present ecclesiastical leadership has become awakened to this situation, and the attempt is now made to cooperate upon a wider plane in order to prevent overlapping and waste. The Negro Church of America must be aroused for its responsibility to these millions; these denominations should consolidate their forces and unify their efforts in order to make Liberia the base for the extension of the Kingdom of God among these millions within our gates. No warring elements nor double standard should be found upon this field. To this end, there should be no duplication of churches of the same denominations. Such a religious propaganda handicaps our efforts, confuses the native mind and defeats our greatest and best achievements, and in truth, brings about a religious and denominational strife similar to the European and Native strife under European colonial rule.

—Liberia Methodist.

SCHOLARSHIP MONEY FOR AFRICA

Only such money as is in no way connected with the Centenary, and is given to the field separate and above all appropriations, are we now sending as scholarship money. We have received such money in amounts varying from \$20 to \$100 from some of the schools this year. The schools which have sent their money to this office are: Gammon, Clark, Morgan, New Orleans. Several other schools are raising scholarships, but at this writing have not reported here, or have sent direct to the mission rooms, or are aiding the Centenary through the local church. Gammon exceeds all the other schools in the amount raised. This is done largely through the Gammon Ladies Club. Morristown, New Orleans, and Clark follow in the order named. There is education, as well as real help furnished in maintaining these scholarships in all our schools. It must be independent of and over and above any Centenary claim or obligation.

SOMEBODY, SOMEWHERE

(By Mrs. Major Arnold)

Somebody, somewhere, is praying for me,
Although it may be afar o'er the sea.
This thought like a star shines over my way—
Somebody, somewhere, is praying today.

Somebody, somewhere, may not know my need;
Whispering angels all praying hearts lead,
And God who is Love and knows all my ways,
He answers the prayer of someone who prays.

Somebody, somewhere, may be far or near;
One God over all who cares for me here;
And someone is true, a loved one or friend,
Somebody, somewhere, will pray to the end.

Someone is praying and prayer is the key
That opens up Heaven's rich storehouse for me.
My faith must not fail, though weak I may be—
Somebody, somewhere, is praying for me.
—American Baptist.

CHRISTMAS IN AFRICA

The letters which we are printing from Miss Hall and Miss Hooks ought to remind us all of our great privilege to make the lives of our missionaries in Africa more happy and effective by sending Christmas remembrances. These should be sent through the month of October in order to reach them in time for the holiday festivities. Now is the time to begin and work this up in the home, the Epworth League, the Sunday School and the Church, and stay with the appeal until the box or purse is sent. All can be sent via the Missions rooms 150 Fifth Ave., New York.

We can send some choice things to eat like home made jams or jellies well sealed. We can send clothing not too badly worn, for children or adults, some one will be found in Africa that every garment will fit. We can send dollies and toys for the children, with any thing that we know children like for Christmas. We can send school books, picture cards and other reading matter that is well selected that will be of value to them in their work. A purse of money is good for they can purchase from the American or English markets if they have the money to buy with.

Do not forget to write personal letters to our workers in Africa. Just to let them know that you do care, and that to the full extent of your ability you are giving to the Centenary movement, or in special gifts to help the cause along. Tell them that you are praying and speaking for them in the church as you have opportunity. These letters will do good. You will be enriched by a reply that will come sooner or later. By this means you will attach your own heart, your home, and your church to the real missionary work in Africa.

METHODISM'S CENTENARY IN LIBERIA

The 90th session of the Liberia M. E. Conference was held last February. Dr. Donohugh, of the Board of Foreign Missions, was present

throughout and gave very helpful advice and encouragement to the Conference. Among other things plans were definitely laid for a celebration of the Centenary of Methodism in Liberia ten years from now, by bringing every church and station now established to self-support, and using the funds appropriated to this field to carry the Gospel into the hinterlands.

Such a program, as that mentioned above, will interest greatly the people of this country who have been so long contributing to the work in Liberia, and have felt the work of evangelizing the native people was being sadly neglected. It has been a triumph to maintain either church or state against the odds confronting the few civilized people of Liberia. They are deserving great credit. The missionary appropriation for the work there, while in the aggregate considerable, has been quite meager for any one year, and extensive aggressive work has been impossible.

With the increased appropriations from the Centenary, and the larger giving of the colored conferences of America, there ought to be a forward movement in Liberia. This should also be in unison with other Methodist bodies working in Liberia, and in harmony with all of protestant Christianity. A decided forward movement will bring the present list of churches to a self supporting basis and provide a ministry of hope to the tribes beyond. All of the home church should join heartily in the forward movement.

OUR PRIZE BIBLES

The prizes for prose writing in the Stewart Foundation contests have been books selected from the catalogue of the Methodist Book Concern, varying in value according to the grade of prize awarded. These of course, included the Teachers' Bibles from the line put out by our publishing house. During the past five years the prizes have been almost altogether Bibles engraved on the front cover page with a statement of the prize awarded and the winner's name.

We have found it difficult to get Bibles of suitable style of binding and type to meet the requirements of several grades of prizes and at the same time afford the helps we would like to furnish those who have no or at best meager libraries. This year we have given quite a number of the Dixon's "Indexed Teacher's Bibles." These are a veritable library of concise information and help in studying the Bible, and at the same time present a clear type version of the Bible, by itself for use in worship.

These Bibles are the best worker's Bible we know, and are put up in such variety of binding as to make prices from \$5.75 to \$17.50 to exactly meet all our needs in grading the prizes,

and yet there is no difference made in the content of the book. The one getting the cheapest book gets the same as the one getting the highest priced book. We should be glad to hear from any receiving this book as to how well they are pleased. Should any one care for it not having earned a prize, we will be glad to furnish it, or tell how to get it at lowest cost.

YOUNG WOMEN'S BIBLE SCHOOL IN GAMMON

Every year for a time the women of the Home Missionary Society of the Presbyterian Church are holding a special Bible School for young women in Gammon Seminary. This school is held in September and promises to be the largest one yet held this year. The coming of these women who are expert as teachers to bring a definite message to those who must be leaders in the uplift of a race, affords a great opportunity for the young colored women of the Southland, every one who can attend the classes and lectures in this school will be greatly advantaged. It will be held about the second and third weeks in September.

THE CHURCH'S EVANGELIZATION OF ITSELF

The missionary boards of all communions are launching vast programs for the evangelization of the world. Great sums of money are being raised, a large number of new buildings are in course of erection, and a general call is being made for missionary volunteers. No more thrilling addresses may be heard in church gatherings than those dealing with missionary activities and possibilities. It is a great cause. It is the field of modern romance. It has back of it the command of Christ and the precedent of the primitive church. Missionary interest is really the test of Christian life.

But more important than all this is the Church's evangelization of itself. World-wide evangelization to the unchurched need not be lessened, but the Church's evangelization of itself needs to be prayerfully faced, carefully planned and definitely executed. The Church has been so largely engrossed in material things that it has pretty well lost its spiritual instincts and attitudes. There are a number of praiseworthy efforts being put forth for the deepening of spiritual life, but the Church's evangelization of itself means more than any of these efforts. As those unidentified with the Church are sought out and won into the membership of the Church in our general evangelistic efforts, so there must be a similar method to seek out all church members with the purpose of winning them to the ideals of Jesus Christ. Conferences, classes, lectures, personal visitation, and any other plan whereby the people can be reached may be adopted, but it must not be merely for the select few that usually make up such groups. It should include definitely that great multitude of church members that are on the edge of church affiliation, as well as that large group that merely attend church because they have been trained to it, and those who are carrying the burden of modern church work. The plan should include every member of the church from the ministry to the humblest member in the flock, until there is to some extent the rediscovery of living truth as revealed in Jesus Christ.

A restudy of one's denomination will not do it. That would hinder rather than help. Neither is the study of good books the solution. That likewise may be a hindrance. It is the restudy of Christ that is the need of these times and the practice of definite communion with Him, if we are to find His valuation of life. It is well known that the Church is distressingly lean in spiritual experience.

We are not to hide nor to pretend, but we are to face the facts and prayerfully and devoutly find the way of producing more of Christ in modern life. However much money we raise, however many buildings we erect, however many missionaries we send abroad, the chief thing of life is the spiritual building—the house that bears perpetual witness to the living Christ in the affairs of human conduct toward God and man.

—Christian Work.

ALL AFRICANS ARE NOT BLACK

There are no Negro tribes north of the Sahara desert. That dry spot is as large as the United States and more difficult to cross than the Atlantic.

North of the Sahara live 15,000,000 Berbers, inhabiting what were the Barbary States of the Roman Empire. Some historians say they are the ancestors of the European races. At any rate they are white Africans, and their known history goes back to Joshua's days.

North Africa is nearer to Europe than any other non-Christian land. (Tangiers is twenty miles from Gibraltar; Algiers is three days from London.) Yet these descendants of the early Christians have waited long, watching from their moral prison the ships sail down the blue Mediterranean laden with their white cousins carrying the Bible to far distant peoples of black and yellow hues. Their case was thought to be hopeless because they were Moslems.

Since the French occupation the country is quite open to foreigners and tourists flock to mountains, deserts, and unearth ruins of Christian civilization.

Only of late years has modern Christianity turned its attention to them. The Methodist Church began work ten years ago and is the only organized body working there.

Progress has been made, but the Centenary program provides for the first adequate attempt to carry back the gospel to the fine Berber races. Their moral ideas are now in a very low state.

Is our church prepared to give them back of the real things they so generously passed on to our ancestors long ago?

—J. T. C. Blackmore, in Missionary News.

THE COST OF A SUBSTITUTE

Owing to differences in local conditions, the cost of maintaining a substitute varies in different countries and even in different parts of the same country. In certain parts of India, \$25 will support a native worker for one whole year; in other parts of that vast country, the cost ranges from \$30 to \$85 a year. In China \$60 will support a native evangelist for a year, and \$30 a Bible woman; on the coast \$25 will support a man. In parts of Africa the figure is \$25 a year; in other parts of the same continent it is \$50. Mrs. Gibbud will be glad to furnish specific information as to cost, locality, leaders, etc. to those interested. Eight hundred fifty million still in heathen darkness. Every day 100,000 pass away without Christ. Will you send a substitute with the gospel message?

NEGRO EDUCATION

"The neglect of Negro education has resulted in an immeasurable loss to the country. It has affected not only the material prosperity, especially of the South, where the Negro population is the greatest, but has likewise affected the standard of living and the character of citizenship, and has injured the morale of our people. If we had long ago made provision for the technical education of our Negro population, the increase in the value of our products, both agricultural and manufacturing, would have been incalculably great. The intangible and immaterial benefits which would have accrued can scarcely be estimated, nor can we form any estimate of what would have been the effect upon the Negro himself by way of encouragement, arousing his ambition and increasing his value as a citizen."

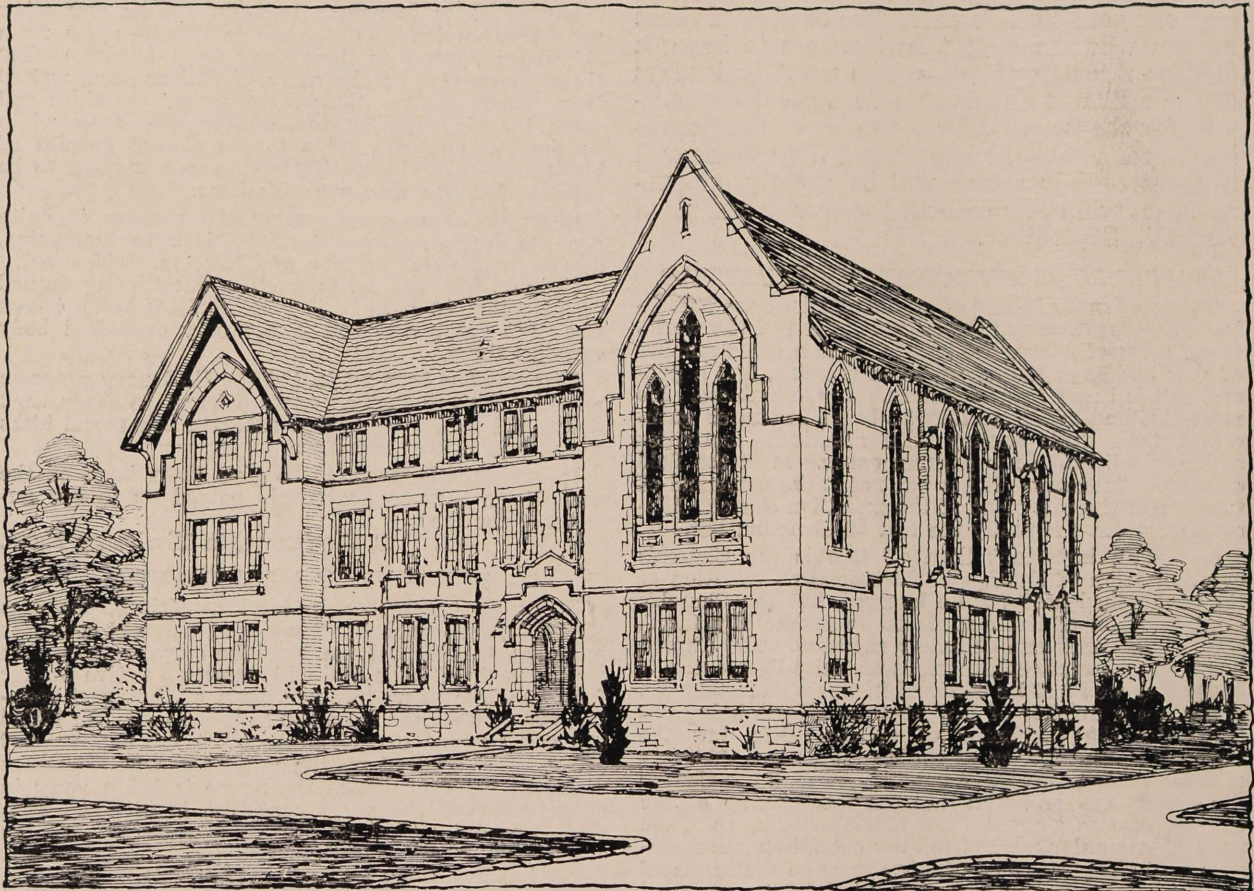
—U. S. Commissioner, J. G. Tigert.

GAMMON THEOLOGICAL SEMINARY

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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.



THIRKIELD HALL, New Administration Building.

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 expense is 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.