

*America's Interest* *Africa's Hope*

# THE FOUNDATION

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No. 5



DR. MARTIN'S BIBLE CLASS

## BIBLE CLASS IN MODEL SUNDAY SCHOOL

The last year was one of the best in attendance and interest in the Model Sunday School. Professor Geo.

Griswold of Clark University was the Superintendent, and each of the five departments had an efficient superintendent and the classes in each department had well selected and well prepared teachers. For de-



partmental and class programs the Primary Department met in Warren Hall, The Adult Department in Thirkiel Hall, The Young Peoples Department in Crogman Chapel, and the Junior and Senior Departments in Leete Hall. The opening program in the general assembly was conducted by each department in turn except that the Missionary Superintendent, Miss C. B. Taylor, conducted a missionary program the first Sunday of each month. Each opening program had some feature of striking interest. All the students of Gammon, the Junior and Senior College Classes in Clark, the faculty of both schools and their families in so far as they attend Sunday School on the campus are in the Adult Bible Class unless engaged as officers or teachers. Dr. D. D. Martin is Superintendent and teacher, Dr. H. F. Archer, Assistant.

#### GAMMON SCHOOL FOR CITY WORKERS

An institute for city workers was held in Gammon Seminary May 18-28 under the general charge of Dr. W. A. C. Hughes, who is in charge of the Bureau of Colored Work in the Board of Home Missions and Church Extension. Other workers were Dr. F. B. Newell of the City Missionary Society of New York; Dr. Ralph Sockman, pastor of Madison Avenue M. E. Church, New York City; Dr. Shattuck, of the Bureau of Foreign Languages in Home Mission Work; Dr. H. S. French of the Department of Finance; Dr. W. W. Alexander, Executive Secretary of Race Relations Commission, Atlanta, Ga.; Miss E. M. Demaris of the Community Settlement House, Wilmington, Delaware; and other special lectures beside the entire faculty of Gammon Theological Seminary. There was a total enrollment of seventy-nine.

The school came in the midst of the commencement programs at both Clark and Gammon, which while making every day full and was the means of over-working all who had part in both, it did permit the members of the Summer School to see the activities of these two schools, and to better understand their spirit.

It was the commencement time also in other schools which interfered greatly with the attendance but for this we are assured the enrollment would have exceeded a hundred. However in its spirit and real value to city workers it was a success quite beyond anticipation and the attendance all things considered was large and stable.

It is the feeling of all who had part and of our school family, that a school of similar character either for rural or city workers, or both, should be held at the close of every school year. We shall be glad to make

early announcement of such a school next year. Ministers and laymen were here from points as far distant as Philadelphia, Baltimore, Cincinnati, Gary, Kansas City, St. Louis, New Orleans, Birmingham, Beaumont, Waco, and San Antonio.

#### COMMENCEMENT EVENTS AND HONORS

The honorary degree of Doctor of Divinity was conferred on Rev. Henry Ward Beecher Wilson, Agent of the American Bible Society, Atlanta, Ga., and Rev. John Wesley Haywood, Dean of Morgan College, Baltimore, Md. A banquet was held on Tuesday evening of commencement week with President Geo. H. Trever and Vice-President John W. E. Bowen as the special guests of honor. It was a most happy occasion.

The Baccalaureate Sermon was delivered by President Trever on "The Holy Spirit as the Revealer of Christ." It made an abiding impression. The Class Day program rendered by the graduates of the School of Missions was one of the most pleasing events of the commencement season. It was held in the chapel of Thirkiel Hall and each member of the graduating class took some part.

The commencement address was by Dr. Ralph W. Sockman, of the Madison Avenue M. E. Church, New York City. He spoke on the "Alternating Currents in Life." It was strong in its simplicity and most beautifully adapted. The address was illustrated by the alternating currents in the application of electricity and was an exposition of John 9:10. Dr. Sockman remained for a number of addresses in the Summer School and was greatly enjoyed.

#### A PRAYER FOR THE NEW SCHOOL YEAR

Lord Jesus, Thou Great Teacher, so teach us that we shall be saved from all false standards of religion and Morals. Help us to discern true intellectual values, and may we not have false standards of greatness. Show us the splendor of a life dedicated to thee. Help us to see that though life be a struggle it may also be victory. Make us the comrades of the shunned and despised, whose worth others may not recognize. Create within us a hatred for all sham and insincerity in our studies, in the class room, or social contact. Bless us this year with a real revival of religion, one far reaching and that will abide. Flood our hearts with good and strong affections and teach us how to live at our best through all the days of this school year. If it may please thee keep us all in health of body that we may come out of the year of study and development strong in every way to work with thee wherever thou dost call us.



# The Foundation

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BY THE  
GAMMON THEOLOGICAL SEMINARY  
FOR THE

## Stewart Missionary Foundation For Africa

D. D. MARTIN, D. D., EDITOR, SOUTH ATLANTA, GA.  
EDITORIAL STAFF

J. W. E. BOWEN, D. D.

W. J. KING, D. D.

GEO. H. TREVER, D. D.

J. R. VAN PELT, D. D.

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### THE BIBLE TRAINING SCHOOL

With the beginning of the new school year September 21, 1926, all new students coming to Gammon Theological Seminary who cannot qualify on the entrance requirements, will be matriculated in the Bible Training School. All such who can bring up their work in this school, and in the Clark University Preparatory School, to meet the requirements, will be advanced to the regular Seminary Courses, with full credit for any regular Seminary work they may have done. Others will take the full three years in the Bible Training School and graduate from the same.

This is a new plan differing from the "Junior Preparatory" work which has heretofore provided for the men not ready for regular Seminary work. The graduation from the School of Bible training will eliminate any course leading to graduation from the Seminary with the "Certificate" award. There will be but two graduations from the Seminary, one for men who come with the degree of Bachelor of Arts from a standard college giving them the award and conferring upon them the degree of Bachelor of Divinity. The other will be a graduation with the award of a diploma, and which anticipates that the candidate will receive the Bachelor of Divinity degree whenever he shall have finished a full college course leading to the Bachelor of Arts degree.

### POINTS

School year guide.  
Enroll first day.  
Be punctual at class.  
Plan a complete course.  
Make friends of your teachers.  
Pay all bills when or before they are due.  
Be a friend to all, especially those who need you.  
Do not hurry in selecting intimate "pals" or chums.  
Be neat in person and courteous in all your bearing.

Do not be afraid of hard work nor complain of long lessons.

Keep regular hours of sleep and recreation, else you cannot be at your best.

Make constant use of the library, finding the books that will supplement each text book.

If short of funds give recreation hours to some form of service which will help pay school expenses.

Do not try to go too rapidly, find your proper classification then follow the schedule to the finish.

If you must borrow money in any term anticipate your needs with care and make such arrangements as you can fulfill.

Success in life is usually preceded by unquestioned success in school. This is real living that foreshadows every other phase of life.

Be honest with yourself and others and above all with God. With self-abandonment to the eternal purpose, say: "Lord What wilt thou have me do?"

Attend the religious meetings open to you during your school days, so far as you can take some part. It will strengthen your religious life and help others.

If the school you attend is a Christian school under church auspices, be sure it is not less so because you are there, but encourage every Christian and missionary endeavor with your heartiest support.

You will find every encouragement in Gammon Seminary and its School of Missionary and Bible Training. To fulfil a high ambition to be at your best while in school and to be worth the most possible when out of school. May we greet you September 21.



## THE FIRST GAMMON COMMENCEMENT

The Decennial reunion of the class of 1886 this year makes the first commencement of "Gammon School of Theology," as it was then known, one of interest. Dr. J. B. L. Williams, the Alumni speaker of this year was a member of that class and has furnished us with a copy of the program and a clipping from the Atlanta Constitution as it appeared the morning following the commencement.

The printed program has no names on it other than the members of the class, each of whom delivered a graduating oration. There were seven in the class, four of whom are still living, Dr. H. N. Brown of Central Alabama Conference; Dr. J. M. Cox, president Emeritus of Philander Smith College; Dr. J. B. L. Williams and N. H. Williams, both of whom were at the reunion.

The deceased members are Rev. A. P. Melton, Rev. T. C. Lovert, Dr. T. W. Haigler.

The subjects of orations were: "Our Mission," H. N. Brown; "Rocks Ahead," N. H. Williams; "The Preaching Required for the Times," A. P. Melton; "The Relation of the Ministry to the Colored People in the South," J. B. L. Williams; "Inspiration of the Bible," T. C. Lovert; "The Outlook for Africa," T. W. Haigler; "Christ in Human Progress," J. M. Cox.

There were present at this commencement: His Excellency the Governor of Georgia, Mr. McDaniel; Dr. Orr, State School Commissioner; Bishop Walden; Dr. Rust, Secretary of the Freedmans Aid; Dr. Ward, Editor New York Independent; Mr. E. H. Gammon, Founder of the Institution and Judge Reese, also large numbers of white and colored ministers.

The Atlanta Constitution quoted from each senior in their graduating oration and spoke in glowing terms of the prospects for the school. The enrollment that year was forty-eight with seven full graduates. The faculty was composed of President W. P. Thirkield, and Professor J. C. Murray, who had the chair of Exegetical Theology. Prof. E. L. Parks was elected to the chair of Systematic Theology and began work the next year.

## CLASS DECENNIAL REUNIONS FOR 1927

This is the time to begin to plan the reunions for 1927. As these classes meet at district and annual conferences they can plan together regarding a program for the class. We should have strong meetings next year as the classes holding the reunions have in them some church leaders of note.

We give below the names with the postoffice address as far as we know them. We will be glad to have any

corrections, and name of post office furnished where we have omitted it.

## Class 1927

P. T. Gorham, 3631 Calument Ave., Chicago, Ill.; J. M. Johnson, 2316 Dowling St., Houston, Texas; R. E. Jones, 631 Barrone St., New Orleans, La.; J. M. Marsh, Rulesville, Miss.; C. C. Peters; F. H. Rogers, Avery C. M. E. Church, Memphis, Tenn.; J. C. Sherrill, 919 First Ave., S., Nashville, Tenn.; E. S. Williams, 1106 Druid Hill Ave., Baltimore, Md.

## Class 1907

L. A. Armstrong, Aberdeen, Miss.; G. Angold Brown, 1416 Iberville St., New Orleans, La.; J. F. Carson, P. O. Box 25, Sayreton, Ala.; H. P. Coulter, 4400 West 13th. St., Little Rock, Ark.; N. J. Crolley, 112 McDonough Blvd., Atlanta, Ga.; J. A. Curry, Allendale, S. C.; Edward J. W. Day; J. F. Demery, 16 Martin Ave., South Atlanta, Ga.; Thomas Frazier, P. O. Box 552, Marion, Va.; L. V. Harrison, Hempstead, Texas; A. R. Howard, Box 847, Sumter, S. C.; John Hughes; Mack Lee; J. H. Lovall, Trinity M. E. Church, Houston, Texas; John W. Manning; John A. Maston; Calvin R. Moses; C. W. Prothro, 701 W. 44th. St., Savannah, Ga.; Frank Quick; Robert Romans; William L. Sanders, Bluefield, W. Va.; S. J. Saxton, Gammon Ave., South Atlanta, Ga.; Calvin Stanley, Jr., 2129 Willow St., New Orleans, La.; Thos. N. Walker; John W. Wells, 2217 Jackson Ave., New Orleans, La.; Thos. H. Woodley, 1208 Tatnall St., Wilmington, Del.

## Class of 1907

John B. Boyce; C. D. Cuffee; W. N. Friddie; W. E. Hairston, Box 3, Leakville, N. C.; J. M. Hayden; Richard Hughes, Jr., 611 7th. St., Marietta, Ohio; J. L. King, Oxford, Miss; E. L. McAllister; G. L. Neverson, San Juan, Trinidad, B. W. I.; A. W. Obee, Napoleonsville, La.; W. H. Pace; Charles T. Parker; I. B. Points; W. H. Polk, Winchester, Va.; D. E. Simmons, Mason, Tenn.; W. H. Taylor; W. L. Turner, 201 Walnut St., Hot Springs, Arkansas; P. E. Wood.

President George H. Trever has been engaged by the Assembly at Oak Bluffs, in Martha's Vineyard, Mass., where he is making his summer home, to preach one Sunday and to give a series of lectures, probably on some book of the New Testament in which he is a recognized authority. He will doubtless also lecture on some phase of Christian doctrine or religious controversy. In these fields his utterances are always clear and usually convincing.



## CLASS REUNIONS 1926

Of the classes holding decennial reunions at the commencement of 1926 there were two present of the class of '86, Rev. Handy Brown, D.D., of Opelika, Alabama and Rev. J. B. L. Williams, D.D., of Fernandina, Fla. Dr. Williams gave the annual alumni address.

The class of 1896 was well represented by Dr. Walter Scott China, Secretary to Bishop R. E. Jones, who spoke for the alumni at the annual banquet.

The class of 1906 was represented by Rev. H. W. B. Wilson, D.D., Secretary of the Board of Trustees and who spoke for the trustees at the banquet. Brother Wilson received the honorary degree of Doctor of Divinity.

The class of 1916 failed to materialize or send a representative. All the members of that class live quite remote from the Seminary.

The Alumni meeting was well attended by members of various classes. The address was given by Dr. J. B. L. Williams of the class of '86. At the business meeting Dr. W. S. Chinn was elected president and Dr. H. W. B. Wilson secretary. Plans were inaugurated to assist in maintaining the Alumni Lectureship and to assist in creating a Gammon spirit for additional money and students. The banquet in honor of the new President and Extension Secretary was well attended by the alumni, and all together we had a great Alumni day.

## ALUMNI NOTES

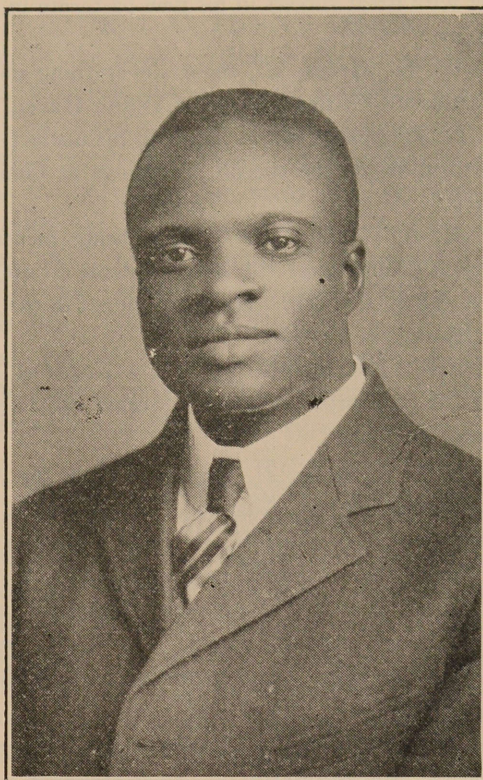
Rev. C. K. Brown, '04, delivered the baccalaureate sermon at Clark University May 23, 1926. Dr. Brown is always interesting and particularly happy in school addresses and sermons.

Rev. Robert Wilkins, '16, late pastor of Camphor Memorial Church, Scottdale, La., died in the parsonage of the charge May 1, 1926. Brother Wilkins was a good student, and highly respected and much loved in school. He has done excellent work since he has been out and will be greatly missed by his conference.

Rev. J. W. Whitfield, '12, has recently been appointed superintendent on the Huntsville District, Ala. He will make good in the district as he has in churches he has served.

Dr. and Mrs. P. O. Connell, '88, have a fine new home near Morgan College, where they are both much loved members of the faculty.

Rev. C. L. Johnson, D.D., '91, is worshipping with his people in South Atlanta in a fine new church,



REV. W. L. TURNER, '17.

Rev. W. L. Turner, '17, was present at the reunion and the School for City pastors and delivered his fine lecture on Africa which was much appreciated.

Rev. L. P. Whitten, '25, reports that he has a live church at Pulaski, Va., and that he and Mrs. Whitten are happy in the work.

Rev. Julian A. Walker, '24, is closing a hard but successful year at Litchfield, Ky. Brother Walker was a good student and a hard worker on the field.

Rev. and Mrs. A. W. Wright, '23, are now pastoring at Sumter, S. C., where they are happy in an enlarged prospect of usefulness.

Rev. W. H. Polk, '17, is now pastor at Winchester, Va., where he has been serving for two years. His work has recently been strengthened with a glorious revival.

Rev. N. R. Clay, D.D., '94, is reported quite ill as we write this, and his son, Fred B. Clay, of the Middle Class in Gammon is his supply pastor in Memphis, Tenn.



Rev. J. N. C. Coggin, D.D., '96, is reported as meeting with great success in his new pastorate in New York City.

Rev. W. H. Mears, '25, reports everything moving on high tide on his new charge at White Haven, Md.

Rev. N. J. Crolley, '07, is happy in his district work and faithful to all the special gatherings at Gammon Seminary.

Rev. R. A. Grant, D.D., '11, is being mentioned freely as a bishop after the next General Conference of the A. M. E. Church. He is prominent in the work of that church in Florida.

Rev. Fred G. Campbell, '15, is now pastor at Hudson, N. Y. Brother Campbell seems to like the Northern cities best.

Rev. E. M. Hurley, '21, graduated from the A. B. Course, Pains College, Augusta, Ga., this year. He will doubtless receive his B. D. from Gammon next year. He is the successful pastor at Aiken, S. C.

Rev. C. T. Wardah, '23, is now a senior in Samuel Huston College, Austin, Texas. He is also serving a charge in the West Texas Conference of the M. E. Church.

Rev. T. H. Woodley, D.D., ' , is having continued success and popularity as superintendent of the Wilmington District in the Delaware Conference. We hear many good things of him.

President R. N. Brooks, D.D., '14, has been elected to succeed Dr. Bowen in the teaching force at Gammon and will reside in the house long occupied by the family of Dr. Bowen.

Rev. T. C. Frazier, '07, succeeded so well at Forest City, N. C., that he was transferred last January to Marion, Va., in the East Tennessee Conference. His usual success is with him on his new charge where it is reported his baccalaureate sermon before the High School on "What are you living for?" was a masterpiece. He was in attendance at the Summer School in Gammon.

Rev. Julian A. Walker, '24, is now pastor in Columbus, Ohio. He writes that he sees good promise in the work.

#### CASH PRIZE OFFERED

Mr. A. G. Sampson, layman and undertaker at Jackson, Miss., a member of the church of which Rev. J. W. E. Bowen, Jr., is pastor, was present at our graduating exercises and voluntarily offered a cash prize of \$10.00 to be awarded next year to the student making the greatest progress in Old Testament study.

#### GAMMON'S PART IN CHURCH FUNDS

In the application of the two cents per week plan outlined in this issue Gammon Theological Seminary has no part. The last General Conference did provide that Gammon should receive from the General Educational Board of the church in common with other theological seminaries. No such money has yet come to Gammon, though a committee has it under advisement.

There is some danger that Gammon may be left out of all regular sources of help, partly because of its unique position and work, and partly because it has been thought of in the church as rich and in need of nothing. The safest way for the Gammon and Stewart interests is to join in a well organized and effective campaign for increased endowment. The time is now ripe for such a campaign or to prepare for it.

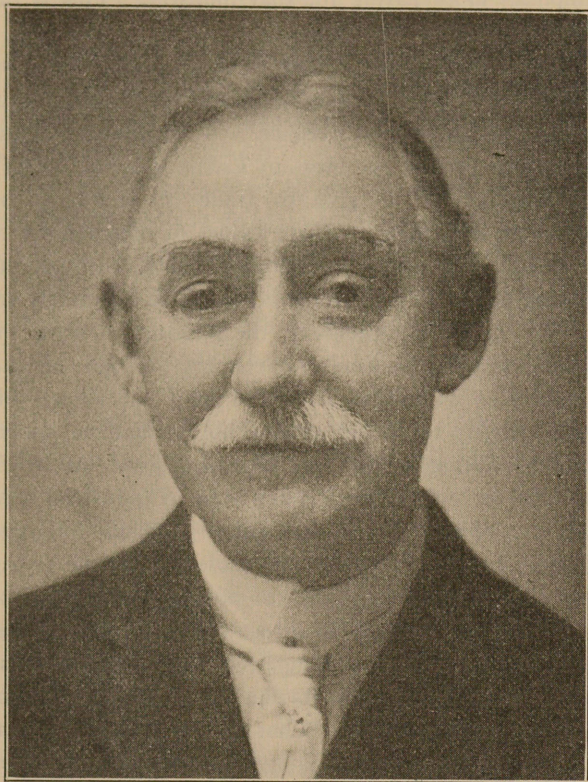
Our needs are for exactly double the endowment we now have, this means a campaign which would net \$600,000. We have some leads which look inviting, if we could get some challenging subscription from some one to give a start. It may be fairly doubted if there is any place where we can place money in kingdom interests that strikes more closely a vital center than in Gammon Theological Seminary and the School of Missions.

#### WORDS FROM THE ANNUAL MEETING OF THE INTERRACIAL COMMISSION

"Hope, encouragement, optimism, challenge—these are the words which seem to represent the spirit of this conference. Hope, because the future for both groups is promising; encouragement, because we are beginning, at last, to see eye to eye and to understand heart to heart; optimism, because improved living and educational conditions are now widespread throughout the South; challenge, because of the difficult and arduous tasks still ahead of us.

"Hope, encouragement and optimism will cheer and hearten us, but they must not lull us to sleep. They should act as a stimulus to spur us on in the performance of the great tasks which are even now at our door. We have the opportunity to go forward in race relations on a scale heretofore unknown in history. Shall we have the wisdom, the courage, the Christian attitude to meet this great challenge? Shall we remember, that while our aim and purpose are one, each group must make its own contribution in a way peculiar to itself? There will be need of self-forgetfulness, self-sacrifice and genuine Christian cooperation and toleration on the part of each."





DR. HAINES IN FLORIDA

Dr. Haines, known and loved by so many of the alumni in Gammon, is again in Saint Augustine, Florida, where, with his daughter, they are sharing in some of the natural and accumulating wealth of that city and state. He is one of the best loved among the professors who have served on the Gammon faculty.

#### THE SCHOOL OF MISSIONS

The new arrangement of courses in Gammon Theological Seminary will in no way affect the courses in the School of Missions except to increase the number of possible electives in making up the required number of hours. It will also give increased opportunity for any who are back in their preparation to bring up the work necessary to graduation with diploma, and enrich in many ways the courses leading to graduation with certificate. There will be the two courses maintained as heretofore with every opportunity for the very best the schools can give in training for any line of Christian or social service, including requirements for work in the foreign field. All women or men not intending to enter the regular field of the Christian ministry, but desire training for other lines or religious or community service work will do well to consider the School of Missions in Gammon Theological Seminary. The Editor of this paper is also the Director of the School of Missions and will be glad to furnish further information.

#### DR. I. G. PENN'S WORK

One of the most persistent representatives of the bureau having in charge colored schools of the Methodist Church is Dr. I. G. Penn, of Cincinnati. While careful to watch every interest of the school he is pushing as the only hope for many of these schools the two cents per week plan for each member of the church which we have outlined in another column. It will require strong organization to realize his hope in this plan. There is much promise in it if it can be carried over. Dr. Penn can be trusted to do his part, but he cannot make all the connections. Let us all join in such a general movement.

#### WE NEED INCREASED ENDOWMENT AND MORE MONEY

The change in the schedule of work in Gammon Theological Seminary will require immediately the addition of two men in the departments of ministerial training, and one more in the School of Missions. The faculty support in the departments of ministerial training comes from the Gammon foundation, except the Department of Christian Missions. The faculty support in the School of Missions comes mainly from the Stewart Foundation. The increase in the number in faculty, the upkeep of new buildings, and other added expense due to enlargement of the work, makes imperative the call for more funds. The treasury of the Board of Education is already overdrawn though willing to do all possible for this most important center.

The only way to maintain the financial standing of Gammon Theological Seminary and the Stewart Missionary Foundation is to increase the endowment. Every Christian or benevolent minded person having any interest at all in the education and uplift of the Negro race, will be glad to share in our endeavor to answer the demand for trained ministers and missionaries, as well as other Christian workers who form really the basis for effective racial leadership, all of whom are sorely needed in the churches and communities of this country and in the mission fields of Africa.

Any correspondence with the President of the Seminary, or the Secretary of the Stewart Foundation concerning this matter will meet with immediate and happy responses. 10,000 persons could give us each a little. 1,000 persons could give us a considerable sum each, hundreds could give an estate note, or remember us in their will. Some man or woman whom God has blessed could begin the move with a conditional pledge which would set the ball rolling. This work is now in the hands of its friends, and we are expecting they will not fail us in this time of growth and of urgent need.



## L I F E

To the preacher life's a sermon,  
 To the joker it's a jest,  
 To the miser life is money,  
 To the loafer life is rest.  
 To the lawyer life's a trial,  
 To the poet life's a song,  
 To the doctor life's a patient  
 Who needs treatment right along.

To the soldier life's a battle,  
 To the teacher life's a school.  
 Life's a good thing to the grafter,  
 It's a failure to the fool.  
 To the man upon the engine  
 Life's the making of a grade,  
 Life's a gamble to the gambler,  
 To the merchant life's is trade.

Life is but a long vacation  
 To the man who loves his work.  
 Life's an everlasting effort  
 To shun duty to the shirk.  
 To the earnest Christian worker  
 Life's a story ever new.  
 Life's just what we try to make it.  
 Brother, what is life to you?

—H. M. C., U. S. Naval Hospital, Washington, D. C.

## WHAT TO EMPHASIZE IN THEOLOGICAL STUDY

The Christian faith is in a struggle if viewed from the standpoint of a student entering a course in theological study. Sometimes in the class room, and more often in his library work, he will get the impression that evangelical faith is fighting for its life. That its permanence is really threatened and we must be prepared to defend it.

It is hard for the average immature mind not to interpret in the controversies of the day a real danger to which Christianity is exposed. The more mature Christian scholar will discover that which was regarded an enemy, may become a friend and asset to faith if it is properly understood. It is not so necessary to emphasize what has been classed as dogmatics, though the study of a dogmatic system of doctrine may be profitable to the student as a background in preparing for Christian and social leadership.

The real struggle, as stated in a recent article by Justin Wroe Nixon, is for "the triumph of the Christian ideal in modern society." If this is the arena for most of thought and work in the active ministry then it follows logically that it is the field requiring most

emphasis in preparing for that ministry. This is the field of greatest problems.

The real problem of aim, or purpose, of aggressive Christianity, is in dealing with the social complex in which this age has involved us. Is the ministry of the church to project the ideas of Christ into the world's markets? Shall it give to trade its standards by which to determine ultimate values of merchandise to society, and interpret correctness in deal, through the buying and selling to which all life is so intimately related. Is it the business of the minister to know industry from experience, or contact, so that he can sympathize with labor, and also show the laborer his responsibility to society as a whole? Shall he undertake a solution of the ever returning problems which involve the employer as a key man in industrial conditions? Shall the minister know the child mind, so that he can help to guide the adolescent in the trying experiences so fundamental to human society, and be able with all delicacy to direct child life toward the goal of parenthood unimpaired by temptations so subtle as to divert from its channel of purity the generations of mankind? What is the minister's relation to the home and marriage, to the club and lodge, to the school and college? Shall he settle on the Christ basis the race question which will not down? What shall be his tactics in all these? The answer to these questions must in some measure decide the emphasis in theological education.

The author above referred to says? "Let us organize our knowledge and our research about these problems. Let us face them in all their concrete difficulty. Let us accept the challenge of our present work. If we accept that challenge even frustration or apparent defeat will mean nothing but gain. It is out of such travail that man's faith in a contemporary God has ever been reborn. Such a faith is the supreme religions need of our time."

## H E

Men are of two kinds and he  
 Was the kind I'd like to be.  
 Some preach their virtues, and a few  
 Express their lives by what they do.  
 That sort was he. No flowery phrase  
 Or glibly spoken words of praise  
 Won friends for him. He wasn't cheap  
 Or shallow, but his course ran deep,  
 And it was pure. You know the kind.  
 Not many in a life you find  
 Whose deeds outrun their words so far  
 That more than what they seem they are.

—*Industrial Peace.*



## THE INTERRACIAL COMMISSION

Two hundred thousand Negro youth were fighting for the flag in France. The million homes were responding to every war-time appeal, in proportion quite as generously as any group.

The Negro, encouraged by the utterances of President Wilson and the democratic ideals of the war, felt that in the future things would not be quite the same. He looked for more sympathy, less prejudice and injustice, a fuller guarantee of his constitutional right.

After the Armistice a subtle but ominous change, and by the time the soldiers began to return, suspicion and fear had taken hold upon both races. Mob violence burst out afresh. Riots flamed up, with casualties on both sides. The tension tightened and the nation awaited the outcome with dread suspense.

In this crisis the Commission on Interracial Cooperation came into existence, a small group of Southern leaders met in Atlanta, earnestly seeking means of averting calamity. At the center of this group were John J. Eagan, manufacturer and churchman, Rev. W. W. Alexander, who, as a representative of the Y. M. C. A. War Work Council, was in close touch with the Negro troops, and Dr. M. Ashby Jones, pastor of a leading Atlanta church. These three represented three of the strongest denominations—Presbyterian, Methodist and Baptist.

From those men and others like them the Commission on Interracial Cooperation was born early in 1919. Its membership was of leading educators, ministers, business and professional men from every State in the South, including a number of Negroes.

State committees were organized throughout the South and local committees in every community where the problem was acute.

The result justified the effort. A better spirit appeared. Suspicion gave way to understanding and confidence. Law and order were encouraged. In many communities their efforts have been successful. Assistance has been rendered, educational enterprises for Negroes, health campaigns have been promoted, hospitals and clinics opened to colored children, public nurses employed; lynchings prevented and members of lynching mobs prosecuted; legal aid has been extended to Negroes in cases in which they were intimidated, or exploited; rest rooms have been secured for Negro communities; playgrounds have been established, Negro welfare agencies included in community chests, day nurseries and social centers conducted; these are among actual results achieved. In Atlanta, the interracial committee brought about an agreement by which \$1,250,000 out of a single bond issue was expended for new Negro

schools, including a fine high school, costing \$300,000.

The method is to bring together representatives of white and colored who discuss all points of friction or danger. The Negro members lay bare grievances or injustice which they are suffering, or needs that are keenly felt. The committee hears it frankly and sympathetically, and takes such action as the facts demand. The Commission has no difficulty in securing the cooperation of the best in the community.

Educational work has been done to promote better interracial understanding and attitudes. Courses on race relations are conducted in sixty southern white colleges. The subject has been presented at every important southern conference of college men and women, and speakers, white and colored have been sent into most of the colleges and well received.

A press service is maintained which reaches 2000 newspapers and magazines. Fifteen million people are being reached in this way.

In nearly every State a group of women in positions of influence has been organized to cooperate in their respective civic and religious organizations. These women have made strong pronouncement in favor of even-handed justice for the Negro, particularly of women and children. Hundreds of local women's groups are working to the same end.

The race problem in the South has not been solved, it is a hopeful beginning. A method has been found. A road has been discovered which will surely lead us out—the road to the hearts of men.

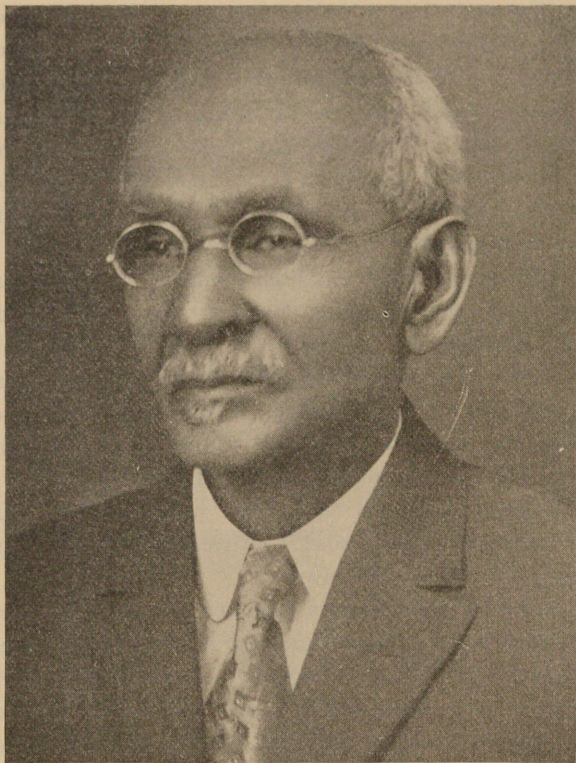
## THE FACE THAT LIGHTS UP

A business man said recently that when a young fellow presented himself, seeking a position, he made a point of asking him questions, not so much because he cared what the answer was, as because he liked to see how his face lighted up. From that he could judge what effect he was likely to have on customers.

There is something very charming about the face that lights up. All of you remember meeting the girl you thought plain, as you looked at her across the room, or the young man who at a distance, you suspected of being a bore. But your feeling changed as soon as you met them. The girl's face lighted up as she heard your name. All you could think of was that illumination that seemed to promise sympathy and understanding. And so with the young man. That rather stolid look that repelled you disappeared as soon as he looked at you. His face lighted up and was forthwith attractive.

Some young people seem to try to cultivate a certain blankness of expression. They are proud of the fact that their faces do not betray their emotions,





DR. WILLIAM H. CROGMAN

(The Old Roman)

Professor King met Dr. Crogman in Kansas City while in attendance at the C. M. E. General Conference. He reports both him and Mrs. Crogman in good health and spirits. Their friends here are happy in the hope that we shall all see them here whenever they visit their daughter, Mrs. Brooks, as she is soon to join our Gammon family with her husband, who is elected on the Gammon faculty.

#### PROGRESS IN COLORED SCHOOLS

The best year in the history of these schools has just closed. The most of them have closed seriously in debt. There are three reasons for this: Interest on invested funds has not advanced proportionately with the decreasing purchasing power of money, in the incidental and upkeep expenses of the schools. Schools under the church boards are not receiving an increase from such boards comparable with the increased cost of running the school; a deficit in such schools is inevitable, and will become more serious until some way is found to bridge the chasm between the income and the outgo. With the improvement of public schools, teachers wages are advancing; with the standardizing of colleges and high schools the grade of teachers required to meet the demand are harder to secure and more expensive.

These facts bring us to face a situation that is most stubborn. There must be a merger of these church supported schools to reduce the number and thus economize in expense or the local constituency must supplement the appropriation made by the church board. There is no use of asking the board for more, the board may vote increased appropriation but it cannot pay more than is placed in its hands to pay, and cannot pay this until all the running expenses of the board is provided for.

A plan is being worked in reference to many schools which takes care of the situation at least for a time; it is the dollar plan, or better known as the two cents per week plan. It asks that two cents per week be paid by or for each church member in the patronizing territory of each school toward the running expenses of the school. This would bring the total income of the school up to present requirements and it can be done.

For instance; Clark University's income would be increased annually from \$10,000 to \$15,000 and would equal the income of \$200,000 additional endowment. Until adequate endowment is secure this seems the only way to save the situation and permit Clark University and other schools to go forward consistent with the progress now being made.

#### WALDEN COLLEGE

This school has had a hard and uncertain career for some years. As Central Tennessee College it gave to race leadership a splendid alumni, many of whom are yet conspicuous in various fields. It was then the parent school to Meharry Medical College which continued in organic relation until recent years.

The property of Walden was turned over to Meharry a few years since and after an interim of two years in which no classes were held a right and attractive site was secured and Walden College resumed as a Junior College providing also a premedical course for Meharry. With the general shortage of church funds the question of merger is again before Walden. Whether or not it is maintained as a separate institution depends on the amount its friends can secure to supplement what the church board can appropriate.

The situation at Walden is made acute by the promotion of President T. R. Davis to succeed President R. N. Brooks at Samuel Huston College, Austin, Texas, Dr. Brooks having been elected to succeed Dr. Bowen in the Gammon faculty in the chair of Church History. No doubt Walden will find a good president and work will continue for a time at least and if the funds are attainable it will have a permanent place in the system of schools to which it has long been connected.



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 RECIPE FOR PERPETUAL YOUTH
 

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Take all your pleasant experiences,  
     Enjoy them gratefully;  
 Then all your unpleasant annoyances,  
     Endure them gracefully.

For your social welfare,  
     Always speak cheerfully!  
 To guard you from despair,  
     Always think hopefully!

Work faithfully! Do your best,  
     When done take time for rest!  
 Eat wisely! Make your health sure!  
     Play some! Keep your thoughts pure!

Be glad! Try to laugh or smile,  
     Once, yes, twice in a while.  
 Love all of your fellowmen!  
     Some wont love you, but then—

Your warm heart dispels the cold,  
     You grow young instead of old.  
 The Peace of Christ is your retreat,  
     His Love makes youth repeat.  
 Wm. J. Weidenhammer, Lansing, Mich.

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 CHURCH MUSIC
 

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One of the important elements in Christian worship is sacred song. It has both subjective and objective power, stirring the heart of the singer and inspiring the hearer. The profit depends largely upon general participation in it.

There are other varieties of sacred music which are useful, but these cannot be substituted for the singing of hymns by the congregation, and should never usurp that place. The church has from the beginning made use of this means of spiritual power. The last act of our Lord and His disciples before Gethsemane and Calvary was singing a hymn at the close of the Last Supper. One of the chief exercises of the early church was chanting hymns "in honor of a divine Christ." In the Middle Ages, numbers of hymns were written and sung, many survived as a precious heritage in our own hymnody. Much of the conquering power of early Methodism was due to the hymns of the Wesley brothers. Many have carelessly allowed themselves to lose responsibility in congregational singing, for not using it for all it is worth. Variety in the choice of fohymns must be cultivated in any congregation; and

intelligence must be exercised in order to use the hymns for supplementing the special message of the hour. For every subject a reasonably suitable hymn can be found. No minister is justified in running around in a little circle of a score or two of most familiar hymns and tunes. Let pastor and people know and use to the full all the treasures of hymnal!

Childhood and youth is the time when voices are sweet and fresh, when taste is as yet unspoiled, and when the spirit is eager to learn and store away the rich and the beautiful in memory. It is a disastrous error to waste the interest and enthusiasm of youth on trivials music and vapid verse. Experience has repeatedly and amply shown that children of Sunday school age will learn, sing and enjoy great hymns and tunes as heartily as shallow ones. The best is none too good for the children of today or the church of tomorrow.

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 PRAYER
 

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"Prayer as a form of energy in the spiritual world. If we believe that God is spirit and that the spirit in every human breast is embedded in and surrounded by His spirit, there is nothing contrary to what we know of spiritual laws in the idea that a fervent prayer may initiate currents of energy, which, gathering strength and direction as they flow through Infinite Understanding and Love, reach the object of prayer, affection, or concern. This is the co-operation with Him which we believe He asks of His children. This theory of prayer turns intercession for others into a joyous privilege. It makes the answer to prayer depend, not on an arbitrary decision of God, but on the depth and sincerity of the love prompting the prayer and the openness of heart of the one prayed for. The waves of reclaiming love are ceaselessly beating against the wayward heart and if we can co-operate with God, the united influence of human and divine love may in time soften the most callous nature.

Akin to this is the prayer which we cannot doubt may bring material help to the suppliant. Such help is dependent on the will of another. Through a law of the spirit these petitions touch the hearts of those who are susceptible to spiritual intimations. There have been too many "coincidences" of this kind in the history of prayer for us to believe that the fulfilment is mere chance. The failure of such petitions does not argue indifference or withholding on the part of God but the closed heart of those who should answer the prayer. We know only too well how many intimations of this kind which, if we are honest with ourselves, we know are of God, we have turned from in order to provide for ourselves more things than were really needful."



### METHODIST MISSIONS IN AFRICA

Dr. Thomas Jesse Jones is the educational director of the Phelps-Stokes Foundation and has been chairman of two commissions of educators and scientists who have studied educational problems and conditions in Africa. He is a man speaking with authority and understanding. He says:

"However much the American people may differ as to the value of the League of Nations and the World Court," he says, "there is no adequate ground for differing as to the international service of Methodist Episcopal missions in Africa. Africa, Asia, and Europe are at our doors. They can undermine our peace by their diseases and their quarrels, or they can help to make us a greater nation by their wealth of resources and their friendship.

"Methodist men and Methodist money have been sent to Africa for almost a century, and the world has thereby been made safer not only for democracy, but for Christian civilization. America has been enriched by the service of ten million people of African origin, and American patriotism and humanity will increasingly feel that Methodist missions have been helping to repay Africa for the centuries of exploitation, both of physical resources and human beings, to which that continent has been subjected. I have seen Methodist men and women working in many difficult places in Africa. They have carried message of hope and faith in a Divinity that rules destiny, they are also improving the conditions of health, methods of agriculture, industrial skill, and the character of the people.

"The six sections of Africa in which the Methodist Episcopal missions are located are strategic in the welfare of that great continent. Liberia is the special concern of America, because it was solemnized under our auspices, the Methodists are helping fulfill our national obligations.

"In the Portuguese possessions, with a total area almost one-third that of the United States, Methodist Episcopal missions are helping the people to make use of the soil, to conquer disease, and to realize opportunities as human beings. The American help is not only desirable, but necessary.

"In Southern Rhodesia and the Union of South Africa, the missions are of much value, both to the people and to the country. Most dramatic are the possibilities in the large copper districts of the Belgian Congo.

"Altogether, the Methodist Episcopal missions in

the six districts of Africa will spend during the current year over \$750,000. This is of far less significance than the service of the devoted men and women who are carrying American sympathy, ingenuity, and experience to the African continent.

—World Service News.



### CLASS IN NEW ORLEANS COLLEGE

The picture above was taken last year. It represents a single class who began their course by assuming the care of a student in the College of West Africa. The class is growing fewer each year as they near the end of college work but they have not faltered in this responsibility, their gift being the first money received at this office. This class will be heard from after they have finished college.

### CONGO POPULATION INCREASE UNDER CHRISTIANITY

Congo is a land of contrasts. There are sections where the contrast is less apparent than in others, but judging from personal experiences and from official statistics it seems safe to say that the problem this contrast raises is as wide as the colony itself and that, no district or territory is in a thoroughly satisfactory state. A study of the causes contributing to this decline in the native population would be interesting and valuable, but it is more important to consider the circumstances in which, among some sections of the community this decline is already arrested and is being changed into an increase. Of all the groups that seem more fortunately placed than the mass of native people, and more able to cope with the quickly changing conditions of life and to get the better of this tragic decline in their numbers, the most important and the largest is that represented by the native Christian Church. There, without any special attention to the problem of any definite organization to deal with it,



a solution has been found and a real advance recorded. It is impossible not to be impressed with the large number of young children here at Kimpese as compared with what one saw at the upper river mission station. Here at Kimpese, we have a group of Christian homes, small in number but representative of the Christian community in the Lower Congo area, and both the size of the families and the general health among them are such as to allay all fears for the future as far as this section of the community is concerned.

Thus, homes founded and built up on the Christian ethics would seem to be the surest and most speedy solution to the problem confronting the colony; and with this agrees the experience among the upper river peoples. There, whilst the general state of the whole district is such as to cause concern, it is most noticeable that amongst the second generation of Christian people things are very different. There one sees all the signs of a healthy vigorous family life; the number of children born into the homes increasing the infantile mortality among them is not so large.

To attribute the difference between the young life of the Christian and non-Christian sections of the population to the principle of Monogamy, is misleading; it is emphasizing the part instead of the whole.

The way out of the critical situation in which the native race seems to be plunged by the coming of the white race to Congo, and all that their coming means, will not be found in monogamy, as such but rather in the implications of monogamy; in that of which monogamy is one and only one expression.

It is the Christian home and its expression of the art of life, that is the key. Virtuous marriage, Christian morality, love and care of child life, large and more sanitary houses, higher modes of living and, above all, the Christian training of children, in these things lie the hope of the future and we claim for Christian Missions the great glory of having pointed the way and of having demonstrated that the Christian faith is not an alien religion or a white man's propaganda but, the vital necessity to their people for the physical regeneration and persistence of their race.

W. G. REYNOLDS, In Congo News Letter.

#### RALEIGH VOTES SCHOOL BONDS

Voting a school bond issue of \$1,300,000, the city of Raleigh provided for extensions of its school system. One feature of the election was the solid Negro vote in favor of the bonds, in consideration of the school board's announced purposes of expending \$400,000 of the proceeds on the colored schools, including the immediate completion of a handsome high school. There was no opposition to this provision for the Negroes and none to their participation in the election.

#### O U R S

By Edgar A. Guest

*We call them ours; there seems no better word—  
Our friends, our wives, our little children small—  
And yet we know God rules and owns them all;  
They are but ours until His voice is heard.*

*Once on a time we had a lovely child.  
We called her ours; we knew no other phrase.  
Possessing her made radiant all our days,  
Our lives were bright with beauty when she smiled.*

*And then twixt dawn and dusk God's angel came,  
Touched the sweet eyes of her that we possessed,  
Folded her hands upon her lovely breast  
And left us but her memory and a name.*

*These things are ours; Silver and gold and land,  
Jewels and baubles which the hands may clutch,  
But the glad spirits which we love so much  
Are always God's, awaiting His command.*

#### THE CONQUERING TEMPER

Jesus looked into the faces of His disciples one day and said, "In your patience ye shall win." He had put the Christian temper into their hearts and He knew what they could endure. Christian faith puts iron into the blood and steel into the will. The Christian man goes into the work of the day with the will to conquer. Not that he is always stirring up a light or glorifying in obstacles. There is nothing of the chip-on-the-shoulder attitude in the real Christian. But there is a strain of the militant in his nature. It is little wonder that the Christian life has often been described in military terms. Our horror of war, its awfulness, even the distastefulness of its terminology must not allow us to lose the militant accent of our faith. Every person who is living a life of vital usefulness knows the daily experience of the conquering consciousness. The conquering temper helps us win in the face of tendencies toward cowardice. It brings us off victors over the lure of self-indulgence. It makes us rise above cheapness and meanness. It gives the farewell to sloth and laziness. This conquering spirit puts romance into life and keeps us ever battling and therefore ever growing. He who has ceased to conquer has already suffered defeat. The conquering life is the only life worthy of Christian men. Indeed, unless the note of triumph be strongly present we are not Christians.



### PROBLEM OF MAINTAINING STANDARDS

The main problem of these schools is to bring them up to such standards of efficiency as will satisfy the demands of the State authorities for admission to the medical colleges and other professional schools. Institutions are graded according to their facilities, such as equipment and teaching facilities. Certain standards are required before the graduates of these institutions will be given teaching certificates, or admittance to the professional schools. The most outstanding need at the present is stronger and better paid faculties and a very much-increased equipment for teaching the sciences. The day has long gone by when a college could consist of a teacher on one end of a bench and a student on the other. Buildings, scientific apparatus and well-qualified teachers must be provided if the institutions are to do their work in line with modern educational requirements.

While the financial and industrial condition of the Negro has been very materially advanced, it is yet far from the prosperity which gives sufficient funds to sustain large philanthropic enterprises in the interest of the common people. The Negroes will give liberally and splendidly for their churches and schools, but as most of them are in the underpaid forms of employment where the margin over and above living expenses is so slight, there is little left for such works of benevolence and charity as are necessary to the development and well being of their own people.

For some time to come men and women of large means, anxious to see their funds do most for the largest number, will find a fruitful field in the Negro colleges carried on by the Board of Education of the Methodist Episcopal Church. Now is a crucial and critical time for these institutions on account of the very greatly increased cost of living expenses, teachers' salaries, buildings, and equipment. These items are fully double what they were before the World War. The field is waiting to be cultivated, and if the cultivating is done now, a very abundant harvest of moral and spiritual good will be the result. Large gifts are needed for permanent endowments as well as generous contributions for current expenses.

—World Service News.

### IT PAYS TO EDUCATE

Dean Everett W. Lord of the Boston University college of business education says that the cash value of a college education is equal to \$72,000. The cash value of a high school education based on the same study of the earning capacity of the high school graduate is \$33,000.

His report, after long and careful study of the earning capacity of different groups of workers, gives the average maximum income, first of the untrained man, which is figured at \$1,200; of the high school graduate, at \$2,200; and of the college graduate, at \$6,000.

The total life earnings of each of these three groups up to the age of 60 are placed at \$45,000, \$78,000, and \$150,000 respectively. Dean Lord estimates that while the untrained man at the age of 50 begins to drop toward dependence, the college man reaches his maximum earning capacity at the age of 60.

The untrained man goes to work as a boy of 14 and reaches his maximum income at the age of 30. This maximum is on the average less than \$1,200 a year. More than 60 out of every 100 untrained workers are dependent on others for support at the age of 60.

"The high school graduate goes to work at 18 and rises to his maximum income of \$2,200 at 40 and continues at that level the rest of his life.

"The college graduate's permanent earnings begin at the age of 22. By the time he is 28 his income equals that of the high school graduate at 40 and continues to rise practically without break. His total earnings from 22 to 60, not including anything earned during the college period, are \$150,000. The \$72,000 more than the high school graduate's income represents the cash value of college or technical training."

Education, even when measured by cash does seem to pay, if Dean Lord's figures are correct. There is no question that in the main the statistics are correct because the number of cases tested are too many and too often verified in actual experience to be denied. Also it is an interesting fact that of all the persons listed in "Who's Who," which is supposed to contain the names of men and women who have attained some particular or distinguishing mark of success in life, the largest percentage of them have had a college or technical education. It does pay to educate the mind and hand. The trained worker in every field will always have the advantage in making a living as well as a life.

—Christian Herald.

### SOCIAL SERVICE

With the courses offered in the School of Missions and the Atlanta School of Social Service, one of the best places to prepare for social service work is right here in Atlanta. No study is more helpful to ministers and their wives than practical sociology. Our classes take up every phase of the work and every opportunity is given for case work in connection with the Atlanta School.





MRS. F. A. PRICE

## MRS. PRICE AT GAMMON

We were all delighted with a visit from Mrs. F. A. Price of Cape Palmas, Liberia. Her husband, Dr. Price, is superintendent of the Cape Palmas District in the Liberia Conference. They have two children in attendance at Clark University. There are three younger ones with Mrs. Price. When here she was on her way from her mother's home at Fort Myers, Florida, to New York from which place she expects to sail again for Africa, as soon as arrangements can be made. It was the plan that Dr. Price should meet her and have the usual furlough but the shortage of funds have compelled him to remain longer on the field.

Mrs. Price spoke to the delight and profit of the students and faculty of Gammon and Clark. She makes an effective appeal for Liberia.

## TRANSPORTATION

The North Carolina Interracial Committee seek improvements. Among conditions complained of were the lack of separate retiring rooms in Negro cars, the use of wooden coaches, the occupancy of Negro coaches by white passengers and railroad employees, and lack of prompt service at ticket windows sometimes resulting in the missing of trains. It was pointed out that the busses now coming into general use offer no relief, since they do not carry colored passengers.

## FREEDOM AND TOLERANCE

Is true freedom but to break  
Fetters for our own dear sake,  
And, with leathern hearts, forget  
That we owe mankind a debt?  
No! true freedom is to share  
All the chains our brothers wear,  
And, with heart and hand, to be  
Earnest to make others free.

They are slaves who fear to speak  
For the fallen and the weak;  
They are slaves who will not choose  
Hatred, scoffing, and abuse,  
Rather than in silence shrink  
From the truth they needs must think:  
They are slaves who dare not be  
In the right with two or three.

—James Russell Lowell.

## CHANGING AFRICA

When Sir Henry M. Stanley, sent out by the New York Herald, arrived at the Court of King Mtesa in Uganda in 1875 he came upon customs and ceremonies which had prevailed for countless centuries. The peasants were oppressed in body and mind. Slavery was rife and at any time men and women might be sold to the Arab slavers who took the caravans through forests, swamps, and deserts to Zanzibar, the great slave emporium.

The change in the religious, political, ethical, and economic spheres has been marvelous within the last fifty years. It has been a revolution by evolution. Perhaps the greatest economic change is that the land tenure. In olden days all land was the King's property. Now land can be bought. A large part of the land has been distributed among King, chiefs, and certain other people. They hold it in freehold and can sell it at will. As a result of this many peasants are using wages or the proceeds of their sales to buy land and to establish their families on it.

The great wealth-bringer in Uanda is cotton, as it has been in the Southern States of America. Over \$15,000,000 went into the country for last year's cotton crop. That money is spent in buying land, clothes, household utensils, bicycles, motor cycles, automobiles, and improving houses. Roads are being made and railways extended to provide facilities for the movement of the fast-increasing cotton crop and goods needed for the growing trade.



## TELL ME ABOUT THE MASTER

Tell me about the Master!

I am weary and worn to-night,  
The day lies behind me in shadow,  
And only the evening is light;  
Light with a radiant glory  
That lingers about the west;  
My poor heart is aweary, aweary.  
And longs, like a child, for rest.

Tell me about the Master!

Of the hills he in loneliness trod,  
When the tears and the blood of his anguish  
Dropped down on Judea's sod  
For to me life's numerous mile-stones  
But a sorrowful journey mark;  
Rough lies the hill country before me,  
The mountains behind me are dark.

Tell me about the Master!

Of the wrong he freely forgave;  
Of his love and tender compassion,  
Of his love that is mighty to save;  
For my heart is aweary, aweary  
Of the woes and temptations of life,  
Of the error that stalks in the noonday,  
Of the falsehood and malice and strife.

Yet I know that, whatever of sorrow

Or pain or temptation befall,  
The infinite Master has suffered,  
And knoweth and pitieth all.  
So tell me the sweet old story,  
That falls on each wound like a balm,  
And my heart was bruised and broken  
Shall grow patient and strong and calm.

## OUR PRISONERS

Kate Richards O'Hare was fourteen months a prisoner in Missouri because of her expressed attitude toward the war. In a strong article on "who is responsible for our prisons" published in *Christian Work*. She says the following:

It is not strange that we hide our prison population away from sight and forget it as quickly as possible. For months I watched a tragic stream of blasted lives, and they were not pleasant to look upon. They frightened me and shamed me; they made me blush for my government, my race, and my religion. But I knew that they were flesh of my flesh, soul of my soul, and for all that they were I must bear my share

of responsibility. I knew that human hands could not build walls high enough, nor forge bars strong enough, to sever the ties that make us all one in one common brotherhood.

The time has come for the Church, more perhaps than any other institution, to face frankly and fearlessly the facts of our penal system, and to measure its responsibility for the effects of the prison upon our social well-being. In practically all things but war and prisons—both survivals from lower and out-grown social orders—we have been forced by repeated failure in application to realize that the law of Moses—"An eye for an eye"—must give way to the law of Jesus, "Love thy neighbor as thyself," because the latter is more scientific, efficient, and socially useful.

To apply the law of Jesus to the socially unfit we must determine whence comes the criminal, and why. We must determine by sane and scientific methods whether or not crime is a social disease, and segregate, if possible, the factors in our social life that may be the germs of crime. Today we do not know what makes the thief steal, the pervert indulge in vice, or the murderer kill. But neither did our grandparents know what caused malaria, typhoid, smallpox, or tuberculosis. These physical ills were just as mysterious to them, and just as dangerous, as crime is to us.

I may be over optimistic, but I have a firm and abiding faith that if the Church will honestly face the facts of our penal system, and utilize the power of her strength in seeking solutions for the problems of dealing with those with whom Jesus identified Himself when He said, "I was sick and in prison and ye visited me not," it will find His way of serving those who need service most—the victims of our prison system.

## HOUSEHOLD MANAGEMENT IN CONGO

Six o'clock bell rings loud and clear, calling the boys and girls to early morning worship, but it calls me to the more prosaic task of preparing breakfast for my family and my boarder (Dr. Freas). I have many willing hands to help but each must be instructed what to do and how to do it. Besides attending to meals there is the laundry to oversee, the garden to supervise, the chickens care for and above all the babies to give proper attention. At noon it gets quieter as one by one the boys finish their work and leave and at this hour we have our family altar. We are grateful to have this lull when we can commune with our Heavenly Father.

At 2:30 that loud, clear bell rings again. Sometimes we have just fallen asleep and sometimes not,



while at other times we have had a nice nap. Hurry; here comes Nzungu, the tailor, who has started making suits for the boys who are clearing ground for our new site while attending school in the morning. He wants his work and some instruction. When he has finished this job he has still 50 suits to make for the boys in Mama Geil's school Here's Malutama. He doesn't come to be helped but to help as he is our language teacher and many are the prefixes and other peculiarities of the Congo language he tries to make sensible to us. And Lukoki the "experienced carpenter"; surely he doesn't need any instruction, but often in the course of the day he comes to the door and asks in good English: "How do you want this, Mama?" And when I have finished explaining my likes and dislikes he usually ends up by saying: "I'll do just as you say, Mama."

Evening has come; supper is over, the babies are safely tucked away in their beds and the boys have been studying their lessons around the dining room table. Listen, there's music in the air. Yes, the school boys and teachers are closing their study hour and their day by singing a hymn and if you look out across the compound a minute later you can see them going home in groups, happy that the day is over. As I watch them walking along in the brilliant tropical moonlight with the tall trees for a background I often sit and review the day and though the day has been strenuous I am happy for the contacts it has given and the opportunities to help in some measure these benighted Congo people.

RUTH ENGWALL, In Congo NewsLetter.

#### A LITTLE MISUNDERSTANDING

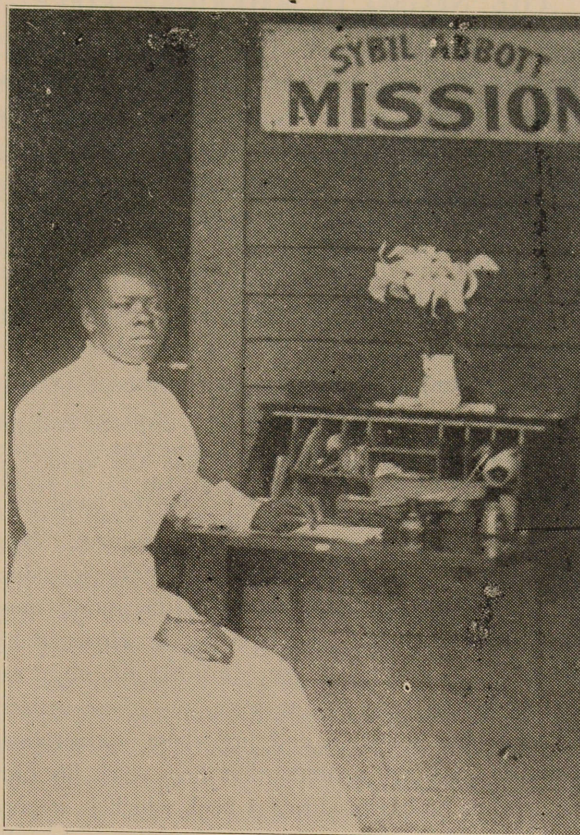
There was a poet once who was black. The magazines which published his poems did not know he was black. No one knew it until his poems were gathered together to be put in a book. It was then he met with the publishers.

"This is really wonderful publicity for your book," they said to him, thinking of advertisements they might write of the unknown Negro singer. "The fact that you are a black man will add a great deal to your success. Negro art is exceedingly popular just now."

"I can not consent to that," said the poet, "I do not want my color to be exploited."

"They're all alike," said the publishers after the poet had gone. "They want to be thought of as white."

But the poet did not want to be thought of as white—he wanted to be thought of as a poet.



MISS MARY J. HINES

This good woman of years of unselfish service to her credit is now a student in the School of Missions. She is here because of her abundant labors. She feels the need of a new supply of ideas and inspiration. In the last school year there were none more prompt and constant in attendance than was she. She is spending her vacation amid the scenes of her labors at Cleveland, Ohio and will be in school again next year. While in Atlanta she is at work as she used to be when a student of Spelman. We give above a picture of her at the Sibil Abbott Mission in Atlanta where she had charge for several years.

He who knows not, and knows not that he knows not,  
is a fool. Shun him.

He who knows not and knows he knows not, is simple.  
Teach him.

He who knows, and knows not he knows, is asleep.  
Wake him.

He who knows, and knows he knows, is wise. Follow him.

*Arabian Proverb.*

The closing of the school year means that graduates and many undergraduates will not return more to their alma mater, but the habit of study and the ideals encouraged in school life will abide.

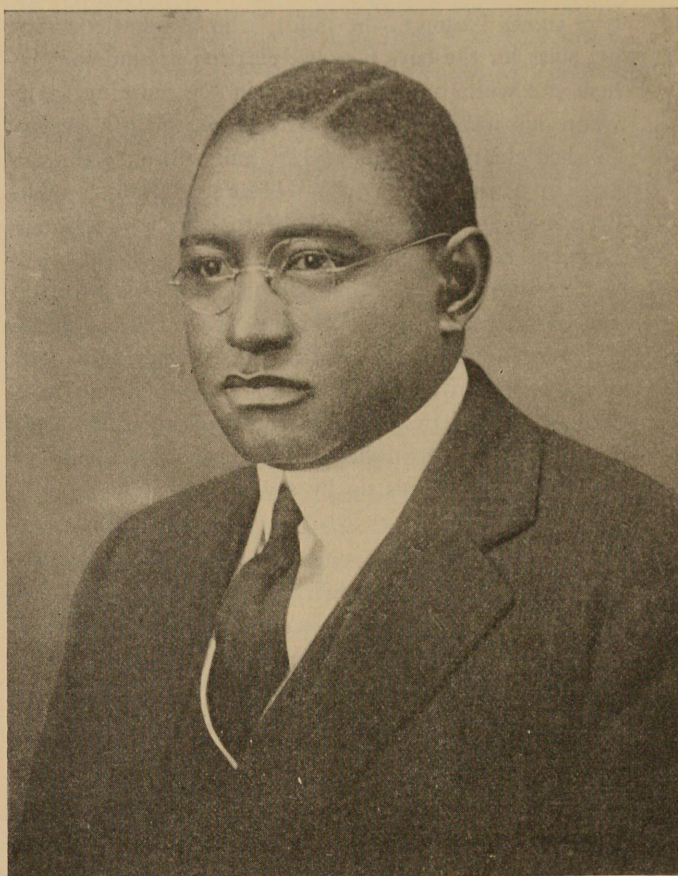


## THE NEGRO IN AMERICAN LIFE\*

This is the title of a wholly admirable book on a supremely important subject by a most competent authority. In the last twenty-five years, especially in the last ten, a goodly number of significant works on negro history and the negro problem have appeared. This book by Dr. Willis J. King will unquestionably take its place among the best of them. For the special use for which it is designed—a handbook for study classes—it is indeed without a rival.

It is a beautifully printed and handy book of only 154 pages; yet the matter is so well disposed and the expression so clear and concise that the reader is quickly made aware that he is led by the hand of a master into the real inwardness of the subject. Naturally the limitations of space forbade the introduction of great masses of detail which the author must have longed to present; nevertheless, by virtue of his critical judgment and his sure instinct for clear exposition, he has been able to select just those matters of history and statistics, and just those characteristic utterances of other writers, that best serve his purpose. Thus he has produced a book which is at once simple enough to serve as a first introduction to the subject and rich enough in its suggestions and discussions to serve as a guide to a really profound study.

The book is eminently *of and for the present*. Yet the author, knowing full well that the present is not to be understood nor its problems solved without the light of history, sets forth the salient features of negro history, and he does it with exceptional insight and skill. His first chapter clearly sets forth "The Why of the Study:" the present problem and the various proposals for its solution. There follow two chapters which discuss very interestingly the ethnological and anthropological problem: "The Negro among the Races of Mankind" and "The Negro and the Theory of Racial Inferiority." These chapters are particularly valuable. The larger part of the book is devoted, as its title promises, to the salient features of Negro history in the United States of America. But the author wisely lays a foundation for this historical sketch in a significant chapter on "The Negro Prior to His Coming to America." Then come three chapters on the Negro's Contribution to American Life—economic, social, human and spiritual. All of these chapters are highly instructive and inspiring, but especially that on the human and spiritual contribution: the poetry and fiction, the spirituals (words and music), the more elaborate musical productions, the painting, the output of a scholarship, and so forth. The next chapters conduct us into the heart of what



PROFESSOR WILLIS J. KING, Ph.D.

is thought of as "the negro problem:" the economical situation; the effects of the recent migration to the North; the political status of the Negro; and his social status. There is no space for an adequate sketch of the discussions of these chapters. I will merely say that they reveal the author as the sort of man whom some of us have long known—a man of breadth of vision, of sanity, of genuine understanding and of human sympathies. There is no want of frank and fearless criticism, but there is another absence of race animosity.

The book is—in its whole spirit and tendency—a fruit of the tree of life, whose very leaves are for the healing of the nations. It is an eminently Christian book. And the author goes to the root of the whole matter in Chapter XII: "The Christian Attitude in Race Relations." The race problem is simply one phase—an enormously important phase, to be sure—of the fundamental Christian problem, the problem of living together according to Christ. Chapter XIII treats optimistically of the "Agencies Aiding Interracial cooperation."



The book is most heartily recommended both for general use and especially for study classes, not only in White, but also Colored churches. One race needs the light the same as the other.

All the members and friends of Gammon Seminary indulge a just pride in the issuance of such a book from within her walls. For the book represents with brilliancy and power that Christian view for which the Seminary has ever stood.

J. R. V.-P.

#### \*THE NEGRO IN AMERICAN LIFE

An elective course for Young People on Christian Race Relationships, by Willis J. King. The Methodist Book Concern (1926). The book is one of the volumes in the World Friendship Series.

#### A LOOK AT THE FUTURE

It is certain that all humanity, even those portions now backward and hopeless, are destined to enter, according to the measure of their capacity, into the gains of the more enlightened peoples. The radiation of the good things of civilization is so strong that, in a few decades, there will remain nowhere in the world the benighted, stolid, peasant type. There will be no ox-men, like the poems of Mexico fifteen years ago, or like the Russian muzhiks nine years ago. All humanity but the morons will be stung broad awake. Every bright person will be able to read and write, will follow newspapers, will be a citizen rather than a mere subject, will respond to and contribute to public opinion, will possess and assert legal rights, and will imagine something good in the future for himself or for his children.

The freedom and opportunity and hope which have come to a sixth of the women of the world will presently be enjoyed by all women. The gains of the children in the more advanced countries will become the birthright of all children save those born into tribal life. Industrial wage-earners, wherever they may be, will in time take their own part as forty-four millions of organized wage-earners are doing.

In view of the powerful ferments in the minds of men, it does not seem rash to predict that within the lifetime of children born this year, slavery, forced labor, patriarchalism, polygamy, male domination over women, the foot bandage and the veil, ecclesiasticism and every form of irresponsible power will disappear from all important sections of humanity as they have already disappeared from the advanced peoples. Only in remote spots, such as jungles, deserts, mountain tangles and far islets, will any of these forms of human subjection and exploitation survive.

#### RURAL CHURCH WORK

Notwithstanding the trend toward the city since the war and the increased urban population of Negro people, it is still true that out of 2100 M. E. colored churches 1661 of them are in small villages and the open country, which means that about four-fifths of our Methodist preachers must preach in the country and for the most to small congregations.

This means that the country church must be in the mind of those shaping the courses and securing faculty for Gammon Seminary. The country preacher must do more than make his people happy under his preaching; he must help them solve the peculiar problems of the country and be a leader among them.

Most of the well prepared men who come to Gammon will have the most of their ministry in the city. These are not the majority of our students. The larger number have been handicapped in preparation and if they make the full Seminary courses are not the leaders in their classes. It is the plan that there shall be a man in Gammon Faculty who is expert in rural life and problems and through whom our graduates shall go from the school trained in agriculture, to the extent that they shall be intelligent advisers of those who till the soil and make their ministry one of all around helpfulness.

#### WHAT A DOLLAR WILL DO IN AFRICA

The Rev. R. M. Harkness, missionary of the Methodist Episcopal Church in Manjacaze, Southeast Africa, graphically sets forth what a dollar, sent to the Board of Foreign Missions for work in Africa, can be used to accomplish:

"It will maintain a boy or girl in school for two weeks.

"It will pay for two New Testaments in the vernacular.

"It will feed an orphan for one month.

"It will support a teacher-evangelist for two weeks in the midst of a non-Christian area.

"It will pay for twenty-five first spellers for an out-station school.

"It will supply two Sunday-school papers for one year.

"It will buy three slates for some school.

"It will buy medicine to heal many sores.

"It will buy medicine to effect three cures of the dreaded tropical disease, bilharzia.

"It will support our hospital for eight hours.

"It will support all of the mission work carried by our church on the continent of Africa for two and one-half minutes."



### THE HIGHER GOOD

Father, I will not ask for wealth or fame,  
Though once they would have joyed my carnal sense;  
I shudder not to bear a hated name,  
Wanting all wealth, myself the sole defence.  
But give me, Lord, eyes to behold the truth,  
A seeing sense that knows eternal right,  
A heart with pity filled, and gentle truth,  
A manly faith that makes all darkness light;  
Give me the power to labor for mankind;  
Make me the mouth of those that cannot speak;  
Eyes let me be to groping men and blind;  
A conscience to the base; and to the weak  
Let me be hands and feet; and to the foolish, mind;  
And lead still farther on such as Thy Kingdom seek.

—Theodore Parker.

### THE BROTHERHOOD OF MAN

They tell me, Liberty, that in thy name  
I may not plead for all the human race;  
That some are born to bondage and disgrace,  
Some to a heritage of woe and shame,  
And some to power supreme, and glorious fame:  
With my whole soul I spurn the doctrine base,  
And, as an equal brotherhood, embrace  
All people, and for all fair freedom claim!  
Know this, O, man! whate'er thy earthly fate—  
God never made a tyrant nor a slave:  
Woe, then, to those who dare to desecrate  
His glorious image! for to all He gave  
Eternal rights, which none may violate;  
And, by a mighty hand, the oppressed He yet  
shall save! William L. Garrison.

## GAMMON THEOLOGICAL SEMINARY WILL BEGIN ITS NEXT SCHOOL YEAR SEPTEMBER 21st, 1926.

Including also School of Missions provided for by the Stewart Missionary Foundation for Africa,  
Atlanta, Georgia.

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

A new Administration Building, including Chapel, Lecture and Class Rooms, Museum, Parlors, and Offices, Dedicated as Thirkield Hall.

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 youths preparing for the ministry, or any kind of Christian or social service.

#### 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 in 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 dollars a year for any student.

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

Acting President Geo. H. Trever,  
Gammon Theological Seminary,  
Atlanta, Georgia.