

THE FOUNDATION

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The Vision of God

* "Where there is no vision the people cast off restraint"; or as, the thought has been paraphrased "Where there is no living revelation, no perceived contact between man and God, there the bonds which hold society together are relaxed or broken." History abounds in illustrations of the truth of this statement. Wherever vital religion, "the practice of the presence of God" dies out of the life of men, the elemental passions of the human soul break over the barriers of morality and sweep away the constraints of law.

Today in the wake of the war a wave of lawlessness is sweeping over the world. The great deep of human passion has burst its bounds. The barriers of custom are broken down. The safeguards of morality are swept aside. The people have "cast off restraint." Fearing the utter failure of governments to control and the breakdown of our boasted civilization, men are every where looking to the church in the hope that from it shall come leadership and salvation.

How shall the church answer this challenge of a world's hope? What shall the church do that it fail not in this supreme testing? A prominent business man recently said, in answering a questionnaire concerning the supreme need of the hour. "The great duty of the church today is to cultivate the consciousness of God." This answer gives us a profound truth. Men are wandering and dying for the lack of vision. They have lost the touch of God: and so their lives have lost the sense of final values, the motives, the restraints which only "the Living God" can give. If men could be awakened to the reality of God. If the vision of God could break upon their souls in personal experience. If a consciousness of the divine will which cannot be escaped and the divine love which seeks us in our sin could underlie the daily life of men. If the offer of fellowship with God in Jesus Christ could reach the hearts of men—Then there would be a genuine revival of religion. And a genuine revival always brings men back from the delirium of lawlessness to the practice of true morality.

This then is the requirement which is laid upon the church in this world-crisis of immorality and lawlessness. To awaken men to the remembrance of God and to make God known as the Living Presence. And this can be done only by men and women who themselves have the vision of God and the regnant life of the Master's fellowship.

Let us pray that we who teach in the schools of the church, to whom is committed not only the intellectual development but also the spiritual nurture of our pupils, shall so live and teach in the vision of the Eternal that there shall go out from these schools not bands of worldlings seeking only worldly success, but children of God who have found in their own lives the glory of the Unseen and are eager to bring to others by lives of service the vision of God "in the face of Jesus Christ."

* *Prov. 29:18 American Revision.*

Philip M. Watters.

DOCTOR CROGMAN

GOES TO PHILADELPHIA

From the very beginning of Clark University Dr. Crogman has been on the faculty, and Secretary of the Board of Trustees. For a term of years he was the honored President of the institution. He was one of the first trustees of Gammon Theological Seminary, and has been the Secretary of the Board during all its history, never absent from a meeting. Two years ago Dr. Crogman was made Professor Emeritus of Language in Clark University, and was placed on the teacher's pension roll of the Carnegie Foundation. Being relieved from active service he has had time to be helpful in many ways to both schools. With the growth of Clark, and the great need for a teacher's home on the grounds, and the call on the part of the children of Dr. and Mrs. Crogman that they make their home near them, an amicable arrangement has been made by which Dr. Crogman receives the rent of his home on the campus and reside near his daughter in Philadelphia, leaving the residence on the campus for school uses.

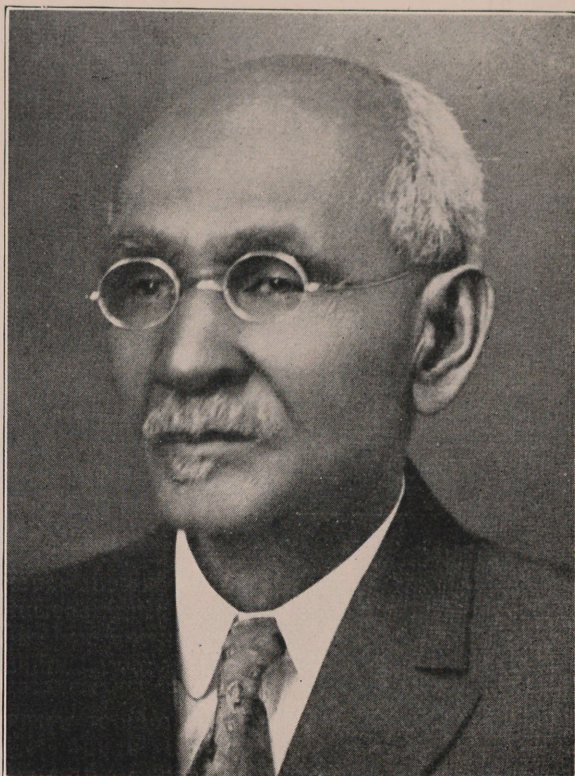
Every one in the great school family at South Atlanta loves Dr. and Mrs. Crogman as do the countless friends not connected with the school. Their going from our midst is deeply regretted, only that we would be reconciled to every plan for their happiness, and the good of the work. We bespeak for them an evening full of light, and shall look for many visits to their old home and school.

We quite accidentally saw a letter from a member of an influential firm doing business in Atlanta, which indicates Dr. Crogman's standing with the community and the reach of his influence in both races. I quote a few sentences from this letter:

"It has been a distinct honor to have counted you among my personal friends for a long period of years."

"When we come to sum up life and its meaning, there is very little really worthwhile beyond the service which we render to mankind and to the world. Measured by such a standard, you are not only one of the outstanding characters in the South, but one of the outstanding characters in the entire country. Your influence, and your teachings, and your advice, to more than two generations of colored youth, have so impressed the City of Atlanta, the State of Georgia, and the Southeast, that many 'shall rise up and call you blessed'."

"As an humble citizen born and reared in Georgia, who knows something of the great work you have wrought among the colored race, I wish to express to you my sincere appreciation for what you have done to bring about a betterment in the conditions of your race, and a more cordial and intelligent understanding between the colored and white races. I shall have to live a long time to forget your many courtesies and kindnesses to me."



PROF. W. H. CROGMAN, Litt. D.

NEGRO MISSIONARIES IN AFRICA

With all the discouragements and indifference toward the work of American Negroes in Africa, it is interesting to note here and there some encouraging aspects of the work.

Miss Marie Gocker, a Presbyterean in Yaounde, Cameroun, West Africa writes:—"I am glad to learn your school is making such good progress. May God continue to bless the faculty and the students, as well as the alumni in the various fields of labor. No doubt you will be interested to learn that at their last Annual Mission Meeting, the Presbyterean Mission of Cameroun has taken action in two important projects:

First—They have decided to appoint, on trial, an American Negro Missionary Family, on a large mission station, and if satisfactory, others will be appointed; and then be given a whole field to manage by themselves.

Second—Plans were made to open a school for mulatto children."

This second plan can hardly be appreciated by those who do not understand the peculiar social condition of these children of traders, and others coming in to this section and living with the native women. It becomes quite necessary to make special provision for them."

In speaking of the Stokes Commission, Miss Gocker states that they did not take time in this section to come in to the interior and learn the conditions. She reports large success in much worth while work in her field. She is being well cared for by friends in Naperville, Ill.

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 SCHOOL YEAR

From reports coming to us from other schools and what we have assured for Gammon this school year there is every prospect of crowded conditions in all of the Negro schools. The improvements being made, rendering the most of the schools more attractive, and calling the attention of our people to them, is one of the reasons for the rush that is filling these institutions. Another reason is the general spirit of unrest, and the conviction on the part of every family having vision that to meet conditions before them, the youth must be trained. A very earnest and consecrated group of teachers will make the school year profitable. We are sorry for any young person with a desire for an education that may not be able to attend some school. We covet for all prepared to take the work and desire preparation for largest usefulness a place in Gammon Theological Seminary. We will try to make room for all who come.

THE NEW BUILDING FOR GAMMON

The new building, a cut of which is on the last cover page, is not yet completed. So far as the work has gone there is nothing disappointing. The walls of the third story are being laid as we go to press. It will require practically all of this school year to finish it, though the contract called for its completion some time this calendar year. The delay is unavoidable, as the great rush of building in Atlanta rendered it impossible for the contractors to get the material to fill requirements of specifications. When it is finished it will exactly fill the pressing needs. It will be already and furnished for the next school year, with possibly some use made of it the last term of this school year.

POINTS

How much are you worth?

What do you desire to become?

We cannot divide our work from ourselves.

We all stand abashed in the presence of genius.

The Church of Christ is suffering for great preachers.

The world's greatest preacher was a great country preacher.

A systematic religious education should be the heritage of every child.

The Negro ministers, as a group, are tireless workers, in the field of education.

What we do belongs to what we are; and what we are is determining what becomes of us.

Superiority can only be recognized in superior ability to help others in the struggle of life.

Burdens borne unselfishly remind so much of the "Man of Galilee," we should count it an honor to be like him.

Some times it is well for us to go forward on life's journey as if the only other person on the road were God.

We are worthy of fellowship with God only when we are at our best in the spirit of our minds through a triumphant faith.

Service according to the highest ideals can only be rendered when we have made the best possible preparation for life's work.

Let no Negro youth overlook Gammon Theological Seminary, and the Stewart Foundation School of Missions as the best place for training mind and heart.

The churches and the schools are looking this way for men and women to fill the most responsible places; we are glad to recommend those who make good in their school life.

ALUMNI NOTES

Rev. W. A. Mully '23 is having large success in his work at Worton, Maryland. Constant additions, large collections, and growing interest is what he reports.

Rev. J. B. Campbell, '23 has moved in to the parsonage at Yazoo City, Miss. He sends a fine list for the FOUNDATION and reports progress in spite of the constant migration of his people northward.

Rev. A. P. Sumter, '23 is toiling hard against tremendous odds at Covington, Louisiana. Men with less courage would have surrendered before beginning. He is staying by his job like a true soldier.

Rev. H. O. McCutchin, '23 is pastor at Satin, Texas. It is a dull field, but Bro. McCutchin is putting life in it and will succeed.

Rev. W. H. Wallace, '18 with Mrs. Wallace is in charge of the Hartzell settlement at 3160 Indiana Ave., Chicago. They are well adapted to that type of work and are putting the job over.

Rev. E. G. Newton, '23 is reporting increased collections and accessions to the church at Commerce, Georgia. Bro. Newton is a good preacher and the people are glad of his ministry.

Rev. H. B. Hart, D.D., '99, late Superintendent of Greenwood District Mississippi, died August 9, 1923. Dr. Hart was one of the strong men of his conference, had built the great church at Greenwood. His going so unexpectedly is a great shock to his friends and the conference. His work still lives.

Rev. J. T. Pertillo, '15., was made the secretary of the Murfreesboro District Conference.

Rev. J. V. Bolden, '16, delivered a strong address on Christian Allegiance, before the Bluefield, Va., District Conference.

Rev. and Mrs. A. J. Hall, '22, entertained the Greenville, S. C. District Conference on the Saint Andrew Charge, where Bro. Hall is pastor.

Rev. and Mrs. J. C. Calvin, '22, have the confidence of the people in their great work in New Orleans, as shown by reports of the District Conference.

Rev. M. M. Jefferson, '22, pastor in LaGrange, Ga., delivered a strong sermon at the Opelika, Ala., District Conference in Five Points. Bro. Jefferson is fast becoming known as a good preacher of the Word.

Rev. W. E. Marks, '23 reports a most successful drive with the promise of a new church building in the near future. He has a full man's job as pastor at Worcester, Mass.

Rev. James N. Wallace, D.D., '04 District Superintendent. Opelika District, conducted a strong district conference at Five Points, Alabama. The general theme being Evangelism.

Rev. E. W. Dean, '18 is still in favor with his fine church at Aiken, South Carolina, though he has it in mind to attend school somewhere soon. He had charge of the city schools in Aiken last year.

Rev. W. A. Samuels, '23 is living with his family in Atlanta working his trade for a good wage; with which he is paying his old school debts and preparing himself with funds with which to finish a full college course.

Rev. John W. Thomas, '23, and Mrs. Thomas are making a fine impression in the Church of All Nations, Boston, Mass. Bro. Thomas is receiving many calls but feels he should stay near Boston University until he has finished a graduate course on which he has entered.

Rev. W. A. Jennings, '22, is proving himself a great pastor evangelist as is reported from his work, the Mt. Zion A. M. E. Church Green Cove Springs, Fla. New life has entered all departments of the church. He has just closed one of the greatest revivals for many years, with more than two score accessions to the church.

Rev. E. E. Williams, '23 is doing great work in the mountains of West Virginia, where he has one church and a mission. The people rally to him loyally as is shown by the successful rallies held and the promise of a new church building at the mission point. He writes he is thankful every day that he came in touch with Gammon Seminary.

Rev. J. L. Glenn, '23 is having a great summer on his charge in connection with his school work. He will have preaching service every Sunday the coming school year, which will keep him busy. Brother Glenn can stand much hard work.

Rev. D. M. Jordan, '20 is pastor of the Camphor M. E. Church, St. Paul Minnesota. He has been studying in the State University for his Master's Degree. He was married the first week in August to a talented young woman of the graduating class of this year. They are a strong couple and will develop a great church in Saint Paul.

Rev. E. M. Hurley, '22, has had a fine revival with his people at Allendale, S. C., and they are

enthusiastic for his return to them another year. Bro. Hurley is quite decided to finish his college course.

Rev. and Mrs. C. C. Clark, '21, are continuing in favor with the church in Allendale, S. C. They entertained the district conference, have had a gracious revival, and are expected to remain for another year.

Rev. Wm. H. Dean, '03, pastor of Sharp St. Memorial M. E. Church, Baltimore, Md., has led his people in reducing the debt on their great community house more than 30,000. The present valuation of this church property is over one-half million dollars. The present membership is 1275, Bro. Dean having received 395 in 15 months. This church is the oldest in our colored Methodism in Maryland, and its future is full of promises.

Prof. S. C. Walker, '13 Dean of the Central Alabama Institute, is in doubt concerning his school work since the main building was destroyed by lightning and the remaining building altogether inadequate to carry on the school work. Brother Walker is a good school man and will put in a good year's work there or elsewhere.

Rev. and Mrs. S. A. Lucas, '19 are still in Cleveland, Ohio, and doing good work in their territory for the American Bible Society. They recently spent a day with Rev. L. E. Jordan of the same class, who is pastor in Oberlin, Ohio.

Rev. L. E. Muse, '22 has broken ground for new church at Wichita Falls, Texas. His people and the District Superintendent are giving him warm support. He has the spirit of a real pastor evangelist, and does the type of work that counts.

Rev. J. F. B. Coleman, '11 is still in Liberia waiting for the Mission Board to decide if he shall go on with the Cox Memorial Institute on Saint Paul River. Bro. Coleman has the true missionary impulse and we hope he may have a chance to realize his ambitions.

Rev. E. A. Driver, '11, Pastor of Mount Pleasant Church, Cleveland, Ohio died quite suddenly in May 1923. Brother Driver was a hard working pastor and will be remembered as a faithful student in Gammon.

Rev. A. L. McGill, '90, is pastor at Hartsville, S. C. He made a good record in Gammon, has been promoted at each appointment since leaving but is anxious to take a full course in college or university.

Rev. L. B. Allen, '23, pastor at Queen City, Texas, in the face of discouragements has made his charge one of the banner charges of the whole church in that he has gone over the top in the Centenary. He is having revivals at each point with accessions to the churches.

Rev. J. E. Waters, '19 is making good at Deal's Island, Maryland. His Brother, Rev. J. R. Waters, is a member of the middle class this year also proctor of the building. These brothers will make a strong team in the conference.

Rev. C. R. McKinney, '23, in several letters indicates that he is having his courage tested to the limit, but without phasing his high purpose to make good in the pastorate. His present charge at Liberty, Texas is showing signs of improvement. Bro. and Sister McKinney will win if given a chance.

Rev. N. D. Shambourger, D.D., '01, has a most promising field at South Park Church, Chicago. We spoke to a fine congregation there recently. The W. H. M. S. maintain a home for girls and young women near the church, and the Board of Home Missions, a community house. Dr. Shambourger has received about 150 into membership since going there.

Rev. and Mrs. D. D. Starks, '20, are still at work on the Saint Paul River Mission, Liberia, Africa. D. D. Starks, Jr., is getting to be a bouncing boy with every element of a thorough missionary.

Geo. L. Neverson, '17, is still at San Juan, Trinidad, B. W. I. He would like to correspond with some one who could use him in America.

Rev. A. A. Brown, '07, is having continued success in the Pan-American and West Indian Temple, in New Orleans. In this church West Indian and South American people are being cared for. The membership is growing, and the property greatly enlarged and improved. This work is under the Congregational church.

Rev. Julian A. Walker, '23, is pastor both at Sharpsburg and Moorefield, Ky. He writes "We have a good work, and lots of it."

Rev. Charles T. Wardah, '23, is associate pastor of the Plymouth Congregational Church, Dallas, Texas. He is organizing and building a new church in that city. Bro. Wardah is still looking toward Africa as the field of his life's work.

Rev. L. A. Greenwood, '20, was married to Miss Nina Aline Thweatt, at Columbus, Georgia, September 5th, 1923. Rev. and Mrs. Greenwood will be at home in the Methodist Parsonage, at Jefferson, Texas.

Rev. Abram Hook, '22, is happy in his new charge at Powee Valley, Ky. The membership are enthusiastic in his praise, and loyal in his support.

Rev. Jas. A. Baxster, '13, and Rev. R. G. Morris, '14, were instructors at an institute, held in Ashville, N. C., recently. They are both members of the North Carolina Conference.

Rev. J. C. Gibbs, '02; Rev. D. H. Stanton, '13; Rev. H. W. B. Wilson, '06; Rev. J. E. C. Jenkins, '09; Rev. N. J. Crolly, '07; Rev. N. W. Green, '06; and Rev. J. A. Richie, a former student of Gammon were all on the faculty of the Summer School of Theology, at Orangeburg, S. C., this summer. Dr. VanPelt of the Gammon faculty, and Dr. Han- non of the Drew faculty were also members.

Rev. Scott Bartley, '10, is welcomed through- out his district, not only for the brotherly admin- istration, but for the soulful sermons that are such an uplift to all the congregations.

Rev. J. C. Brower, '19 is carrying forward the work in the large church at Little Rock, Ark., just as though he was intended from the first for large things. Bishop Clair could hardly have made a better selection for the place. Numerous acces- sions, large increase in Centenary giving, and all interests well in hand is the report.

Rev. W. N. Redmond, '10, District Superin- tendent; Rev. N. R. Clay, '94; and Rev. C. V. Hef- fener, '15, were all on the program of a recent con- vention in Holly Springs, Miss.

Rev. Frank S. Delaney, '10, is in a great build- ing project in Gary, Indiana. This great steel city has more than 12,000 colored people and they are coming every day. The Trinity M. E. Church of which Bro. Delaney is pastor, and the Stewart com- munity house, of which he is the superintendent are at the very center of social and religious activ- ities. They have been compelled to take out the sides of the church and build additions to accom- modate the people. The community house is serv- ing the strangers who come in a most timely way, beside its ministry to the settlers who need helping and steadying in their new surroundings.

Rev. G. W. Sherard, '22, is having continued success at Washington, Kentucky. He was made secretary of the recent district conference of the Lexington District. He has been given a church across the river in Ohio to work in connection with Washington.

Rev. M. T. J. Howard, '13, reports a great school for rural pastors at Wiley University this summer of which he was the dean. Bro. Howard is a master in conducting schools of this charac- ter.

Rev. J. P. Morris, D.D., '89; Rev. R. W. Win- chester, D.D., '01; Rev. H. L. Ashe, D.D., '03; Rev. N. J. Pass, '06; Rev. M. M. Jones, '96; Rev. P. J. Cook, '96; Rev. J. A. Baxster, '13; Rev. R. G. Morris, '14, were all present and spoke at a recent meeting of the Western District, N. C. They should have had a real Gammon re-union.

Rev. J. D. Rice, '12; Rev. J. L. S. Edmondson, '18; and Rev. H. O. McCutcheon, '23; were present at the Waco, Texas District conference.

Rev. J. S. Todd, D.D., '90, Rev. J. B. L. Wil- liams, '86, and Rev. Scott Bartley, '10 were all speakers at the Gainesville, Florida, district meet- ing. Dr. Todd is district superintendent of that district and Dr. Bartley is superintendent of the Lake City District.

Rev. M. F. Strong, '09, District Superintend- ent; Rev. S. J. Cox, '07, pastor at Texarkana; Rev. J. M. Cox, D.D., '86 President of Philander Smith College; and Rev. J. C. Sherrill, D.D., '97, Area Secretary, Chattanooga Area; were all speak- ers at the Texarkana District Conference.

Rev. D. L. Morgan, '04; Rev. M. T. J. Howard, D.D., '13; Rev. W. M. McMorris, D.D., '93; Rev. J. B. Campbell, '23; and Rev. E. M. Jones, D.D., '88; were present and took part in the Jackson District meeting.

Rev. J. C. Carson, '07, District Superintendent; Rev. Wm. Jones, '01; and Rev. S. C. Walker, '13 were present at the Montgomery District Confer- ence.

Rev. N. J. Crolly, '07; Rev. H. E. Burns, '03; Rev. L. H. King, D.D., '03; Rev. J. N. C. Coggins, D.D., '96; Rev. J. W. Moultrie, D. D., '91; Rev. R. T. Weatherby, D. D., '01; Rev. J. C. McMorries, D. D., '93; Rev. J. F. Demery, '07; Rev. H. W. B. Wil- son, '06; and Rev. Z. K. Gowan, '96; were all pre- sent at the Atlanta district conference.

"OTHER SHEEP I HAVE WHICH ARE NOT OF THIS FOLD."

These meaningful words of the Master have an application to the family and friends of Gam- mon Theological Seminary. In our alumni notes we appropriately refer to those who are of the Gammon Alumni. There are many students of Gammon who did not finish their course, but are loyal to their school and whose interests and life work we follow with delight, and are glad to count them in the larger Gammon family. There are many of our best ministers who attend the sum- mer schools at Gammon and become attached to the school and the school to them. We do not for- get them and are glad to take note of their pro- gress in the work.

There is still a larger number of devoted friends of the school among those who received their training elsewhere, and appreciate the work of a good school. Many of these have not had the advantage of Seminary training but are fully con- scious of its great value, and so prize the school for what it is to a common cause. The inspira- tion of the school reaches far beyond its halls and the direct effect upon those coming under its train- ing. All who thus feel its inspiration are our friends and we are theirs. This kinship of spirit reaches far among the ministry of the several churches and we rejoice in it. We are glad to serve all the ministry in any way we can.

REV. WALTER J. YATES, Ph. D.

A fine scholar and an interesting personality, as well as a good preacher and teacher, left the church militant for the church triumphant, when on the 20th day of last June Dr. Walter J. Yates died.

The most of his ministerial career was spent in the New England Southern Conference. He was one year at Bangor, Maine, and seven years in Gammon Theological Seminary. While in the Seminary he became through the Stewart Foundation, greatly interested in Africa, and at the close of his Seminary work he made the tour of Africa with Bishop Hartzell.

Perhaps no one has ever been in the Gammon faculty who took a deeper interest in its work, and was more versatile in every field of study bearing on the race question in this and other continents. He was a scholar in the broadest sense, and gave to the school out of his store of knowledge not only in the classroom, where he was much loved, but by private contact with the student, and in every way in which he could be a help and inspiration. No student who had the good fortune to be in Gammon Seminary during the seven years that Dr. Yates was at the head of the Department of Christian Doctrine will forget him as a painstaking and brilliant teacher.

EDUCATIONAL WORK IN LIBERIA

The home coming of Dr. J. H. Reed, who has been prominent in the educational work in Liberia leads us to inquire anew into the present situation. As is generally known the state has very little school funds with which to carry on an educational policy. Whatever is done for popular education must be provided all or in part by the missionary boards.

All mission boards operating in Liberia are doing something in this line. There are sufficient schools along the coast so that primary education is quite well provided. There is little done for the large interior of Liberia in any way. The Mohammedan religion is gaining a strong foothold and the crisis is now on so far as the religious life of these native tribes is concerned.

Aside from the large number of primary and elementary schools there is an attempt at high school work in about four places, and in one or two of these some college work is also offered. The oldest of these is the College of West Africa, of which Dr. T. E. Ward is the acting president. There are about 250 students in all grades, more than one half being in the lower grades.

This college has had some of our best workers in its faculty and has done good work for the church and for the State. Many of the best leaders in both have been educated there. It is the hope of Bishop Clair and his co-workers to replace the present buildings with new and modern structures; that will provide adequate conditions for

real school work. Perhaps no school anywhere in Methodist work is in greater need just now for building and equipment than the College of West Africa.

Another Methodist school offering higher branches is the Cape Palmas Seminary. This school has had a creditable history for many years, and moves forward in its service to humanity with little jar. It has been fortunate in having some of our best missionaries, and now Rev. and Mrs. F. A. Price are doing most faithful work for the Seminary and the district of which he is the superintendent.

According to the "Liberia Methodist" there will be ten other schools operated by the Board of Foreign Missions, all doing a good grade of common school work. These are located as follows: White Plains, Sasstown, Sinoe River, El Bethel, Sanjiquelli, Leonard Mission, Wissika, Nana Kroo, Garraway, and Hartzell Academy in Lower Buchanan. Thus reducing the number and centralizing, the quality of the work will be better done.

Bishop Clair is active in calling a counsel representative of all the missionary boards doing work in Liberia, in a Central mission conference, which will enable the workers to unite in an educational policy, giving to each school definite territory and saving the waste of competition. There are many other features of mission work in Liberia that can be greatly improved and encouraged by Christian co-operation and brotherly counsel.

The Liberia College is supported by the state, and was closed during the war period; is now open and doing work under the presidency of Dr. N. H. B. Cassell. They have an enrollment of about 100. The Monrovia College is a new institution under the direction of Bishop Brooks of the A. M. E. Church. Prof. C. W. Crews is the President, they have an enrollment of about 150 students and are doing good work.

All these schools have Bible departments and are teaching the Christian Evangelical interpretations of God's Word. Out from the schools come a few faithful workers to help carry on the interests of the Kingdom in Liberia. Given strong leadership and definite policy with consistent missionary administration and encouragement, these schools will prove the leaven for all of Liberia, and open a gateway of hope to the continent. Read in another column what the Centenary has done for Africa.

Rev. A. L. Holland, '20, was united with Willie Marie McClinton, daughter of Rev. and Mrs. Henry Moore, in holy matrimony, on August fifth. This happy couple are now at home in the parsonage at Magnolia, Miss.

Rev. J. D. Chavis, '89, is serving a charge in Nashville. Mrs. Chavis teaches in Walden College, and their daughter in the city schools.

REASONS FOR NEGRO

EXODUS FROM THE SOUTH

During our summer in the North we were often asked: Why are the Negroes coming North in such numbers? If the South is such a good country with favorable soil and climate and other advantages why does not the Negro remain where he is well off, and why is he seeking a home in the colder climate of the North states?

These questions are very fitting and timely. The North has a perfect right to know why the Negroes are coming in such large numbers and the South should know why he is leaving in such numbers. It would be well for all to understand the beginning of this exodus was not made by the Negroes own volition, neither were conditions in the South responsible for his going, but the war conditions too long prevalent in Europe called the European workmen home for military purposes, and the industries of the North were handicapped just at a time when the country most needed them manned to fullest capacity. The manufacturer of the northern cities went everywhere seeking labor, the low wage of the Negro agriculturist of the South suggested him as the solution of the labor problem of the North. He was sent for with almost bewildering inducements from the wage standpoint. You cannot blame the employer who must make good his contracts you cannot blame the Negro for answering the call. We have here the first and great reason for the exodus North. Nothing will be gained by attaching blame any where. It is simply a situation which should be viewed philosophically as citizens of a country where there must ever be such movements to meet situations as they arise.

There has been some hard feelings engendered by attaching reasons which reflect either upon the social life of the South, or the commercial ethics as applied to the Negro. Such objectional conditions as exist in the South and from which the Negro undertakes to flee, should be dealt with as they merit not as sectional situation but as belonging to the people as a whole. Has the Negro any assurance that conditions equally bad though possibly of a different type may not confront him in the North? The question of political and social righteousness as related to race problems particularly the Negro, is as broad and general as our national life. The principles of justice must be enforced even more where race consistency is required by the social customs which prevail. If there is a larger degree of it in the northern states of the Union for the Negro we cannot blame him for seeking it, and doubtless this is the reason for the moving of many families northward.

Perhaps we should not seek so technically for reasons. This is a restless age; all the people of all races are on the stir. The Negro has come to realize more fully that he is free. The world war did this for him. He is susceptible to this spirit of restlessness even more than others; and for the reasons we have named and others which he gives on inquiry, he is moving northward. It is hard to tell what the end will be other than

that the Negro will be alike in all parts of the country. He will retain the human characteristics that have made him of so much value to the South, and if dealt with by his white brother in the spirit of true Christian democracy will enrich all the nation with the form of service he is best fitted to render in community and national life.

The following is from a statement sent out from a meeting of representatives Negroes held recently in the city of Atlanta:

"It is written that 'Man shall not live by bread alone.' We confess that we covet that life which bread alone cannot give; we covet it for you; we covet it for ourselves; and in the name of Him who said it, we challenge you to join us as Christian people, in the task of working out a program of justice, equity, and Christian brotherhood, which shall include both groups, each separate in his sphere, that shall guarantee to both, the fullest opportunity to come into the heritage of that larger and purer life, which bread alone cannot give, but which is so absolutely essential to a well rounded humanity."

THE GOSPEL OF FINANCE

Thrift is one of the essentials in race uplift and development. If we can build a competency without becoming selfish and greedy, and illustrate how to use and spend money without waste, and save without becoming miserly, we are in position to command commercial respect. There are many Negro citizens building fortunes, and clearly demonstrating what others might do, the sad thing about it is that such are so few. The present day offers the largest opportunity members of this race have ever had. Those who have gone North are receiving large wages with rare chances for investment. Those who are remaining in the South have the choice of positions as wage earners, or of farm locations as agriculturists. This is the time to establish in every family and community the savings clubs, of people who are willing to lay aside for definite investment, or the savings bank, a definite portion of their income week by week.

It is well understood that on the average the Negro people are not worth as much in money and other wealth as the white population. Concerning the people of this country as a whole it is said from authentic sources that at the age of sixty-five 97% are more or less dependent financially. Nineteen out of every twenty persons fail to provide for the necessities of old age. There are eight million women in America that must work or starve. Ninety percent of all children are compelled to work for support before they have reached the eighth grade in school. Eighty-nine men out of every hundred leave no estate when they die.

If the above conditions are true concerning our people as a whole the figures do not tell the worst of it for the Negro population. We do well to preach the Gospel of thrift, so that instead of being below the average we shall rise much above it and this can be done by education and example. Let us learn to care for our own.

SOME ONE WILL TAKE YOUR PLACE

By Edgar Guest

"Some one will take your place when you are gone,
Will come as you to face the morning mail,
Hear the small talk, and bear the burden on,
And in his care the venture will not fail."

You may be brave and wise and quick and strong;
You may command with courage and with grace,
But one shall come, when you have passed along,
And serve with equal splendor in your place.

And he may see what you have never seen,
May find new ways your feet have never trod,
And he may go where you have never seen.
For after all the greatest of us plod.

In all the throng you may not see his face,
Secure you seem, and all your prospects fair,
But one there is who waits to take your place,
Against your passing, life has placed him there.

A REAL FIRE

Several Negro schools have burned in the last few years and the most of them with fire of uncertain or suspicious origin. The Central Alabama Institute Main Building at Birmingham, Alabama, was stuck by lightning, August 22, and burned to the ground. As this building contained all the classrooms and equipment and largely the dormitory of the school, it will make it very difficult for this school to continue its work this school year. We are not yet advised what the program is. Gammon Seminary as well as other affiliated schools very deeply sympathizes with the institute faculty and students in this interruption of their work.

Central Alabama College, as it was then known is the school to which Bishop Camphor gave many of the best years of his life. It is the only school the Methodist Episcopal Church maintains in the state of Alabama for colored youth. It is much needed in the state and has done much good. Its location remote from the street car line at Mason City, a suburb of Birmingham has been in some ways a handicap to its prosperity. It is however beautiful for location, and some day a street railway will come to its gates. We feel sure the Board of Education for Negroes will decide to build larger and better on the old site, probably constructing two or three buildings to take the place of the one destroyed. They will adopt some emergency plan for this school year.

CHURCH UNION

The number of church members involved in the merger of the Methodists, Presbyterians, and Congregationalists in Canada is 796,293. Of these considerably more than half were Methodists. More than nine tenths of the remainder were Presbyterians. It will be interesting to note the effect on the number of churches as it affects the duplication of churches where not needed. The total number of churches involved in this

merger is 9,580. If we may get the statistics a few years hence it will tell the effect on the number of churches.

There is now good promise that the effectual union of Methodism North and South in this country may soon take place. By the program now ready for submission to each General Conference there will be very little change in the administration from what it is now. The first salutary effect will be seen in the communities where these two great denominations, preaching the same Gospel, have built over against each other in the sad waste of consecrated funds, and more than useless competitive struggle. It will be interesting to note the effect on the number of Methodist Episcopal churches in this country. The number of churches in the two great denominations thus united should become immediately fewer; and as fewer pastors will be required, they can be better selected, and better services to the community secured.

This example of statesmanship should be followed by Negro Methodist denominations. The continued multiplying of churches to live at a poor dying rate is tragic indeed. Instead of building altar against altar with no priest prepared to minister therein, let us in these strenuous days economize in men and money, by having no more churches than needed, and having well prepared men in every pastorate. This will hasten the coming of the Kingdom for our people.

INCREASED SALARIES

The Christian Educator, official organ of the Board of Education for Negroes, announces that they are paying \$200,000 annually now for teacher's salaries as over against \$100,000 paid five years ago. This splendid showing is also due to the centenary general advance, and without which it would be impossible to carry on the work during these times of high prices. Really the salaries have not been increased. The highest paid teachers are in Gammon Theological Seminary and they are receiving less than they did five years ago, for while salaries have increased 25% living and other expenses have increased 60% above what they were before the war period. It is easy to figure the increase here to be reduction. All of the school faculties have been increased in number and efficiency, so that the old teachers are in about the same sacrificing job they were before the war in the matter of salary. With the large endowment added to Meharry Medical College, much larger salaries are being paid there, which is exactly as it should be, but is added to the grand total. While we congratulate the Board and recognize the large advance made in all lines, we would not have any get the impression that those of us who are teaching in colored schools are getting twice the money we were five years since, it would be better and fairer to say, with very few exceptions, we are getting less and less as the cost of living and every equipment for service advances.

NEW ORLEANS COLLEGE

AND THE WORK IN AFRICA

There are several schools that regard their obligation to Africa seriously. At Morristown, Tenn., there are six native African students now studying. They are doing largely toward the support of Bro. Geebey, one of their graduates who is doing important missionary and school work in Liberia. It would be hard for any school to do more than Morristown in the support of Africa. However New Orleans College does not come far behind, in addition to their regular gift of two scholarships, one of the classes alone under the inspiration of Miss Parker has forwarded the money for the third scholarship. When we know the struggles of some of these students, and of the teachers as well, we are made to feel encouraged by the self-sacrificing interest they are taking in the work. New Orleans, and Morristown have each strong missionary leadership; a great asset to any Christian School.

SCHOOLS IN FLORIDA

Cookman Institute at Jacksonville, named after the sainted Alfred Cookman has done good work for the Negro race for many years. It has had at its head some of the best and most consecrated workers in the special field of Negro education. The last few years have been among its best, under the principalship of Prof. I. H. Miller, who has had large experience in school work.

Some twenty years since Mrs. Mary McLeod Bethune founded a school for Negro girls at Daytona, Fla. Mrs. Bethune has proved herself a genius for organization and work, and possessed of mighty faith and strong courage. Under her leadership the Daytona Normal and Industrial Institute has come to be recognized as the outstanding school of its kind in the state. Mrs. Bethune in order to give to this school assurance of permanent oversight and support, in unison with the action of the Board of Trustees of her school, has consented to a union with Cookman Institute.

This fall the two schools will unite in their work at Daytona under the presidency of Mrs. Bethune with Prof. Miller as dean, and will be run as a co-educational institution. There are two other institutions under the Methodist church in Jacksonville which will continue their work there under the fostering care of the W. H. M. S. The school at Daytona will be under the care of the Board of Education for Negroes at Cincinnati.

Perhaps no school under this Board will have a finer opportunity for real service, or is better located to meet the needs of its constituency. Beautiful for location in the wonderfully growing city of Daytona, and near the famed Daytona Beach, easily accessible from all parts of Florida, we have a right to expect great things from this new beginning by the union of two great schools.

TUSKEGEE INSTITUTE

One of the most vital institutions for education in this or any land is Tuskegee Institute, located adjacent to the Village of Tuskegee, Alabama. There is no interest of the Negro race in this country or Africa that is overlooked, or willfully disregarded by the management of this institution. Because of constant military drill and training, her sons were among the most effective soldiers across the sea, in the World War.

Since the close of the war the Institute donated four acres of land to the government for a hospital for disabled Negro soldiers. The government honored itself before the world in constructing here a hospital with adequate facilities and equipment to meet every demand of the race in caring for its disabled soldiery. Strange to say after all of this had been done and a staff was being created to have charge of the hospital, a question arose as to who should comprise the managing and medical staff. The white people of the vicinity and through the state with some outside sympathizers demanding that a hospital of such proportions should not be turned over to colored officers and physicians. The Negro population just as earnestly insisting that by every racial and human claim it belonged to them.

The controversy assumed serious proportions; threatening demonstrations were put on by the white people, and there was much cause for alarm. Other than intimidation and worry there have been no serious results. On the other hand expressions of interest and sympathy have been called out from conspicuous and influential quarters throughout the South. Tuskegee Institute has had a new and better chance to find out its friends and of what spirit they are. There have been mass meetings called, and resolutions passed by civil and church organizations, such as must be very reassuring to the School and its friends, as well as to the Negro race in the South.

The whole matter now is tending toward an adjustment conducive of peace and good will. A better understanding will prevail between the races living together under the shadow of this great school and the new Federal Hospital, and the publicity given to the controversy will have touched the conscience of the whole nation. Tuskegee Institute will be even better known and more loved for he attitude of the school during this trying ordeal.

LIBERALIST OR FUNDAMENTALIST

Liberalist or Fundamentalist—which? In asking one of our seminary professors what position he would take as over against "liberalism" and "fundamentalism," he gave in substance the following reply: "I am a liberalist—but a liberalist in the sense in which Paul was, who spoke of himself as being a freeman in Christ Jesus, free from the bondage of sin, free from the bondage of the law, saved by grace." Then he went on to say: "I am also a fundamentalist—but a fundamentalist in the sense of Paul, who said, 'Other foundation can no man lay than that is laid, which is Jesus Christ.'"—*The Lutheran*.

LIFE'S MIRROR

There are loyal hearts, there are spirits brave,
 There are souls that are pure and true!
 Then give to the world the best you have
 And the best will come back to you.

Give love, and love to your life will flow
 A strength in your utmost need;
 Have faith, and a score of hearts will show
 Their faith in your word and deed.

Give truth, and your gifts will be paid in kind,
 And honor will honor meet;
 And smile that is sweet will surely find
 A smile that is just as sweet!

Give pity and sorrow to those who mourn;
 You will gather in flowers again
 The scattered seeds from your thought outborne,
 Though the sowing seemed but in vain.

For life is the mirror of king and slave,
 'Tis just what we are and do;
 Then give to the world the best that you have
 And the best will come back to you.

—Madeline S. Bridges.

THE INTER-RACIAL COMMISSION

Condemnation of recent threats against Tuskegee Institute and the appointment of a committee to look further into that situation, reports of a wide range of activities in the interest of better conditions and better race relations, the adoption of vigorous resolutions against lynching and a pledge to keep up the fight till this great evil is eradicated, and the addition of a number of leading colored men and women to its membership were among the most important features of the annual meeting of the Commission on Inter-Racial Co-operation, which was held in Asheville, N. C., July 31, Aug. 2.

A significant feature of the meeting was the presence of official representatives of the organized women of the Methodist, Baptist, Episcopalian, Presbyterian, Christian and Congregational churches. These all reported that their several organizations, with an aggregate membership of hundreds of thousands, were studying the question of race relations and some of them already systematically at work in this field. Many club women also have been enlisted. A leading feature of the work of the woman's section is a determined and unremitting warfare on lynching.

Next to the actual achievements reported, the most notable feature of the meeting was the high character and standing of its personnel. There were Bishops, College Presidents, Mission Board Officials, Distinguished Ministers, Lawyers, Y. M. C. A. Secretaries, men of big business interest, and women prominent in church, club and social circles. Both races and every Southern state were represented in the attendance of more than fifty.

A special commission was appointed to look fully into the Tuskegee situation, with power to

take such steps as might seem favorable to a peaceable and righteous adjustment of the questions at issue. The following were named on this commission: Dr. M. Ashby Jones, Dr. W. D. Weatherford, Judge John D. Rather, Mrs. T. W. Bickett, Bishop R. E. Jones, Dr. John Hope and Mrs. Mary McLeod Bethune.

DR. J. W. E. BOWEN

Our Senior Professor and Vice-President, Dr. J. W. E. Bowen, has had a strenuous summer. He delivered five commencement addresses and including baccalaureate sermons. Among the schools favored were Howard University, Biddle University, and Philander Smith College. He was one of the lecturers and in the faculty of the summer schools of theology at Orangeburg, S. C., and Princess Anne, Maryland. He was present and took part at the State Teacher's Convention at Dover, Delaware. Then for the last half of the summer he was filling important pulpits in New York City. Dr. Bowen returns to his classwork full of vigor for one of his best years as a teacher in a great seminary. The management of the Seminary could well afford to keep Dr. Bowen in the field for the sake of the young men who would win to the ministry and to the Seminary for their education. The Home Missionary and Educational Boards of the church could well afford to keep him in the field for the uplift and inspiration he would be to pastors and churches.

DEACONESS TRAINING SCHOOL
POSTPONED ONE YEAR

Letter from Miss Oram, General Secretary

My dear Dr. Martin:

It is a matter of sincere regret to us that it has seemed necessary to postpone for one year the transfer of the Training School for Negro Deaconesses and Missionaries from Des Moines to Thayer Home at Atlanta. This action was taken only after careful consideration of all questions involved. The building at Thayer is not yet fully completed or equipped. It is our plan to open the School a year from September, with full equipment, and a resident staff for the industrial and Kindergarten training. We are at work now upon a standardised course of study for our Training Schools, and hope to have completed and followed in the new School at Atlanta.

I agree with you that with the advantages offered at Gammon and the School of Missions, in Clark University, and in the new Thayer Home, we ought to develop a school for training of deaconesses and missionaries that would mean much to all of the work among the colored group. Since my visit to Thayer last winter I have been enthusiastic over the opportunity offered there, and am earnestly praying that we may together plan wisely for the opening of the School in 1924, and through it we may reach and train many young women for definite Christian service.

Sincerely yours,

E. JEAN ORAM

FIGURES ELOQUENT WITH MEANING

Protestant churches of this country are interested in the Negro uplift as shown by the following figures. The white church having the largest constituency in the Southern states is the Southern Baptist. In the year 1922 they spent \$150,000. In the same year the Episcopalians spent \$250,000, The Congregationalist spent \$600,000, The Presbyterians \$750,000; and the Methodist Episcopal Church spent \$1,300,000. These large sums invested by the churches indicate how seriously they are taking the problem of Negro education and uplift in this country. These figures also clearly indicate the attitude of different sections of the country.

MINISTERIAL SUPPLY AMONG NEGROES

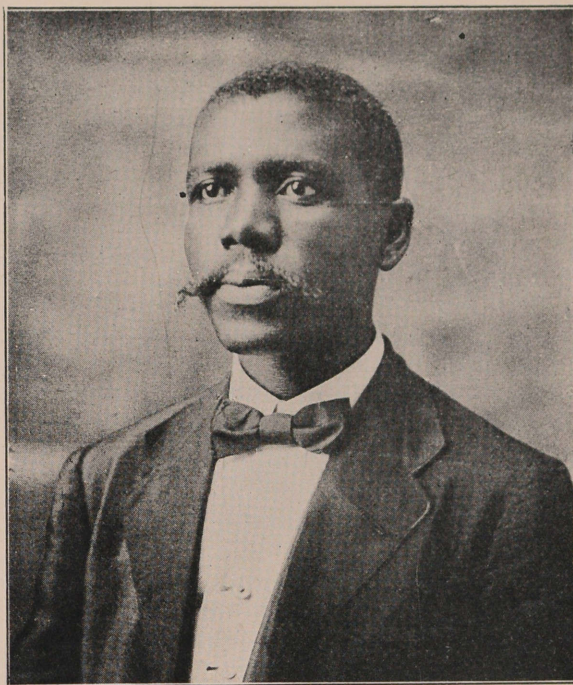
In the United States, there are about 50,000 Colored Churches of all denominations which create a yearly demand for ministers to fill vacant pulpits of about 1500 men. The possibility of manning these vacant pulpits is difficult to discern when it is remembered that only about 100 Colored men are graduated each year from all of the training schools of any kind whatsoever in the whole country for ministers. And what are these few men among so many churches.

Of these 100 less than ten were college graduates; "the average training of the other 90 was about one-half years of graded school work." This last fact, raises the very grave question what we are to do. Probably some suggestions of a remedy for the situation may be gotten from a brief statement of some of the probable causes of this discomfiting showing within the group.

In such a statement, no place can by any stretch of the imagination, be given to a complaint of lack of adequate training school facilities. Besides Gammon Theological Seminary, the largest and best equipped Negro training School in the world for Negro ministers, there are numerous others, maintained as theological departments in conjunction with leading colored colleges and universities throughout the country where recruits for the ministry may be trained for adequate services. Besides, there are the large theological seminaries of the North that admit colored candidates for ministerial training to every advantage and opportunity afforded white candidates. Hardly any of these Seminaries that do not number thoroughly trained Negro ministers on their roster of alumni.—*Southwestern*.

NO ROOM IN CHURCHES

The Negro is on his way North. He is, as Secretary W. A. C. Hughes says, leaving the plow and is headed toward our industrial centers. This is partially a by-product of the check on European immigration, but, whatever the cause, it is creating a situation with which we must reckon. In New York City there are over a hundred thousand Negroes for whom there is no room in any church even should the churches be filled both morning and evening by different groups. Yet most of these people were connected with the church in their southern homes. It is said that five hundred Negroes arrive in Chicago every day. Figure it out for yourself as to the number of churches needed to accommodate the arrivals of a given month. A steel company in a small town in Pennsylvania recently issued an order that its employees must attend church on Sunday. Eight hundred of these workers are Negroes, two thirds of whom have arrived within a few weeks. The need for help in this is urgent and distressing—*Missionary News*.



REV. F. A. PRICE,
District Superintendent, Cape Palmes Liberia, West Africa.
(See Page 7)

WOMEN OF EPISCOPAL CHURCH TO BUILD SCHOOL IN LIBERIA

The women of the Episcopal church comprising fifteen southern dioceses, of which Atlanta is one, have pledged the sum of \$10,000 to the Bishop of Liberia for the building of a school in the interior of Liberia, West Africa, for a memorial to the Rev. William Hoke Ramsaur, who went to the field of Liberia in 1919, and who was called from the church militant less than three years afterwards.

In 1919 he sailed for Africa, where, at Cape Mount, he rapidly entered into an understanding of the needs of Liberia. A year later came his marriage to Sarah Conway, who had for nearly seven years been a missionary nurse in Liberia. They were sent cross the lake from Cape Mount to Nendoo and there opened the first work in the interior.

A furlough home in 1921, interrupted by a serious illness of Mr. Ramsaur's was followed on their return to Liberia by the death of Mrs. Ramsaur, within less than two months after their arrival at Cape Mount. Three months later Mr. Ramsaur, bravely continuing his work, contracted pneumonia, which on May 28, 1922, resulted in his death.

The native name given him by the Vai tribe was Dwalu Sawa. A member of the tribe writes: "He was a friend to us. Many missionaries have come to our land, but for zeal and personal devotion our friend Dwalu Sawa was second to none."

Hoke Ramsaur was the first representative of our church, in fact, of any communion, to travel among the tribes of the Mendis, the Gbandes, the Giges, the Bizzis and other peoples, many of whom had never seen a white man before, and for whom nothing had ever been done in the way of education, civilization or Christianity.

"The important point selected for the erection of this school is Pendaimi a town located west of the Loffa river among the Buzzi people. The town itself is situated at a high altitude 1,900 feet, which is a splendid thing of a healthy

residence. There are many sources of good clear water, and many other things that point to wisdom of the choice of this particular place as a missionary center."

There is already a mission here in charge of a native priest and two native teachers. It is hoped that a white clergyman may soon be placed in charge of the center. It is expected that this will be the beginning of a movement to make pen-daimi a strong educational center.

The women of the Episcopal church are very happy to have the privilege of assisting in this great work.—Reported in *The Atlanta Constitution*.

WHAT LIBERIA MOST NEEDS

From an article by Dr. J. H. Reed in the Southwestern

The greatest blessing that could come to this Negro Republic at this time, would be the going out of an army of public school teachers, and the erection of school houses and the organization of industrial centers, in order to do for her aboriginal population, what the great American Commonwealth has done for the Philippines and other dependencies. The duty, first of all, devolves upon the State as a sovereign power; secondly, the Church must be and ever remain the hand maid of the State in the evolution of that Nationalism, brought about by help agencies, for it must ever be borne in mind that under prevailing conditions, the republic cannot lift itself by its own boot straps, but needs the co-operation and moral as well as financial backing of stronger powers in order to build an enduring structure of Negro self government as a base for African redemption.

YOU CAN HELP AFRICA

A good opportunity to help one of our own missionaries in Africa is offered by Bro. Wm. B. Geegbey of Sinoe River Institute, Sinoe, Liberia. Brother Geegbey is a native African, educated in this country and enthusiastic in his work. Beside looking after his work at home he has regularly walked twenty-nine miles to a place called Sanguin, where he has opened a new mission and school. He reports conditions most promising. He is asking from his American friends the following for this new mission:

1. A Church bell weighing 500 or 600 pounds.
2. A dozen Methodist Hymnals
3. Two dozen S. S. Song books.
4. A dozen common school grammars.
5. A dozen grammars for beginners.
6. Half dozen Grammar Essentials for High School.
7. Three dozen slates 9x12 inches, 12x14 inches, and 14x16 inches.
8. A quantity of slate pencils and lead pencils.
9. A dozen erasers and four boxes of crayon.

He perfers the grammars from the Rigdon Publishing Company. Here is a good chance for some missionary society or Epworth League to do real missionary work for Africa while in America. You will put your gifts in the hands of a real missionary who is doing things on the field.

As the readers of the FOUNDATION know, Bro. Geegbey is from Morristown College, and Ohio Wesleyan University.

SACREDNESS OF COMMON THINGS

O Son of Man, thou madest known
Through quiet work in shop and home
The sacredness of common things
The chance of life that each day brings.

O Workman true, may we fulfill
In daily life the Father's will;
In duty's call, thy call we hear
To fuller life, through work sincere.

Thou Master Workman, grant us grace
The challenge of our tasks to face;
By loyal scorn of second best,
By effort true, to meet each test.

And thus we pray in deed and word,
Thy Kingdom come on earth, O Lord;
In work that gives effect to prayer
Thy purpose for they would to share.

—Milton S. Littlefield.

AFRICA AND THE CENTENARY

Reports from North, Central and South Africa for the Centenary years 1919, 1920 and 1921 show for the activities of the Methodist Episcopal Church:

- 58 new missionaries sent to field.
- 379 native workers added to mission staff.
- 68 new churches organized—30 per cent increase.
- 42 buildings erected or properties purchased for churches and schools.
- 46 new parsonages or missionary homes.
- 3,947 added to church membership—22 per cent increase.
- 34 Sunday schools organized.
- 4,219 added to Sunday School enrollment—20 percent increase.

\$183,308 increase in amount annually available for field—120 per cent increase.

5,253 increase in Annual giving of church members in Africa—26 percent increase.

\$66,928 increase in estimated value of all church property.

\$389,941 increase in estimated value of all mission property.

—Missionary News.

MRS. CAMPHOR

Mrs. M. A. R. Camphor, Widow of the late Bishop Camphor, is again in this country after spending three years or more in Liberia. Mrs. Camphor has been the efficient treasurer of the mission and will be greatly missed on the field. On the other hand she will be of great value to our cause in Liberia while in this country as no other can present its needs and represent our workers from longer and closer experience than she.

We are looking for Mrs. Camphor to visit us at Gammon in the near future, that we may have the liberian conditions represented to us in her own good way. The generation of students who were here at the time of her last visit have gone from the schools and a new generation are here would be glad of the same uplift and inspiration she gave then. Other schools will be benefitted by her visits and we will all become more interested in the work of Liberia.

THE VALUE OF THE CHRISTIAN SCHOOL

By MISS LILLIAN E. WOOD

Miss Wood is most successful teacher of Bible and Christian Missions in the Morristown Normal and Industrial School. She recently contributed an article on Christian Education to the Southwestern Christian Advocate from which we clip the following:

"The functions of the Christian school are to provide trained leaders for Christian and ethical movements. The aim is to inculcate the Spirit of Christ or love. The Bible, the greatest classic in the world, is a text book in Christian schools. We cannot afford to neglect it. Bishop Oldham, once said that a knowledge of the English Bible is equal to a college education in itself. It has been said that collegians, as a rule in these days, are remarkably ignorant of the Bible, that they are often not able to answer the simplest questions of Bible history, and have no idea of the great wealth of literature contained in the Scriptures. The atmosphere of most secular colleges has not been favorable for the cultivation of ethics or for the development of spiritual leadership. It does not burn a great message into the hearts of the students, a message which must be passed on, and a conviction of great wrongs to be righted. There has been an excessive devotion to academic interests, where as these should be under the oversight of wise teachers lest they rob the students of their training in mental and spiritual matters. The Christian college provides the atmosphere—the glory of God being in His sanctuaries—in which many hear His call.

The school must make a renewed effort to help the home and the church. The right ideals must be put before the youth of today or the world of tomorrow will witness the overthrow of all we hold dear.

Our young people must grow into a strong ethical people, and to bring this to pass the right materials for growth must be provided. This can be provided, is provided in the Christian college.

Send your young people to the Christian schools. In this day of specializations, let us have our due proportion of strong young personalities for the Christian service vocations. The need of an educated ministry is apparent. Without that our pulpits will soon be empty and our churches closed. The millions of heathen lands are waiting, they have waited two-thousand years. If they wait longer, the false prophet will win them and not the Christ. They will never get Christ's message, for "How shall they hear without a preacher?" Not only is there a call for men for the ministry, but also is there a call for Christian teachers, social workers, and Y. M. C. A. and Y. W. C. A. workers. The world's need is great, greater than ever before, because the world is larger and the enemy of souls has many trained workers. By all means let not the ethical training be neglected, all activities are affected by it. A physician who is not a Christian brings sorrow to the sick and dying, a lawyer without Christian ethics is a calamity, a teacher without spiritual power is dangerous, a merchant with no Christian conscience is a robber, and a ruler with no Christ sets back civilization a hundred years.

The most important issue before the world is the religious issue. The history of religion is the history of the world. The history of the Christian religion is the history of civilization. The future of the Christian religion is the future of civilization. Our duty, then, is manifest. The young people must be placed in the best environment possible for the development of Christian character, and where the call to Christian service for the world is paramount. To this end let the Christian schools have our unqualified support."

THE WAY TO WIN

Life is just a game to play;
Play it!
When you have a thing to say;
Say it!
Do not stammer "If" or "but".
Courage takes the shortest cut,
When your task is hard to do
Grit your teeth and see it through!
Life is just a prize to get;
Get it!
If the stage is not well set;
Set it!
Men of mettle seldom find
What they're looking for behind.
Fate is passing down the street;
Follow him with nimble feet!

"LIFT AS WE CLIMB"

Extract from paper prepared and adopted by
Louisiana Club Women.

It is our purpose to "lift as we climb" to strengthen as we go and to give.

We intend by personal appeal to those in authority to secure for the Negro race, privileges and conditions to which they are entitled, as citizens, such as sanitation, lighting and grading of streets, better housing conditions; also that in the same manner we help them to obtain additional advantages such as play-grounds, libraries, community centers, etc.

We are going to realize more and more, the power of the press to mould thought; therefore, we shall appeal to our editors of all our newspapers to give space to the fine achievements of the Negro, rather than to stories of crime and unworthiness.

We recognize that a definite responsibility rests upon us in making right sentiment function in our communities.

The God who hath made of one blood, all nations of men is the acknowledged God of both the white and Negro American.

With our trust in Him we go forward as Louisiana women to do our share in this task which angels might seek to preform.

THE CHURCHES GAINED 3345 DAILY IN 1923

During the year there was a gain of 9591 congregations and 15,252 ministers. A total of 243,590 congregations of the country.

Church representatives point out that according to the figure compiled, an average of 3345 persons joined the various religious bodies, 42 ministers were ordained or licensed, and 26 congregations were organized each day last year.

The percentage of gain in membership is 2.64. The number of congregations increased 5 per cent and pastors 7 per cent. Some of the increase in congregations and ministers is due to the fact that the Christian Science figures for these items were supplied for the first time. In addition, the Methodist Episcopal Church, South, included its local preachers, which has not been done before, but not counting those the percentage of increase in congregations and clergy is nearly double that of the increase in membership.

The total religious constituency of the country is placed at 98,878,367 persons. Church officials define constituency to mean all baptised persons, all adherents and all those who in the supreme test of life of death turn to a particular communion. While the figures of the various churches are placed on a comparable basis through methods agreed upon by church and government officials, the constituencies of the great bodies are as follows:

Protestants, 78,113,481; Roman Catholic, 18,104,804; Jews 1,600,000; Latter-day saints, (Mormons) 604,000; Eastern Orthodox, (Greek and Russian) 456,054.

HENRY FORD ON RACE RELATIONS

"There is no need of race hatred in America, even though there is a race question. . . . The race that calls itself superior can prove its superiority only by superior ability to help others, and can attain its racial destiny only as helper of the others. The Negro is a human being capable of integrity, loyalty, domestic peace and prosperity, and as a human being he is entitled to opportunity to develop and exhibit those qualities and to enjoy his natural human rights. Where the Negro has been given an opportunity he has proved a community asset; his labor and his contribution to the development of the country are capable of being increased. Race correction by education is always the superior way, and not coercion. The Negro should be given a chance, and should be regarded with full humanity and treated with entire justice."

THE BURDENED RACE

We would have you know that the Negro is not the only burdened race. The Anglo-Saxon carries greater burdens than the Negro or anybody else. That is due to his prominence. Leadership is always burdened with responsibilities. But, the heaviest load on the Anglo-Saxon's mind and heart is not constructive leadership. It is the problem of recognizing and maintaining "white supremacy", and at the same time being "a big brother to all other races." Deep down in the heart of the average white man is the disposition to deal more kindly than he does with other races, even the Negro. Because he fears that an absolutely square deal towards these peoples will be mistaken for an admission of their equality with him, he maintains an attitude towards them that in his heart of hearts, he condemns. This of necessity gives the average white man a burdened conscience.

So, I repeat, the Negro is not the only burdened race. Hard as the oppression of race prejudice may be, it is a burden put on us by others and weighs much less than the burden an accusing conscience puts on the oppressor. Let me plead with men and women of my race, not to add to the oppression others put on us the burden of an offended conscience. Whatever else may be our handicap, let us not be guilty of hating. Thoughts of hatred distort our minds, embitter our spirits and destroy the image of God within us.

—H. T. S. Johnson

TRAINING NEGRO MINISTERS

By DR. D. BUTLER, PRATT,
Howard University

It is estimated that there are in the United States approximately, 41,000 Negro church organizations. Dr. I Garland Penn, who has made an independent study of the subject, puts the number at 45,000. In these churches there are about 5,000,000 members. The property value is over \$110,000,000 and rapidly increasing. These figures are eloquent with suggestiveness as to the part which the Negro Church is playing in our national life. They emphasize the importance of the right sort of leadership in these churches.

On the supposition that the average length of active ministerial service is 25 years—which seems to be a fair estimate—it will require annually 1,600 new men to supply 41,000 churches or 1,800 to meet the demands of 45,000 churches. Where are these thousands of new pastors coming from? What of their training?

One year ago I sent for the catalogues of all the theological schools listed by the United States Bureau of Education. Nearly all responded. It was found that, including all classes and grades, there were in attendance in all of the Negro seminaries having fairly good standards of scholarship 395

students. Dr. Penn's figure is 346. Of this number, 395, only 88 were in line for graduation in 1922. Of the 88, only 16 were college graduates.

If we include in our survey those schools which admit any one who comes regardless of preparation, we will find that a little over 1,000 students are taking some sort of Bible and elementary theological courses. Dr. Penn's figure is 940. If one-third are graduated each year we have a total of a little over 300 to supply a demand of from 1,600 to 1,800. So far as statistics show, over 1,000 pulpits are being entered by new and untrained men every year. Which means that fully two-thirds of the Negro pulpits are filled by those who have not enjoyed the advantage of theological study. That this is a conservative estimate wide observation confirms.

Due to the great and increasing migration of the Negroes from the South to the North, the problems involved are no longer sectional. The Negro minister often accompanies his flock to the northern city. Two alarming results are challenging the thoughtful and intelligent Christian leader: First, the ignorant preacher from the rural South is not prepared to minister to his own flock in its new environment; second, he utterly fails to meet the spiritual need of the educated northern Negro.

I LOVE OTHER FOLKS

By Dr. Frank Crane

At the risk of being deported, or of being raided and having my penknife taken from me as a dangerous weapon, I wish to state that I like other folks.

As far as I can trace, my ancestry is all American, and I was reared in the good old mud of Sangamon County, Illinois. Americans are my folks, and of course the best ever, but all the same some of the meanest white folks I ever knew were one hundred per cent. American.

I love Negroes. They're full of laughs, kind of heart, loyal, and tender-hearted. They are pure human. Negro sunshine has done much toward making the world a happier place to live in.

I love Italians. I have lived in Italy, and a kinder, gentler folk do not exist on earth. No people love children and music and laughter more than the Italians.

I love the French. They have the supreme instinct for the two things that most enrich life—taste and joy.

I love the British. At heart they are sound stock. No race has a deeper sense of decency, fair play, order, and justice.

I love the Irish. Who does not? Warm, witty, impulsive, generous, brave—"nothing's too good for the Irish."

I love the Germans. Oh, I know about the war and all that, but I also know enough to distinguish between a people and a diseased patriotism which tradition and wrong ideas forced upon them.

I love the Chinese and Japanese and all the Orientals. To me they are intensely interesting. They present our common humanity from a different angle.

I love the Swedes and Norwegians and Danes and Dutch and Poles and Russians. Some of them have made the best and most intelligent American citizens I have known.

I love the Scotch and the Welsh and the Spanish and the Portuguese, and would like to spend a long time in their countries.

My great regret is that life is too short to live in every land a while.

I am glad I am an American; I am gladder I am a Human Being.

I like that strange race, the Jews. No race is keener of mind, more idealistic of spirit, more loyal and loving.

And I don't think I have to hate all other folks to prove I love my own.

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