

Quarterly Bulletin of Gammon Theological Seminary

INAUGURATION AND DEDICATION EDITION.



Seminary Motto:

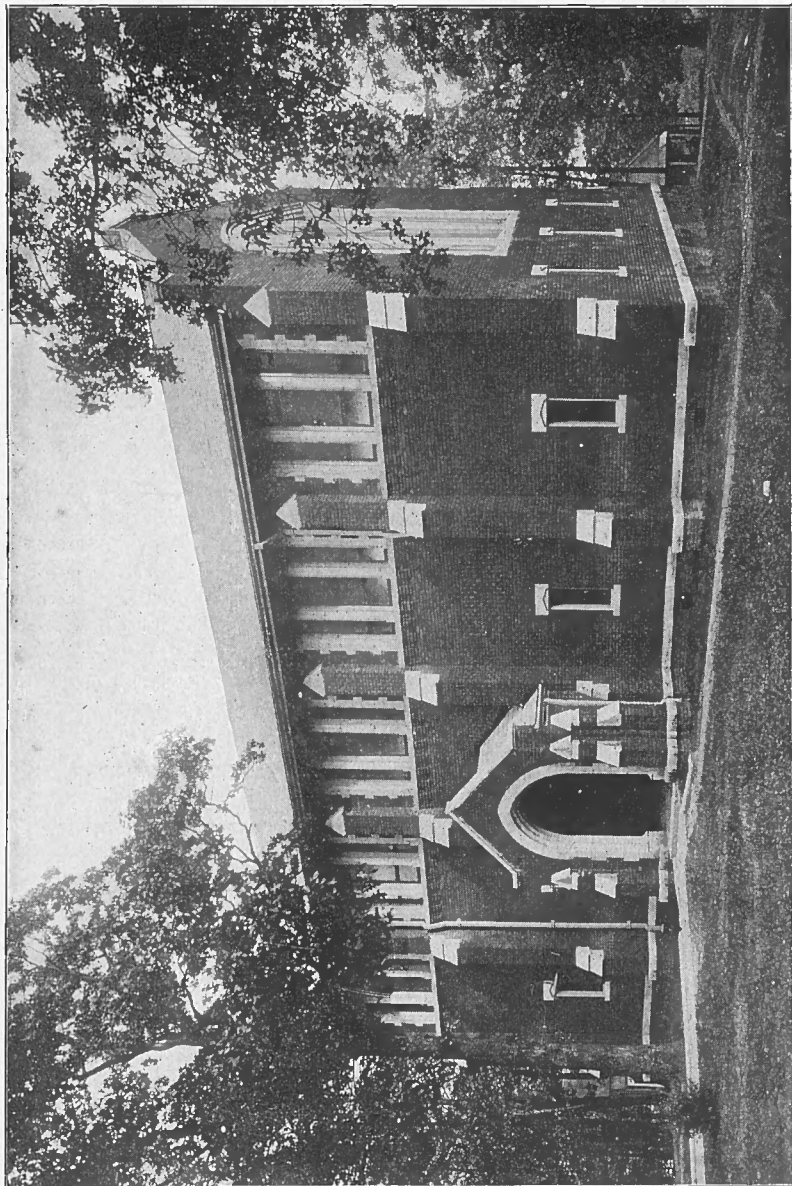
(Written for the Seminary by John Greenleaf Whittier.)

Light, Freedom, Truth, be ever these our own;
Right to see the Truth, Freedom to make it known,
Our work, God's work, our will, His will alone.

AUGUST, 1916

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THE NEW GAMMON REFECTORY, DEDICATED JANUARY 6, 1916.

Quarterly Bulletin of
Gammon Theological Seminary

VOL. XXVI

ATLANTA, GA., AUGUST, 1916.

No. 2.

TWO GREAT EVENTS—INAUGURATION AND DEDICATION.

The inauguration of the Rev. Philip Melancthon Watters, D.D., as president of the Seminary, and the dedication of the New Gammon Refectory, on the sixth of January, 1916, marked the thirty-third mile-post in the history of the Seminary. No complete or even adequate account can be given of all the features of that memorable week that culminated in the classic exercises of the inauguration and the dedication. A beautiful and comprehensive program of that day was published by the Faculty and distributed far and wide among the many friends of the institution.

The central attraction of the week were the inaugural exercises and the dedication exercises; but around these were featured the following inspiring and pleasing programs: The annual meeting of the college presidents and principals of the institution under the Freedmen's Aid Society. These officials came from the states between Delaware and Texas, and this program covered a vast area of discussions upon the many phases of educational problems. Then came The Gammon Conferences of College Presidents and Principals. In these conferences, discussions centered upon the ministry and ministerial training and life and the place the Seminary should occupy among our system of schools and its relation to the whole problem of the moral and spiritual uplift of the Negro race in this country and the missionary work in Africa. These programs were enriched by special addresses by Bishop Thirkield and President Tipple of Drew Theological Seminary.

The Academic Procession included delegates and representatives from many of the great institutions of the land, North and South. The procession led by the marshal of the day, was headed by the Rev. Bishop Wm. F. Anderson, D.D., LL.D., president of the Freedmen's Aid Society, and with the Rev. Bishop Frederick DeLand Leete, D.D., LL.D., president of the Board of Trustees, as the escort of President Watters, moved with military precision and with graceful curves from Gammon Hall along the beautiful winding way to Chrisman Hall, under the classic colors of the many seats of learning, and was declared to

have been the most inspiring academic procession ever seen in Atlanta.

The great chapel of Chrisman Hall was crowded with guests and visitors. Upon its platform sat the Trustees; Gov. Harris of Georgia; the Rev. Andrew Sledd, D.D., LL.D., representing Emory University of the Methodist Episcopal Church, South; Bishops: Anderson, Leete, Thirkield; Rev. Robt. E. Jones, LL.D.; Secretary J. Garland Penn, Litt.D.; Presidents: Wm. H. Crawford, Ezra Squires Tipple; Dean P. W. Greatheart; President Now Bishop Camphor; Presidents: E. T. Ware, L. M. Dunton, Synair J. Hood, W. M. Dogan, Harry A. King, and others. Only four of the many addresses are herein printed. Vice-President Bowen spoke on The Place of the Stewart Missionary Foundation for Africa in the Life of the Seminary.

The dedication exercises took place in the afternoon of the day. Bishop Thirkield presided. The dedicatory address was delivered by President Wm. H. Crawford of Allegheny College, Meadville, Penn. Doctor Robert E. Jones, editor of the South-western Christian Advocate, delivered an address on "The Seminary and Her Alumni." Bishop Leete, who had been the inspirer of the project to erect the Refectory and who watched its upbuilding from its foundation to its complete furnishings with unflagging interest, then delivered in his Attic and thought-producing address, after which he dedicated the building. All of these exercises took place in the Refectory.

The evening of the day crowned the celebrations with the Trustees' Reception to the Faculty, students and visiting friends in the Refectory. This occasion was enlivened with short, racy and thrilling speeches from the many speakers chosen to represent different schools and interests. Thus the week and the day closed amid the rejoicing of friends and students and with the prophecy for a greater and a larger Gammon Theological Seminary.

INAUGURATION ADDRESS OF PRESIDENT PHILIP MELANCTHON WATTERS, D.D.

Two emotions are struggling in my soul at this time. One is a deep sense of the responsibility which is laid upon me. Not only while listening to the addresses which have thrilled us to-day, but all through the days of my living and working here at Gammon, I have had a deepening sense of responsibility in this task which is committed to me. I have read how, when King William the Fourth of England died, and Victoria, then a girl of eighteen years, came by his death to the throne of the British

Empire, when messengers hurried in the early morning to bring the news of the youthful queen, her first words were, "Then, my Lord, pray for me!" If there is one thing I would ask of you all it is your prayers, that by the enduement which cometh only from the Lord God Almighty, I may be some wise worthy of this task.

But another feeling is in my soul, even deeper than that of which I have been speaking, and more constant than it,—a feeling of exultant hope. As we grow out of the aimless activity of childhood into the purposeful effort of maturer life, especially as we come to feel the limitation in time which we are facing because "the night cometh when no man can work," there comes to us a deepening desire to have our life's energy invested in that which is worth while, in that which counts for the most and lasts the longest. And as I look into the faces of the students of this Seminary and catch beyond them a vision of the multitudes of the colored race who are looking toward us in hope, and when I think of the sacrifice of our founders, whose faces look down upon us from these pictures—their splendid gifts that this school might be an unfailling fountain of blessing in the earth, and when I think of the "unspeakable gift" of God in His Only Begotten Son,—the foundation-sacrifice upon which we build, the life of our effort and the glory of our hope,—my heart is exultant today in the thought of co-operation in such a work, and I thank God for the joy of it.

There are many things which I would like to say. Most of them must be omitted because my time is short; some things must be said. In the days of the Russo-Japanese War, when it was hoped that the strife might be coming toward its end and they began to talk of terms of peace, this phrase was coined by the Japanese—"The Irreducible Minimum." Some things might be argued pro and con, some things might be proposed by one side or the other to be worn down by the attrition of diplomacy. But there were certain things which must be recognized from the first as essential, unchangeable, final. Concerning these no concession could be made. They were the "Irreducible Minimum."

In the life and work of this school some things are debatable and some things are subject to change,—for, wherever there is growth,

"The old order changeth, giving place to new,
And God fulfills Himself in many ways,
Lest one good custom should corrupt the world."

But there are certain things for which I feel this Seminary must stand through the years,—an "Irreducible Minimum" to

be held with unswerving purpose; and of these things I would speak today.

The first of these is;—The fact of a Divine call to the ministry of Jesus Christ. President Thwing of Western Reserve University has lately declared that religion is founded upon the sense of the Infinite: something within us, finite though we be, which reaches out and finds God. All who are familiar with the history of the Negro must be impressed with the fact, that, whatever else may be lacking, this sense of the Infinite is his saving trait. He is "incurably religious." And so in the land of his oppression he has never utterly lost heart; for in the stormiest day he has had his pillar of cloud and in the darkest night his pillar of fire.

Some of us smile incredulously when the untutored colored lad, working in the cottonfield, feels upon his soul the touch of God, and knowing that henceforth life must be other than it has been, sets his face toward the ministry of Jesus Christ, crying, "I know the Lord has laid his hands on me!" But the claim that one may know the Call of God in his own life is consistent with the deepest thinking of our age. Years ago, when I was a student in Union Theological Seminary, Doctor Charles Briggs said, "I believe in Methodism, for it lays the chief emphasis where it belongs, not upon dogma, but upon experience." Is not "experience" a significant word in philosophy today? And is not theology, also, bringing it to the place of emphasis, by reminding us anew of the Immanence of God? With profound vision of truth Tennyson sings:

"Speak to Him thou, for He hears,
And Spirit with Spirit can meet;
Closer is He than breathing,
And nearer than hands and feet."

And Sir Oliver Lodge, in addressing the greatest association of scientists in the world, reminds them that, long before the birth of modern science, the prophets and seers were truly scientific, and by experience discovered spiritual facts. That is, the inductive method of obtaining knowledge is as valid in the realm of the spiritual as in the realm of the material.

The wall of partition between the sacred and the secular no longer stands, because all things are found to be sacred. And now, when we are learning that God is in all, and that any true service may be a divine calling, shall we lose sight of the fact that the ministry of the gospel has its divine call? Rather let us say that, while other workers may have this call, the minister must have it; for it is his peculiar service to point out in the lives of other men the God whom he has found in his own. Yes,

Paul was truest scientist when he said: "Eye hath not seen nor ear heard, neither have entered into the heart of man the things which God hath prepared for them that love Him. But God hath revealed them unto us by His Spirit." And the colored boy of today may truthfully sing, "I know the Lord has laid his hands on me." And when, in the consciousness of this call, he enters the Theological Seminary, it is a supreme requirement of that seminary that this call shall be his growing experience. He must be taught and must find that it is not an isolated event, a strange sign in the outside world of long ago, but a wondrous fact which may grow daily more real in the life of his own spirit—that it is to be cultivated by earnest and holy living, and is a victory of faith and prayer wrought out in terms of his own character—that it is a growing mastery of Jesus Christ in the soul of one who obeys His will.

How beautifully Phillips Brooks, at the age of fifty-five, writes about this in a letter to a friend;—"All experience comes to be but more and more of the pressure of His life on ours. It cannot come by one flash of light, or one great convulsive effort. It comes without haste and without rest in this perpetual living of our life with Him. And all the history, of outer or inner life, of the changes of circumstances, or the changes of thought, gets its meaning and value from this constantly growing relation to Christ." And in his diary at about that time he writes these lines:

"The while I listened came a word—
I knew not whence, I could not see—
But when my waiting spirit heard,
I cried, 'Lord, here am I, send me!'

"For in that word was all contained—
The Master's wish, the servant's joy,
Worth of the prize to be attained,
And sweetness of the time's employ.

"I turned and went—along the way
That word was food and air and light;
I feasted on it all the day,
And rested on it all the night.

"I wondered; but when soon I came
To where the word complete must be,
I called my wonder by its name;
For lo! the word I sought was He."

Yes, this is the significant thing about our calling, that it is not of our own choice only, but has in it the impulse and the lead-

ing of God's own heart. And so the fountains of supply for the ministry do not run dry, for they are backed by the pressure of the Eternal Will. And so the faithful preaching of the gospel cannot fail; for He who calls speaks through the lips of His messenger.

Let this, then, be our purpose and prayer, that, so help us God, this Seminary shall stand, in teaching and in life through all the years, for a divine call to the ministry of Jesus Christ.

The second thing for which this Seminary stands is A Liberal Training for men who are called to preach. We believe that the call does not preclude, but rather includes all possible training. If the Master could spend thirty years in preparation for three years of ministry, surely the preacher of today can afford to spend three years in preparation with the hope of thirty years to follow in the work to which he is called.

I know some of you will remind me that men untrained have accomplished great things in this ministry, that they have been called from the plow and the forge and the mine to meet the immediate demand for preachers; and have become great winners of souls. This is true and has been wonderfully illustrated by the work of our colored preachers for the uplift of their own race during the first fifty years of freedom. When the story of this period is fully written on earth, as it is already written in heaven, men will be astonished at the works of God, wrought in spite of ignorance and superstition and oppression, and chiefly by unlettered men. But the very success of these fifty years makes a well-trained ministry a necessity for the days which are just ahead. God has breathed into the nostrils of this race the breath of a new life, which no man can restrain. It can be directed but cannot be suppressed. It is as resistless as the tide of the ocean or the wings of the morning. Through what channels will this new life go out? What will be its mind? What will be its spirit? What will be its temper?

Doctor Sledd has spoken of the delicate problems which we are facing in the relations of white men and black men in mutual blessing or cursing. How will these problems be met from the black man's side? Shall we have hatred for hatred and railing for railing? Shall it be an eye for an eye and a tooth for a tooth, rapine for rapine and murder for murder and hell answering back to hell? God forbid! And wherever schools have been established for the training of Negro youth in the spirit of Jesus Christ, God is forbidding such an outcome by the growth and influence of Christian character. And by the help of God, Gammon Theological Seminary has been and will be still more a dominating influence for peace and righteousness, sending out, in ever-increasing numbers, men with the poise and the

patience, the vision and strength and resourcefulness which alone can fit them for leadership in the new era which is at hand.

We must have liberally-trained men. What then, are the essentials of this training? I can speak of only a few things, and of these I must speak briefly. Concerning the teaching of Greek and Hebrew I am in thorough accord with the modern trend of theological curricula. The widening of the field of knowledge and the enrichment of the life of today, and our splendid helps to a thorough understanding of the English Bible, make it unwise to require a study of the Greek and Hebrew texts. If all our students were college graduates, this would be true; but it is especially true for us in facing the limitation in previous training on the part of most of our men. And yet I am clear in my conviction that we must offer both Greek and Hebrew as electives to picked men. If Gammon is to hold the primacy in theological training for negroes, if it is to attract the brightest minds of the race, if it is to meet the highest ambitions of its most scholarly students and maintain an atmosphere of truest scholarship for the whole student body, it must keep the path open to these original sources of truth.

We find today a tendency to decry the study of systematic theology which is not wholly wise. To be sure we have neither time nor care for the emphasis upon dogmatic and philosophic discussions which prevailed in former years. But with the great doctrines of our faith in their historic relationship to truth and to error, a preacher should be familiar; for only by a knowledge of such relationship can he fully measure the value of truth, or detect the hurtful tendency of error. And a distinction which to the untrained thinker seems to be of little moment may mark a most significant parting of the ways. "They are fighting about a single iota," said the wags on the streets of Nicea when in the great council held in that city Athanasius was contending against Arius. Yes, a single letter of the Greek alphabet divided them. Was Christ *homoiousios*—"of *like* substance with the Father?" Or was He *homoiousios*—"of *one* substance with the Father?" A single iota of difference: but its acceptance or rejection would swing the belief of the church toward the barrenness of the Unitarian denial of the deity of our Lord, or toward the life-giving, world-conquering doctrine of our Trinitarian faith. What can take the place of systematic theology in training men to see the affiliation and tendency of doctrine that they may be able to teach that which is true?

Of church history, and homiletics and pastoral theology, and other subjects concededly important, I need not speak in defense. All that enlarges a man and relates him vitally to his times; all that points out the need to be met and equips him for

the service; all that enriches the mind with knowledge, the will with motive and the heart with love, and shows how to use these riches in bringing blessing to the lives of others, may contribute to the training of a minister of the gospel.

But one thing must be included in the curriculum of our Seminary whatever else may be omitted. We dare not fail to give to all our students a thorough training in the English Bible. For the world's best literature, for its deepest and sweetest fountains of poetry, for its truest biography and its purest ethics, for its highest aspirations and its humblest confessions, for the wisdom of the ages, for the knowledge of ourselves and the revelation of God, for the consummate glory of that revelation in Jesus Christ our Saviour, for the plan of salvation, for the programme of the Kingdom and the vision of the life which is eternal, we turn to the Bible. To know the Bible, that we may conform first our own life, then the lives of others, to its teaching, must be the central hope of our theological training; and the interpretation of the Bible is Christ.

One thing more must be included in the fixed purpose of this Seminary,—namely, that when men who are called of God to this ministry have received here a liberal training for their work, they shall go out with *A Full Evangel*. This is the hope of their calling and training, that they shall preach the gospel, the good news of salvation through Jesus Christ in its fullness. And it is the supreme business of the Seminary to equip them for this. They are to be definitely and joyously the heralds of the Kingdom of Heaven. They are not to be mere teachers of history and literature, of ethics and sociology, or even of the Bible itself. They are not to be mere moralists and social reformers and humanitarian enthusiasts. All this they should be, but far more than all this; for in this alone they will fail. In all this, and through all this, by their teaching and living, they are to preach Christ, the Saviour of men as individuals and in society. How often we narrow and belittle and misrepresent in our ministry the "Glorious Gospel of the Son of God" because we are not big enough and pure enough to catch even the vision of it in our souls. We have not let Christ make us great enough to preach it. The joy and the power of it have not been revealed to us in terms of our own character.

You remember that scene in Browning's "Saul" when David, in trying to bring the king out from the darkness and depression which are upon his soul, cries:

"'Tis the weakness in strength that I cry for! my flesh, that I seek

In the Godhead! I seek and I find it. O Saul, it shall be
A face like my face that receives thee; a Man like to me,

Thou shalt love and be loved by forever; a Hand like this hand
Shall throw open the gates of new life to thee! See the Christ
stand!"

Until men can see something of the Christ in us, until the glory of his salvation shall shine out in lives, we shall not be able to preach the gospel, as men are dying to hear it, as offering now to every man deliverance from sin,—life and purity and strength and joy in fellowship with Jesus Christ.

God grant that this Seminary shall be such a school of Christ that men shall go out from its discipline able to preach the gospel in its full ethical values. But when I speak of a full evangel I mean even more than this: I mean a message of good news in Christ which is large enough to touch all life with the hope of the Kingdom of Heaven which is coming. What a wail of pessimism is sometimes sent out under the label of the gospel of the Son of God. According to this, the present dispensation of the Spirit is to be practically a failure as to the ethical and social triumph of the gospel. The Kingdom of Heaven is not now here, society is not being redeemed, the gospel has hope for individuals only and is to be hurriedly preached everywhere, until, the world being evangelized but not disciplined unto righteousness and holiness, Christ is to come and set up His Kingdom.

Away with such a travesty of the gospel. Christ is now here. His Kingdom is already established on earth. It has already come in part, but is coming daily in fuller realization. It comes first to individual souls; it saves men not in the mass but in the singleness of personality. But from individual soul-life it is to permeate all human relationships until society shall be Christianized and the kingdoms of this world shall become the Kingdom of our Lord and of his Christ.

This, then, is the full evangel: that wherever wrong exists because the Kingdom of Heaven has not yet come, it is the purpose of God in Christ to bring the Kingdom as soon as men will have it. And for this as yet unrealized hope the preacher is to cry "The Kingdom of Heaven is at hand!" And Rauschenbusch, in his "Christianizing the Social Order," expresses the truth when he says, "Sin is a social force. It runs from man to man along the lines of social contact. Its impact on the individual becomes most overwhelming when sin is most completely socialized. Salvation, too, is a social force. It is exerted by groups that are charged with divine will and love. It becomes durable and complete in the measure in which the individual is built into a social organism that is ruled by justice, cleanness and love. A full salvation demands a Christian social order which will serve as the spiritual environment of the individual."

God help us to send out from this Seminary men with such a

regnant faith in Jesus Christ, and such a knowledge of His purpose in the Kingdom, that they will have a message of hope for every human want!

To this supreme task, trusting in Almighty God and thanking Him for a part in this service, let us dedicate ourselves today.

**ABSTRACT OF AN ADDRESS BY PRESIDENT WILLIAM
H. CRAWFORD, D.D., OF ALLEGHENY COLLEGE
AT THE INAUGURATION OF
PRESIDENT WATTERS.**

This is a happy day for Gammon Theological Seminary. Twenty-five years ago, when I was a professor here, every man on the faculty was under forty years of age. Mr. Gammon himself was partly responsible for this. He had a preference for young men. But there was another reason. Men who had won their spurs were unwilling to accept the sort of opening which was then offered. The prestige of the seminary has been greatly enhanced since that time. Today Gammon is able to command one of the foremost men of the greatest metropolitan district in this country. All the alumni and friends of the seminary are proud this morning that a man of such scholarly reputation and ripe experience gladly accepts the invitation to be president of this institution. If Mr. Gammon could know about it, I think he would be much pleased.

It was my good fortune to be intimately acquainted with Mr. Gammon during the years when he was considering a program for the founding of this seminary. I was a near neighbor of his, and we talked frequently of present and probable future conditions in the South and the need for such an institution as this. The motive of our founder was worthy of the man. He had no ambition to simply build buildings for the institution founded by him. He did believe that such a seminary as this should be well housed. He had in mind when he planned his gifts all the buildings which are now here, and other buildings which are yet to be built; but the motive which prompted his large giving was far beyond brick and mortar. Mr. Gammon had no ambition to build an institution simply for the sake of building an institution which should bear his name. It is sometimes said that wealthy men in these days are proud of founding institutions which will be regarded as monuments to perpetuate their memory. No such thought as this ever entered the mind of our founder as he gave his best thinking to the plans for the seminary which crowns this hill. And now may I say something which will sound a bit startling? Mr. Gammon did not found this seminary simply for the sake of founding a school in

which young colored men might receive a good theological education. Without waiting longer may I tell you in the most direct manner possible what Mr. Gammon's motive was in founding this seminary? I have said that Mr. Gammon's motive was not material equipment such as brick and mortar, not an institution bearing his name, not simply a seminary for theological studies. *His ambition was to found an institution which should train men to be the deliverers of a race.* This seminary was founded not alone for the Methodist Episcopal Church. It was Mr. Gammon's earnest hope that men from other branches of Methodism might enjoy its benefits. Even in the early days before I came here I used to hear him tell with delight of the number of students who entered the seminary from the African Methodist Episcopal Church, the Colored Methodist Church, and the African Methodist Episcopal Church Zion. His ambition was not for his own church only, but for the southland and for a race—a race which had suffered through slavery, ignorance and superstition. In the years before the Civil War Mr. Gammon was an Abolitionist. He rejoiced with all his soul when Abraham Lincoln signed the Emancipation Proclamation. This was for him the high water mark in American history thus far. He saw in Lincoln's sublime act an opportunity for the righting of wrongs. He saw in the substitution of freedom for slavery an opportunity to substitute education for ignorance, and he saw also an opportunity to put away superstition and replace it with pure religion.

Mr. Gammon did not do what he did in the founding of this seminary without incurring criticism. I well remember that in the region of Chicago there was more than one educational and church leader who felt that Mr. Gammon ought to be doing more for institutions near his home. It was urged that Garrett needed much more money, and that Northwestern was in dire straits, and that there was great need of home missionary work in the rapidly growing city of Chicago. To my certain knowledge Mr. Gammon did as well by all of these institutions as the average Methodist of northern Illinois with the same means. It would seem, therefore, that criticisms of this sort were not well founded. When his large plans for this seminary became finally known more than one advocate of church enterprises in Chicago and vicinity was greatly disappointed and said openly that Mr. Gammon was making a mistake to give so large an amount for Atlanta; but Mr. Gammon's real idea was this, he felt that he must do only a little for the seminary or do a great deal. It was at this point that Bishop Warren, with his great vision of the needs of the South, gave valuable help in leading Mr. Gammon to the decision which he finally made, which was to do the large

thing and not the small thing. The remarkable thing about it was that Mr. Gammon finally went far beyond Bishop Warren's wildest dreams. Mr. Gammon himself saw a vision, an enlarging vision of opportunity.

The seminary will not do just as Mr. Gammon expected in all ways. It will fail to do some things he had in mind. It will do other things he never dreamed of. Mr. Gammon anticipated all this when he made the investment he did. His idea was to place the large sum of money bestowed in the hands of men who would be able to see the needs of their time and use the income of the foundation in such a way as to yield the largest results. His plan included a local Board of Trustees, the Freedmen's Aid and Southern Education Society, and the Trustees of the Methodist Episcopal Church. These three bodies, each intrusted with certain responsibilities, have been mutually helpful and ought to continue to be mutually helpful. They are all related to the motive which actuated Mr. Gammon in founding an institution for the training of men who should be the deliverers of their race. Mr. Gammon was not a college man, but he believed in college training. He was not a theological seminary man, but he believed most emphatically in careful and thorough training in theological studies. Mr. Gammon's idea of training was that it should give a man increased strength for increased responsibility. He firmly believed that the colored people of the South would come to their best through Christian leadership, and he also firmly believed that the Christian ministry has the greatest opportunity for such leadership. He had large ideas for the ministry in this Southland. He coveted for the colored people a spiritual ministry, a well trained ministry, an educated ministry. He believed that the wise leader must be a well trained leader.

We ought all of us to be grateful today that the outlook for Gammon is so promising, and that in the leadership to which we this day commit this seminary the motive of Mr. Gammon is so fully appreciated. Under such leadership and with proper support from these surrounding conferences and from the alumni and governing boards Gammon ought to be increasingly a power for good here in this southland.

LETTERS AND TELEGRAMS FROM REPRESENTATIVES OF SCHOOLS OF LEARNING AND OTHER INSTITUTIONS.

It is impossible to publish the scores and hundreds of letters and telegrams in this issue, sent to Vice-President Bowen, congratulating the Seminary upon the opening presidency of Doctor Watters, and also congratulating President Watters upon the

magnificent and tremendous opportunity afforded him to direct this mighty agency for the education of the ministry of a race, and ultimately for the enlargement of the Kingdom of God. In a subsequent issue of the Bulletin other addresses and telegrams will be published. These letters, as well as representatives, come from institutions and enterprises that stretch from ocean to ocean and from the lakes to the Gulf. They come from all denominations and from individuals in governmental and business enterprises as well as from those engaged in world-religious and civic movements. They indicate clearly that the Seminary is in the eye of thinking men and women as the supreme agency for giving to this race a leadership that shall lead their race to the heights of Christian scholarship and consecration for a wise, aggressive and sensible service to save a people and bring them to the heritage that God is reserving for them. Verily, this Seminary is surrounded by "a cloud of witnesses" and of the seed sown by the Rev. Elijah H. Gammon and the glorious fruitage already reaped and which will be certainly reaped in the advancing years may be spoken the prophecy in the 72nd Psalm, viz: "There shall be an handful of corn in the earth upon the top of the mountains; the fruit thereof shall shake like Lebanon."

Telegram from President Watters' classmate in his Alma Mater, the Rev. Professor Arthur Cushman McGiffert, D.D., LL.D., Acting President of Union Theological Seminary, New York City:

"Rejoicing in the great opportunity for service open before one of its most valued alumni, Union Theological Seminary sends heartiest greetings to Gammon Theological Seminary upon the occasion of Dr. Watters' inauguration and wishes for him a most successful administration and for the Seminary ever-grkowing influence and power for good."

Telegram from the Rev. Wm. V. Kelley, LL.D., L.H.D., editor of the Methodist Review, New York City:

"I experience a deep sense of personal loss through absence from the installation of my dear and honored friend, Doctor Philip M. Watters, as president. My interest in the Gammon School began when my other friend, Henry W. Warren, was our resident Bishop at Atlanta in the years when the school was getting its endowment and its name, the institution which seemed to me like a city set on a hill that cannot be hid. My interest has never waned through the thirty-three years and now is set aglow with fresh ardor by the opening of a new era. Those who know Dr. Watters best, feel this to be a day of happy

omen. Install your new president with love and hope and faith. Give him united and steady support and your noble school, clothed with the prestige of its past and holding with confidence and purpose, the clear confidence and purpose, the clear promise of its future, will go forward to a larger and better future in the bonds of this confidence."

Quotation from a letter written by Doctor William Fairfield Warren, LL.D., President Emeritus of Boston University, to Vice-President Bowen. A translation of the German, in a letter of Martin Luther to Erasmus on Philip Melancthon:

"With Mr. Philip Melancthon it is well; only we can hardly prevail upon him not to injure his health by excessive study. According to his youthful ardour, he has a great desire to become and to do at once all of every thing. You will show us a special favor if you would, in a letter, exhort the young man that he should yet longer spare himself to us and the good arts and sciences. For if he remains alive I do not know of whom greater things can be promised to us."—*Martin Luther*.

In a second letter, President Warren says:

"Moreover, this resultant Seminary, though a world-leader in its line, is as yet only in its infancy. What unimaginable fruits are yet to come in the ages to be!

"Gathered in spirit around our new leader, let us, black brothers and white, unitedly pray in Gilder's fitting words:

"Teach us, Great Teacher of mankind,
The sacrifice that brings Thy balm;
The love, the works that bless and bind;
Teach us Thy majesty, Thy calm.

"Teach, Thou, and we shall know, indeed,
The truth divine that maketh free;
And knowing, may we sow the seed
That blossoms through eternity'."