

MISSIONS QUARTERLY

Vol. 9 Issued Quarterly at Washington, D. C. No. 2

By S. D. A. Foreign Mission Board

Edited by the General Conference Sabbath
School Department

5 cents a copy Second Quarter, 1920 20 cents a year

Entered as second-class matter, July 8, 1915, at the post-office at Washington, D. C.
under the act of Congress of March 3, 1879

Acceptance for mailing at special rate of postage provided for in Section 1103, of the Act of
October 3, 1917, authorized July 24, 1918

Sabbath, June 26

MAKE IT DOLLAR DAY
FOR OUR SCHOOLS FOR THE
COLORED PEOPLE
IN THE HOMELAND AND IN
MISSION FIELDS

“Give as you would to the Master
If you met his searching look
Give as you would of your substance
If his hand the offering took.”

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Homeland and in Mission Fields

Official Notice

To the Sabbath School Department,

At a meeting of the General Conference Committee, action was taken requesting the Sabbath School Department to devote the Thirteenth Sabbath Offering for the second quarter of 1920, for the benefit of our colored schools at home and in mission lands. This general designation would embrace our principal training school for the colored people located at Huntsville, our recently re-established school in Jamaica, and all our training schools in South Africa. These various educational enterprises call for an outlay for 1920 considerably in excess of \$100,000.

We have decided to ask you to place before the Sabbath schools of the denomination a call for this second quarter for \$65,000. We have been greatly encouraged by the reports brought to us by Elder E. E. Andross, who has recently visited many of the schools in South Africa. The work being accomplished by them, as reported by Brother Andross, is of a most satisfactory character, and souls are being won in large numbers to the truth of God.

I trust, therefore, that the presentation of these fields to the Sabbath schools will commend this worthy enterprise so strongly that we will have a most liberal offering. Anything that is received in excess of the amount called for will be used for the benefit of the schools concerned.

Very sincerely yours,
W. T. KNOX.

Needs of the Oakwood Junior College

W. H. BRANSON

THE Oakwood Junior College, which is our only training school for colored students in America, has altogether outgrown its quarters. At present there are well on to two hundred students in attendance, and yet there is dormitory room for less than half that number. At the time of my recent visit there, we found that from four to ten boys are crowded together into one room. It is, of course, quite impossible for one to do good work in his studies under such congested conditions, to say nothing of the jeopardy in which the student body is placed from the point of health. The administration building is also far too small, and should have its capacity increased at once.

This school is destined to do a great work in training men and women to labor among the twelve million Negroes in this country, and we should lose no time in properly equipping it for work. Many of our best colored workers have come from Oakwood during the past few years, and there is a crying need for many more well-trained men and women to enter this work at once. We must look to this school to supply the call, but it cannot possibly do efficient work until better facilities are provided. The following equipment should be supplied without delay:

A boys' home, to accommodate one hundred boys.

An addition to the girls' home.

Two cottages for teachers.

Two or three cottages for students.

A good dairy barn.

I trust that sufficient funds may be raised in our next Thirteenth Sabbath Offering to make it possible to secure at least a large part of this equipment.

Atlanta, Ga.

Colored Mission Schools in the South

J. I. BEARDSLEY

IN the States south of Mason and Dixon's line are more than 12,000,000 Negroes. These people are descendents from those held as slaves at the close of the Civil War, for whom very little improvement was planned at the time they were set adrift for themselves, after having been trained for centuries to have their needs provided for, while they, in return, gave of their manual labor. The little that was done for them at the time has been enlarged upon by interested philanthropists, until today there are several schools operating in their behalf, usually in the cities and larger towns. Because of the conditions that exist, the standards in these schools are not so high as they should be, but they are being improved continually. Some of these schools are fostered in part by the States in which they are located, the remainder of their support being borne by the colored people themselves. Other schools are supported by various church organizations, and some are

supported by boards dispensing the means contributed by some wealthy philanthropists.

The young people in these schools frequently show great determination to get an education. Many labor hard the year round, wearing very plain clothes, and eating the plainest of food, that they may continue in school. In the only training school we have, one young man, who aspired to the study of medicine, and who is still working to this end in a higher school, while with us limited himself to twenty-two cents a day for table board. To do this he took only two meals a day, and one of these was of corn bread and sorgum only. He never missed a recitation, except to care for a sick fellow student, and in spite of physical disability, he persists in his determination to become a physician.

In some places we have mission schools of elementary grades conducted by the conferences in which they are located. Since our colored churches are seldom able financially to support them, the conference must assist. These schools are attended, not only by children of our faith, but by others as well, those not of our faith frequently outnumbering our own. These schools are taught by teachers of their own race, many of them trained in our own school at Huntsville, Ala.

The children need training in many things more necessary than book study. Frequently their homes are the poorest. In one instance a large family of thirteen children lived with their parents in a one-room cabin, without windows, with but one door. All cooking was

done in an open fireplace, in an old-time skillet and pot. There was no table or chairs, and only one or two beds.

The use of snuff is very common among this class of people, and their language is very uncouth. They take kindly to efforts made to elevate them, but they have much to learn.

A few years ago a sixteen-year-old girl applied at the doors of our training school for admittance. She had very little to recommend her, either in language or appearance. She had come from a distant state, having heard of the school from a neighbor who had moved into her home community. This girl not only had a very quick temper, but was perfectly capable of fitting her language to her temper, staining the whole with profuse emissions of tobacco juice. I recently met her returning from her summer's delivery in the canvassing field, where she had more than made her expenses. She was a worthy example of our faith, and was determined to continue her preparation for greater usefulness.

Our colporteurs have many varied experiences in their endeavors to reach the people with books. One young woman, with several years' experience at Oakwood, was unable to find a satisfactory place to eat while in one community, and for three days lived on wild huckleberries and green plums. These young workers frequently meet with difficulties that our white workers never experience. Yet they persevere in their determination to carry the gospel into the homes of their own people.

An elementary school is conducted in connection with our work at Oakwood. This is attended by some of the children in the community. One girl has for several years, walked five miles night and morning, to attend this school, earning her books and clothes by picking cotton and caring for a neighbor's cows.

The first eight grades of our school attend classes in the forenoon, beginning at 6:45. Meanwhile the higher grades are doing up the domestic work about the farm and buildings. In the afternoon the companies change places, and the higher grades attend classes, while the lower grades carry on the work. In this way many can earn one-half of their expenses while in school.

During the past vacation employment was supplied to forty young people, who remained on the campus for that purpose. As a result, the school has been supplied with garden stuff, some fruit, and good returns in corn, sorgum, sweet potatoes, and cotton.

However, it is not possible for these young people to earn their school expenses for the whole year and get their clothes too. A few have friends who help them, but several, especially among the young women, must depend upon charity to get these necessary supplies. We trust that our people will be impressed to do all in their power on this Thirteenth Sabbath to forward the work in our colored mission schools.

Huntsville, Ala.

Need of Negro Training Schools

W. H. GREEN

“THIS gospel of the kingdom shall be preached in all the world for a witness unto all nations; and then shall the end come.” Matt. 24:14. Though we as a people are few in number, we have inherited the tremendous task of proclaiming this gospel of salvation. God is not dependent upon man to do this work, yet he has shared this great responsibility with obedient members of the human family, in order that by laboring together with him they may share the great blessing of seeing souls redeemed. “We are laborers together with God: ye are God’s husbandry, ye are God’s building.” 1 Cor. 3:9.

To accomplish the great and mighty task of evangelizing this sin-corrupted world in the short space of one generation, all legitimate agencies for the speedy accomplishment of this work must be fostered and utilized.

One means, which seems to be all important, is education. Not only are the people to be educated in a general way, but institutions should be founded where young and old may be trained to become efficient workers in instructing those who sit in darkness and in the shadow of death.

Since the great mass of my people, borne down by heathenism and the oppression of centuries,—are arising and pleading for help and deliverance from the greatest of all bondage—sin, I am sure that the most effective way to bring about this deliverance is through

the training school where the heart, mind, and hand may be trained to carry the everlasting gospel to their race.

To do effective evangelical work among my people, we are greatly in need of more thorough training school work for them. This may be accomplished in at least two ways; first, by establishing and maintaining at a high standard, where conditions so require, the necessary training schools for the colored people; and second, where conditions permit, to leave the doors of the denominational schools ajar for the training of those who show themselves worthy of preparation for the work which this denomination must do before the work can be finished, and the coming of the Saviour be realized.

Feeling sure that our Sabbath schools everywhere will greatly appreciate the opportunity of making a liberal offering to the work among the Negro people, not only in the United States, but in all lands, I thank you in advance for your liberality. This offering will prove a great blessing to the work for the colored people, and will hasten the finishing of this work in all lands.

To all who thus give, the Master will say: "Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world: for I was an hungered, and ye gave me meat: I was thirsty and ye gave me drink: I was a stranger, and ye took me in; naked, and ye clothed me: I was sick, and ye visited me: I was in prison, and ye came unto me. Then shall the righteous answer

him, saying, Lord, when saw we thee an hungered, and fed thee? or thirsty, and gave thee drink? When saw we thee a stranger, and took thee in? or naked and clothed thee? or when saw we thee sick, or in prison, and came unto thee? And the King shall answer and say unto them, Verily I say unto you, Inasmuch as ye have done it unto the least of these my brethren, ye have done it unto me. ”
MATT. 25:34-40.

The West Indian Training School

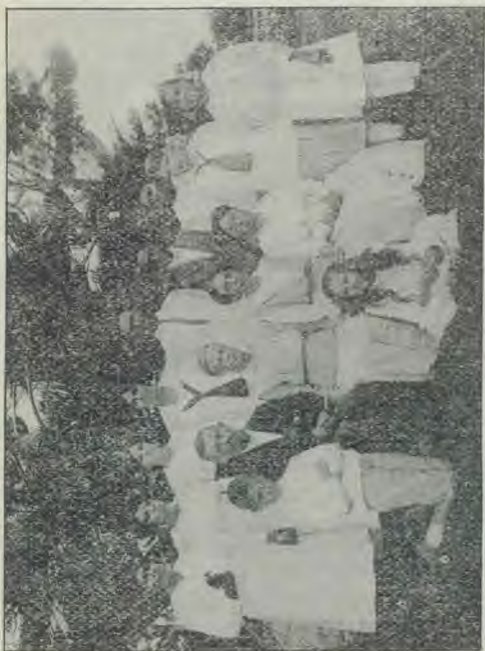
C. B. HUGHES

I HAD an interview with Jamaica's director of education shortly after arriving in the island. He manifested quite a little reserve at first. But as I told him of the principles and plans of our schools, he threw off all reserve and exclaimed: "Mr. Hughes, that is real missionary work of a kind that Jamaica very much needs."

He told me that not only wages were very low in Jamaica, but that it was also impossible for the young people to get continuous employment at these very low wages. This fact closes the door of hope against the very large majority of Jamaica's young men and women. The director stated that if we could give some young persons a chance to earn a part or all of their education, we could accomplish a very important work. As I left him, he said: "This has been a very interesting interview to me, and I shall watch with

much interest the development of your school."

At the present time wages for ordinary labor are from thirty to forty-two cents a day. In these days of high prices, it is absolutely impossible for the great mass of our young people to obtain the means to attend our school. We have many applications from young people who wish to work their way,



Professor and Mrs. C. B. Hughes with Some of Their Students

but we can furnish work to only a very limited number. If we had money to purchase cattle and develop industries, we could take in more students. We have 171½ acres of land, and this land grows excellent grass. Our rainfall is about eighty inches a year. Our elevation is over 2,100 feet. Cattle thrive well in this country.

Our young people in this place have the same eager desire for a training for God's service that our young people in other places have. As there has been no school in this field, there is a great lack of trained laborers which only the school can supply. It is difficult to get laborers from the temperate zone to labor in the tropics; and when they are obtained, they cannot adapt themselves to the climate so well as those born and educated in a tropical field.

Our school needs more buildings. Our library is very small, and we have no equipment. We are very glad indeed that the Sabbath schools are coming to our rescue.

Kingston, Jamaica.

Educational Need of the Colored People in the United States

CLARENCE J. BOYD

OUR evangelical efforts among the colored people have largely been put forth in the cities. Our colored ministers cannot well go into the rural district to proclaim the Sabbath

truth, because of the opposition of white land-owners to having their colored tenants lay aside their work on Sabbath. Evangelical efforts in these localities usually result in the colored ministers being compelled to leave before much good has been accomplished. It remains, then, for the colporteur and the rural school-teacher to carry this truth to the great Negro population of our country that lives on the soil.

Many books have been sold by the faithful colored colporteur, but little has yet been accomplished by the rural school-teacher. This is perhaps due largely to the lack of teachers.

The growth of our constituency in the cities has led to the establishment of regular church schools in the cities, and it has required all the teachers finishing normal work at our only training center, the Oakwood Junior College, located near Huntsville, Ala., to supply this one need. In fact, the demand for qualified church school teachers has hardly been supplied. The necessity of greatly enlarging and providing better facilities for our training school at Huntsville is at once apparent, that the demands for more teachers and for other workers may be met.

We have been told through the spirit of prophecy that, "No line of work will be of more telling advantages to the colored people in the Southern field than the establishment of small schools. Hundreds of mission schools must be established; for there is no method of giving the truth to these people so effectual and economical as small schools."—*Review and Herald Sept. 17, 1908.*

The instruction was also given that so far as possible these mission schools should be outside of the cities.

We picture these schools as typical rural schools, located on a small farm, in a community that is without educational advantages. There are many such schools already established.

The teachers are a man and his wife who have finished courses of study in our training school. They live in a simple but neat little cottage of three rooms. Across the open lawn is the school-house, a modern and inexpensive building constructed to accommodate forty pupils. To the rear are the school gardens, where each pupil has his small square planted under his teacher's directions. There is a little barn where the mule and cow are kept; at the back of the grounds, but between the house and barn, is the little shop where the man in charge takes the boys and teaches them how to weld iron, how to shoe the mule, and repair the wagon. Here he also gives a few simple lessons in carpentry. This is done while the wife is in the schoolroom.

When the man is in the schoolroom, the wife will likely take a class of girls to her own little kitchen, and give them a lesson on how to prepare some wholesome dish of food. Here in the course of the school term, lesson by lesson they learn how to bake bread and to cook most of the common foods. At times they are taught how properly to make a bed, how to sweep and dust; how to arrange the furniture in the house; how to hang the pictures on the wall, "not too high, not too low."

When school is called in the morning, the children are lined up and inspected. Hands and faces must be clean, hair combed, and teeth brushed; buttons off the cloths must be on by the next morning; and all grease spots upon the clothing must be removed.

The children are taught how to make splint baskets from wood procured near by: to make mats of the corn shucks, and house-hold ornaments of pine needles. The slogan of home shop, garden, and kitchen is, "use what you have."

The practical ideas gathered in the little rural school are carried by the children into their homes. In a little while some of the varieties of vegetables grown at the school are seen on the home farm. Perhaps the same varieties of evergreens or flowering shrubs, used to adorn and beautify the grounds of the little school, appear in the home front yard. And food which the girls learned to prepare at school appears on the home table.

While these material benefits are uplifting the community, the Bible truths and the gospel message for these last days also creep into these humble homes. A Sabbath school is soon started. Bible readings are held in the community homes by the teacher. In time a church is organized.

Our Huntsville Junior College needs two more dormitories and an academic building to accommodate its growing work in training all round teachers in the practical duties of life, that they may go out and instruct others.

The fight against superstition and illiteracy is great. Thirty per cent of America's

colored people can neither read nor write, and in many of the rural districts sixty per cent are illiterate, while it is reliably estimated that the Negro cultivates one hundred million acres of America's soil.

A Dialogue for Seven Girls and Their Teacher

[The teacher seated reading her Bible. Enter Helen the others later.]

MRS. NELSON: Good morning, Helen, you are always the first on hand, as well as the first to give for our missions. I am so glad you have come early, so we can talk over the work a little before the others arrive

HELEN: I love to talk over things with you, Mrs. Nelson, for you always have such good inspiring thoughts to give us, that make us really want to give. Where is our Thirteenth Sabbath Offering to go this quarter?

MRS. NELSON: It is to provide training schools for Central and South Africa, and also for the West Indian Union, and help to better equip our colored school in the South. Do you think every member of our class will be ready with his dollar this quarter? if not, we must plan some way to get them all interested.

HELEN: I think each one is so interested in our daily study, and in talking about the missionaries, that they will be glad to give; and already, I have heard of several who have laid by a part of their dollar to be sure to have it on the Thirteenth Sabbath. Here come the girls now.

MRS. NELSON: Welcome girls, I am so glad to see you all! We'll have a nice long time talking about our colored training schools, where our Thirteenth Sabbath Offering is to go this quarter

CORA: I am so glad to learn about it, Mrs. Nelson, for I have already begun to save my dollar, and I want to know all about where it is to go.

MRS. NELSON: Amy and Belle have been reading up on the subject, and I think they are ready to tell us something about the needs of these training schools. Amy, will you tell us about the West Indian Training School?

AMY: After many months of searching, the committee found a beautiful location at Mandeville, Jamaica. There were one hundred and seventy-one acres of land, with a good two-story building and three smaller buildings. It was just about a year ago that they took possession of this place. I am sure that you cannot guess who it is that has charge of this school. It is Prof. C. B. Hughes, who was so well liked at Keene, Tex.

HELEN: Then I know the school will be a success, for he puts all his energy into his work, and he has the happy faculty of getting on well with the boys and girls. Now, girls, let us do even better than we did last quarter, and make our class the banner class of our school.

ETHEL: Can you tell us something about the work that Professor Hughes is doing there, Amy?

AMY: In a letter that Professor Hughes wrote to Sister Plummer, he said that wages were so low, that our young people could not earn enough money to pay their way in school, but that some of them want an education so very much, that if they could earn their way, they would be glad to work hard, in order to get the necessary education to fit them to be workers for the Master. You see they have so much land, that if we could send them enough money, so they could buy a large number of cows, the young people would have plenty of work to do to run the dairy, and that would bring in enough money to keep the school going. Then if there was enough money to buy seed, and trees and plants, they could plant a nice big orchard, and have plenty of things to eat for all of those boys and girls; they can take care of themselves, if we can send enough to get the equipment, so they can get started.

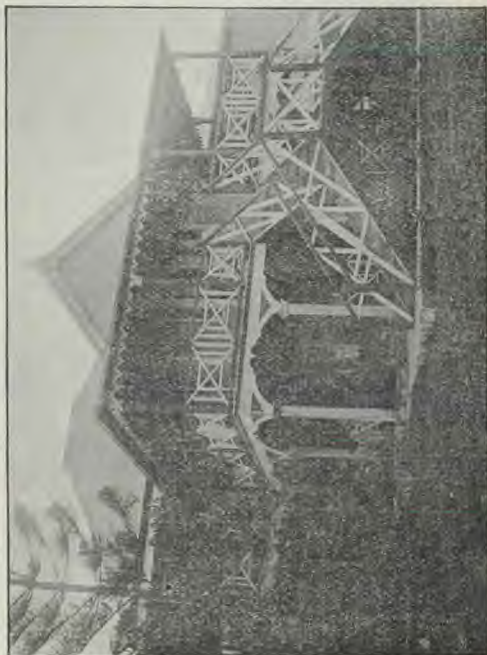
SARA: Wouldn't it be better to send down workers from the States, rather than try to train those people to give the gospel?

MRS. NELSON: No, because you see one going from the States would not be used to their hot climate, and in a short time, he would be sick, and would have to take a furlough. Of course, we have to send some people down in order to teach those people how to work; but it is best for the majority of the work to be done by the natives, who are used to their own climate and also to their own people. Any one from the States who is willing to go to

that hot climate, and give his life to train those people to be workers, ought to receive our greatest sympathy, and also of our money. We ought to love God so much, that we would be willing to give up some of our luxuries, and send the money to them, that they may have some of the things that are so necessary to keep them in good health,

CORA: Is there anything else they specially need?

AMY: Yes, they need books for their library, and also more buildings for their schools; you know, here in the States we can do so much better work when we have good school buildings, with a good library, and good teacher's, so let us send some of our money down to those dear peo-



The West Indian Training School

ple, that do not have a chance to earn as much money as we do.

MRS. NELSON: Now, Belle, tell us something about the school in Central Africa.

BELLE: Brother and Sister S. M. Koningmacher have a fine school of one hundred and thirty bright youth, who are a credit to that community; this place was once called the Dark Continent, but since the Word of God has entered the people are reaching out for an education, and various enterprises. The boys are willing to walk many miles to a school, if they can find the kind of teacher that they want when they get there. When the boys have been to those schools for a little while, they begin to preach by their lives; for some worldling will ask them why they do not smoke, or drink, or why they do not work on the Sabbath. In giving their reply, they are really preaching Christ.

MARY: What do they need in this school more than anything else?

BELLE: Brother Koningmacher says; "What we need is consecrated men and women who want to see the Lord come, and who know he cannot come until these different tongues hear the message. We need those who will not be discouraged with the hardships of a sparsely populated country. We must be wide-awake to make the gospel attractive and desirable. May God send many to Africa. It is the hope that every village within a radius of fifty miles of the mission shall hear about Jesus this season."

MARY: I have been thinking that what each of us ought to do, is to study our Sabbath school lesson every day, so we will be preparing ourselves as missionaries for this very needy field; and while we are preparing to go, let us save all the money we possibly can to send to those training schools, teachers who are already prepared to go.

SARA: Do you know of other schools that our money is to help this quarter?

MRS. NELSON: Yes, Brother W. B. White sends very encouraging reports of their work in South Africa. He says that wonderful transformations have taken place in the lives of four hundred natives of that country during the past two years; only a few days after these young people come to our schools, a wonderful change comes over them; all bad habits are dropped, and their faces shine with the love of God, and they long to be of service

to the One who has wrought such changes in their lives.

ETHEL: I read that a prominent chief in northern Basutoland, who controls all the territory around Emmanuel Mission, has fully accepted the truth and has been baptized and united with the church. He is a fine young man, and has a good education. His influence will be strongly felt on the side of truth, as he is neat in his personal appearance, and the son of the most powerful chief of the nation.

MRS. NELSON: There are many places that we have not the time to mention today, and of course there are many training schools of which we have not yet heard; but, girls, let us keep in mind the need of helping those that have been spoken of today, and renew the pledge we made last quarter "to deny ourselves" that we may help spread the gospel, by providing training schools for the colored people in South Africa, the West Indies, and also in the United States.

ALL: [Taking hold of hands]: We are all agreed. Sing No. 630 "Christ in Song."

MRS. J. A. LELAND.

The Oakwood Junior College

S. E. WIGHT

THE Oakwood Junior College is the only advanced school that we have for the colored people. To this school we look for trained workers to fill the calls coming from all parts of the Southern field.

Thousands of our books have been purchased by the colored people. As a result of the interest created by the reading of these books, calls for help have come from all parts of the Southern field. The colored constituency, through reading our literature, is continually increasing, and the increase in this

constituency demands increased facilities in the Oakwood school. For this growing constituency the school has not prepared as fast as it should. The girls' dormitory will accommodate only about sixty. It should be enlarged that it may accommodate not less than one hundred. The boys' dormitory is very small and not well adapted to its present use. A new one must be erected as soon as the money can be secured. It will cost not less than \$30,000.00.

This school is well located on a farm of about nine hundred acres of land four miles from Huntsville, Ala. The original farm where the buildings are located was an old plantation home. The old mansion still stands, and is being occupied at the present time by one family and the business office of the school.

Liberality with this institution will bring a rich reward in souls saved in the kingdom of God.

Nashville, Tenn.

The Industrial Idea

CLARENCE J. BOYD

THERE is no one subject about which so much instruction has come to us through the spirit of prophecy as the work for the colored people. The managers and workers who have the colored work in charge have been urged to study very carefully into the methods that are employed by the Negro schools and col-

leges that are operated by those not of our faith.

Among all the Negro schools we find no better example than that of the work that is being done at the Hampton Institute, Hampton, Va., and the Tuskegee Institute, Tuskegee, Ala. The former was founded by General Samuel Armstrong shortly after the Civil War and the latter, in 1881, by Booker T. Washington, a student from the Hampton Institute.

The idea of industrial education, in a way, seems to have originated in the mind of General Armstrong when he was a young man. General Armstrong was the son of a missionary to the Hawaiian Islands. He was a soldier during our Civil War, and finding a need of the application of his ideas in the uplifting of the Negro he developed at Hampton one of the most practical institutions of our country.

Booker T. Washington was born a slave in the State of Virginia. He worked his way up from the depths of poverty, and became the foremost leader of his race. When only a child he was a house boy at the home of Mrs. Rufner. She was very particular about her work, so much so that other boys had failed to please her and refused to remain under her employ. Young Washington learned to honor and respect her, and here he learned lessons of order and cleanliness that he never forgot. He said that thorough work, absolute frankness and honesty was what she demanded. He afterwards wrote: "I never see bits of

paper scattered about the grounds that I do not want to pick them up; a paling off the fence that I do not want to nail it on; an unwhitewashed fence, but what I want to whitewash it; or an unpainted house but what I want to paint it."

He was ambitious for an education, and the time came when he could go to Hampton. Hampton was about 500 miles from the little town, Malden, West Va. Booker had very little money, and by riding at times in a stage coach, walking, and begging rides, he finally arrived at the city of Richmond, tired, hungry, and penniless.

He had never been in a large city. He wandered about up and down the street until nightfall. Finally, when no one was looking, he crawled under a board sidewalk and lay down to sleep with his satchel for a pillow. He could hear footsteps over his head during the night, but at the break of day, he arose rested, and found that he was near the wharf where the ships were unloading their cargoes.

He immediately went to the captain of one of these vessels, and asked for employment which he secured, and earned money with which to purchase his breakfast. He said it was the best meal that he ever ate in his life. He worked at this vessel for several days. In order to save his money, he slept under the same sidewalk each night.

He arrived at the Hampton School grounds a little later with only fifty cents in his pocket with which to begin his education. He was dusty, tired, and footsore—everything but

discouraged, and he did not present a very inviting appearance.

At first his teachers were not willing to admit him to the school, but he lingered about the head teacher very much to the latter's discomfort, while she was admitting other students. She finally told him that the adjoining class room needed sweeping. This was his golden opportunity. He swept the room three times and dusted it four times.

The head teacher was a Yankee woman, and knew just where to look for dirt. When she came in to inspect the room, she looked well into the closets and corners, then took her dainty white handkerchief and rubbed it over the furniture. When she saw there was not one bit of dirt she said, "Well, I guess you will do to enter this school." He became janitor and worked his way through school.

When Booker T. Washington founded Tuskegee Institute, the Negroes called it the "working school." The founder was determined to give other worthy young men and women who are not afraid of work an opportunity to acquire an education. By perseverance and untiring hard work, combined with a rare genius for making friends and gathering funds, he succeeded in building up an institution with 2,300 acres in land, 38 substantial buildings, besides 26 cottages, which together with its present endowment is valued at \$4,000,000. Some forty trades are taught in the institution.

We believe in the industrial idea so prominent at Tuskegee, and in our own work em-

phasis placed upon this feature, combined with the missionary training, forms, as we feel, the essential need in Negro education for the present time.

Needs of the West Indian Training School

G. A. ROBERTS

ABOUT two years ago the writer, with other workers in the Jamaica Conference, had the privilege of visiting the churches and companies of the Jamaica Conference, for the purpose of encouraging young men and women to prepare to enter our proposed West Indian Training School.

On that visit we were greeted by scores of interested, earnest, and loyal young people who were delighted to hear that we were to have a training school in Jamaica that would be operated for the one purpose of training them for an active part in the closing message.

Recently at a chapel exercise in the now established training school, we were greeted by about thirty of these bright young people. They have been in training now for several months. They are happy, and are rejoicing in the thought that each day brings them nearer their purpose in life. These young men and women are taking hold of their work with an intensity and fixedness of purpose that exceeds that of many who have been more favored with educational advantages. A number of these young people have already

given evidence of a call to gospel work such as may be seen in zealous, consecrated effort in their home churches. This will give them a good opportunity to develop their talents. One of our students has been elected deacon of the newly organized church at Mandeville. The student body and faculty secured in a few hours \$77.92 in Harvest Ingathering work.

A number of these young people are compelled to work their entire way through school, thus delaying their preparation for the work. There are hundreds of young people in the West Indies, who must be helped to a Christian education. These young people will do all they can to help themselves, but when the average young person can only earn at best from eighteen to forty-eight cents a day, it can be seen at once that it is almost impossible for them to finance their own education.

The immediate need of our training school is help in purchasing the necessary equipment. But even above that, is the need of financial assistance for these young people that they may be quickly fitted for a part in the work. In fact to finance the education of these young people has been, and will be, the great problem that will confront us in conducting educational work in this field.

We have many calls for church schools, and many openings for young ministers and Bible workers, but we do not have a trained church school teacher, nor a trained young man to enter the ministry, nor a trained Bible worker in this great conference. When such is secured, the work will quickly respond to the added efforts put forth.

Our African Outschools

E. E. ANDROSS

AFTER many years of testing out different methods of winning the heathen of Africa to the gospel, the outschool has proved to be the most potent human agency yet employed. This seems to be the experience of all the mission societies operating in that field, and in our experience, its efficacy has certainly been demonstrated.

Thirty-eight miles from Blantyre, British East Central Africa, is located our largest training school for native teacher-evangelists. Surrounding the Malamulo Mission and within a radius of one hundred miles, ninety trained teachers are conducting forty-three outschools. It was my privilege to spend several days visiting some of these schools, to acquaint myself somewhat with the general plan upon which these schools are conducted; to see with my own eyes some of the excellent results following this method of labor; and to feel through my entire being the thrill of the inspiration which comes from personal contact with this blessed work.

In establishing these outschools, the consent of the native chief and the British Educational Commissioner is first obtained. Then a central location that will accommodate several villages is chosen, and a rudely constructed building made of poles plastered with mud and covered with a grass-thatched roof is hastily erected, and school is begun. Children, young people, and parents (often

mothers with their babies on their backs) sit together on poles supported by forked stakes driven into the ground and seem perfectly contented. All the furnishings are of the most primitive type, but the results of the work done are usually the most gratifying.

A Christian home in the midst of the grossest heathen darkness is established. This home, so different from every other home—if such it may be called—becomes in the entire district an object lesson of what the gospel will do for the African.

The word of God daily studied, and portions of it committed to memory by the students, adds its force to the other mighty agencies all working to one end. The regularly conducted Sabbath service often results in the complete heart surrender of one student after another, until a large baptismal class is formed of those who have signed the Christian covenant, and who desire to take the two or more years' preparatory course for baptism and church membership. This course covers every point of this blessed truth.

One of the contributory forces in this warfare is the Sabbath afternoon meeting. Following the morning service the congregation is divided into groups, with the teacher and assistant teachers as leaders. These go out into the villages about the school, sing the Christian hymns they have been taught, and repeat the story of the Saviour's love to the villagers who are always ready to listen to anything so new and strange. Prayer

is offered in behalf of the hearers. All this undermines the foundation of heathenism.

It was my privilege to assist in the baptism of 132 persons who had come from the gross darkness of Africa's heathenism, the outschool being the chief human agency employed in their conversion. This service which I shall never forget, was held during our great camp-meeting at the Malamulo Mission. The baptismal service was followed by the celebration of the other sacred ordinances of the church.

More than 70,000,000 people, it is said, in Central Africa have never heard even so much as the name of Jesus. These are waiting for the messengers of the cross to do a similar work among them. If this is done without further delay, many may be rescued from eternal ruin and be prepared for the kingdom of glory. If not, they must perish and the responsibility of their loss must, to a large degree, rest upon those who might have rescued them, but failed in the trust committed to them.

Takoma Park, D. C.

A Cry from Africa

“Why didn't you tell us sooner?”

The words came sad and low;

“Oh, ye who know the gospel truth,

Why didn't you let us know?

The Saviour died for all the world,

He died to save from woe,

But we never heard the story;

Why didn't you let us know?

“We appeal to you, O Christians,

In lands beyond the sea;

Why didn't you tell us sooner,

Christ died for you and me?

Nineteen hundred years have passed

Since the disciples were told to go

To the uttermost parts of the earth and teach;

Why didn't you let us know?

“You say you are Christ's disciples,

That you try his work to do;

And yet his very last command

Is disobeyed by you!

'Tis, indeed a wonderful story;

He loved the whole world so,

That he came and died to save us—

But you didn't let us know.

“O souls redeemed by Jesus,

Think what your Lord hath done!

He came to earth and suffered,

And died for every one;

He expects you now to tell it,

As on your way you go—

But you kept the message from us;

Why didn't you let us know?

“Hear this pathetic cry of ours,

O, dwellers in Christian lands;

For the heathen stand before you

With pleading, outstretched hands,

You may not be able to go yourself.

But some in your stead can go;

Will you not send us teachers?

Will you not let us know?”



Modern History Class Oakwood Junior College