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*The*  
**FOUNDATION**

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GAMMON DINING HALL

First Quarter • 1951



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## THE FOUNDATION

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Manager

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## VOLUME FORTY-ONE

For forty years the FOUNDATION  
has been issued in the 8½ by 11 inch  
size and perhaps some of you may  
miss the larger style. But we have felt  
that perhaps the smaller size would  
be more suitable and we are trying  
to have all of the regular features so  
that you will not miss the items you  
have been accustomed to read. We  
will have a letter from President Rich-  
ardson in each issue and we know  
that you alumni who read it will be  
glad to have his first hand report on  
the affairs at Gammon. We will have  
book reviews and possibly special  
lists of books that the professors will  
recommend for their particular fields.

If you know of alumni who are  
not getting the paper will you let us  
know. We are trying to keep our lists  
up to date but always some of the  
alumni move and do not inform us  
where they have gone.

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We are also trying to correct our  
records and some day we will have a  
list of graduates with the correct items  
concerning their attainments at Gam-  
mon. Be patient with us a little while  
longer.

March 10, 1951

Dear Fellow Alumni:

I have just returned from a very  
pleasant visit at Gammon. It was dur-  
ing the annual Thirkield-Jones lecture.  
The lectures, as you already know,  
were given by Bishop R. E. Jones. It  
was more than a pleasure to have seen  
so many of the Gammonites there. It  
made us all very happy.

It is with a great deal of pleasure  
to note that the "school of the proph-  
ets" is moving along so fine under the  
splendid leadership of Dr. Richardson.  
I heard many fine comments upon  
what is happening at Gammon from  
the many visitors.

Now we are all looking forward to  
the commencement session, which will  
be May 20-22, 1951. The Alumni As-  
sociation will meet Monday, May 21 at  
2 P.M. REMEMBER THIS DATE. I  
know that you'll be present. We have  
much to do and need your presence  
and support very much. The re-  
sponse last year was very gratifying.  
Many came and those who could not,  
sent encouraging letters and alumni  
dues.

Let me call your attention to the  
1951 campaign of the United Negro  
College Fund. Gammon shares in this  
Fund and it has played a large part in  
the present progress of the Institution.  
Your support is earnestly solicited.  
More information on this subject will  
be forthcoming during the alumni  
meeting.

REMEMBER MAY 21 at 2 P.M.

With best wishes, I am

Very truly yours,

Charles H. Dubra, President  
The Alumni Association



# THE FOUNDATION

VOL. XLI

ATLANTA, GEORGIA, FIRST QUARTER, 1951

NO. 1

## THE TRUTH ABOUT NEGRO LIFE AND HISTORY

Full freedom depends upon at least three conditioning factors: (1) that each person know the truth; (2) that Christian attitudes be developed toward the truth; (3) that the kinds of skill be developed which will make effective, constructive use of this knowledge. There can be no freedom apart from the truth. Truth means self-consistency, fidelity, constancy, steadfastness, faithfulness, sincerity, genuineness, conformity to fact or reality. It would seem, therefore, that one of our greatest and most persistent needs is the kind of leadership that will acquaint us progressively with the truth.

The Association for the Study of Negro Life and History was organized in Chicago by Carter G. Woodson, September 9, 1915. The purposes of the organization were set forth as to collect sociological and historical data bearing on the Negro, to publish books on Negro Life and History, to promote the study of the Negro through clubs and schools, and to bring about harmony between the races by interpreting the one to the other.

In January, 1916, the founder brought out the first issue of *The Journal of Negro History*, which since then has been published regularly every quarter. This publication soon found its way to all large libraries and accredited colleges and is today considered one of the best historical magazines published. In quarters

where the Negro question is now given a hearing *The Journal of Negro History* is read with interest and profit.

Directing attention to the study of the Negro as a neglected field, the Association could soon report important results. It led men to see the unreasonableness of the claim made for superiority of race and encouraged them to arrive at their conclusions by scientific investigation. Giving such a stimulus to the reconstruction of thought, then, the Association has changed the attitude of many persons toward the Negro and other races. The Negro himself, too, has been stimulated to higher endeavor by learning from his significant record that he is not the most despised of men.

In 1922 the Association was enabled by a grant from the Laura Spelman Rockefeller Memorial to undertake systematic research. Prior to that time its investigation had been purely voluntary. That year the Department of Research was established and a number of investigators were employed to undertake definite tasks. These researchers have resulted in the publication of fifteen monographs embracing almost every respect of Negro History. The Department of Research has recently undertaken the special task of investigating the social and economic conditions of the Negro since the Civil War, and it has given some attention to Negro Folklore and African Anthropology.



In 1926 the Association began the celebration of Negro History Week. This was made an occasion for public exercises inviting special attention to the achievements of the Negro. The thought emerged from the mind of the founder. With the cooperation of ministers, teachers and professional and business men throughout the country, the celebration proved to be an unusual success. Negro History Week has helped to arouse the people to a keener appreciation of the contribution of the Negro to civilization. Men are now learning to think of civilization as the heritage of the centuries to which all races have made some contribution.

Owing to the demand for more service in the dissemination of information than its facilities then afforded, the Association established in 1927 an Extension Division to embrace the imparting of information by public lectures and the study of Negro Life and History by mail. This department, therefore, offers instruction given by the Association staff under the administrative supervision and control of the Association. Such an opportunity for self-improvement is widely sought by literary societies, study clubs, and other institutions for persons who have no other chance for this kind of instruction.

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### ARE YOU READY?

There was only one Negro dentist in the United States in 1950 for every 8,800 Negro population, as against one white dentist for every 1,752 of the nation's white population, Thomas Roy Jones, President, Daystrom, Incorporated, told a career conference of Negroes March 21. Citing other illustrations of the opportunities that exist for Negroes to plan careers in business and the professions, Mr. Jones pointed out that there were only 150

Negro engineers graduated from our colleges last year, as against 52,500 white graduate engineers.

The conference was co-sponsored by the National Urban League and the Tennessee Agricultural and Industrial State College.

Stressing the advantages of an education, Mr. Jones emphasized that there were plenty of opportunities for the Negro youth of the country if they were willing to devote the time and energy to be prepared. "Success may be 50 per cent luck," he said, "but the other 50 per cent is being ready for luck when it comes." Finding a job, Mr. Jones said, is really a selling job, and the job hunter must provide those things which his prospective employer is seeking. This employer is looking, first of all, for a good measure of competence in chosen skills or fields, Mr. Jones told the students, but he is also looking for a pleasant and cooperative personality and is interested in the attitude of employees toward the world in general and whether they are carrying a chip on their shoulders. Prospective employers also hope that employees will have a good sense of judgment, Mr. Jones said, and are looking to them for initiative and imagination.

"You may face certain problems in your careers that others will not," Mr. Jones concluded. "You may need to show a little more courage and a little more initiative, but you can take courage from the great progress to date. Each day more and more employers are evaluating and interviewing Negro college graduates right along with white graduates . . . Through opportunities such as this conference, you can learn much of what will be expected of you, but in the final analysis, the job is up to you."



## **"THE CHRISTIAN'S SOCIAL CREED"**

Everything belongs to God. Man holds what he has in trust. The Christian's creed comprehends equal rights and complete justice to all persons.

The home is fundamental in our lives. The family is the central arch of life. The Hebrew people have accomplished what they have and have persisted to the present time because of the sanctity and the value of the Hebrew home.

What breaks down the home? Selfishness. What preserves the home? Love, equal rights and complete justice. The home table should be a communion table. There should be a place for the Bible and a place for prayer in every home.

The labor problem is as old as the history of man. If a man is physically and mentally fit to work he should work. He should have the rights to work. There is something wrong with the social system which withholds work from those who can and who want to work. God is not to blame. Nature is not to blame. Man is to blame. Equal right and complete justice would give work to all who can and would work. Children should not be compelled to work. The aged should be pensioned. Woman's place is first in the home. She is the moral and religious teacher of the race. If she is forced to go out to labor the home suffers.

There is too much of the caste system in this land of ours. God has given us many things. They should be shared by all. We should work out our problems together. Can we solve our social problems through law? We have too many laws now. Should the government take over the problem? The government cannot make men and women be what they should be. Can

socialism or communism do it? No. We must Christianize the inner motives of people.

We must get right, all of us, with God. Jesus Christ must be enthroned in the lives of people. Jesus Christ guides us into equal rights and complete justice.—*Tidings*.

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## **THE PLIGHT OF THE INDIAN**

A news dispatch from Washington calls attention to the fact that there are 13,565 persons in the United States Indian Affairs Bureau, supervising and controlling the lives of about 400,000 Indians. This means about one bureaucrat for 30 Indians. Pity the poor Indian. No wonder he is having a hard time.

The rest of us are still relatively free with one federal bureaucrat for each 71 of the population. By the time we are reduced to the basis of the Indian, that is one boss for each 30 of us, we may find ourselves not much better off than the original citizens of this country.

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## **UP TO DATE**

"I see with the deepest affliction the rapid strides with which the Federal branch of our government is advancing towards the usurpation of all the rights reserved to the states, and the consolidation in itself of all powers, foreign and domestic and that, too, by constructions which, if legitimate, leave no limits to their power . . . Aided by a little sophistry on the words 'general welfare,' [they claim] a right to do, not only the acts to effect that which are specifically enumerated and permitted, but whatsoever they shall think or pretend will be for the general welfare."

—Thomas Jefferson, six months before his death in 1825.



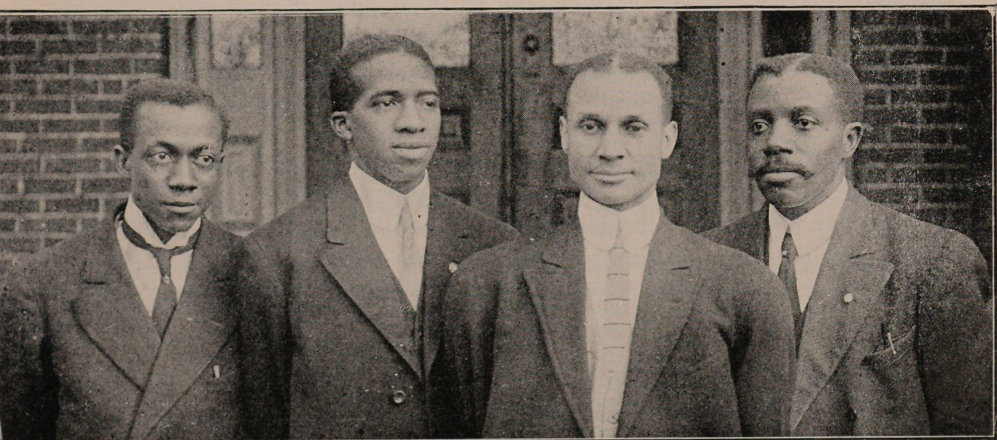


GRADUATING CLASS, 1891





SOME DISTRICT SUPERINTENDENTS STUDYING AT GAMMON IN 1946



GAMMON QUARTETTE IN 1912  
P. R. Vauls, J. D. Rice, R. N. Brooks, I. C. Snowden



# The President

FOR M

The first quarter of 1951 finds us very much at work. We have a large enrolment, 64 students, of whom 55 are candidates for the B.D. degree, 6 for M.R.E. and 3 for the S.T.M.

The three graduate students have completed their residence work. They are now working on their theses. Each has an interesting subject for research which should be a contribution to his field.

We are short-handed on the faculty this year because Prof. James S. Thomas is at Cornell working on his Ph.D. degree. He is studying in the general field of rural sociology and adult education. When he returns he will be most helpful in Gammon's enlarged program of in-service training.

The burden of Professor Thomas' work has been borne by many persons, among them Prof. Earl Brewer of Emory University, Prof. J. A. Middleton of Morris Brown, Prof. B. F. Bullock of Atlanta University, and myself.

Professors Charles B. Copher and Stanley E. Grannum have produced two text-books which they are now using in their classes. Dr. Copher's book is entitled *Bible Study and Appreciation*, and Dr. Grannum's, *Fundamental Philosophical Problems of Christian Belief*. Both of these are excellent works, ideally suited to the needs of the students. I expect that the books will have a wide distribution.

During this school year also, the faculty has produced three significant studies of conditions in the Methodist ministry among Negroes. Professor Clelland has found that although there are as many Negro Methodist theological students now in seminaries as there were three years ago there still are not enough. There are just 70, a number which is woefully small in the face of present needs.

Professor Guptill has shown that in the Central Jurisdiction, we do not take in as many ministers as we lose in any year through death and retirement. This bodes ill for the future of the Church.

Professor Shockley has made preliminary studies of the training of supply pastors and undergraduates. His figures show the need of much wider and more effective training among our pastors.



# 's Newsletter

CH 1951

An article by Professor Fuhrmann entitled "The Theology of Conscience" has been translated into Spanish and printed in the Magazine, *Cuaderuos Teologicos* of Buenos Aires and Mexico City.

## *Activities.*

Bishop Robert E. Jones delivered the Thirfield-Jones lectures this year. His general subject was: "The Church's Struggle With Race." The topics of the four lectures were: "The Claims of Christianity and Democracy," "The Problems of Segregation," "Barriers to Progress," and "Amassing the Progressive Forces."

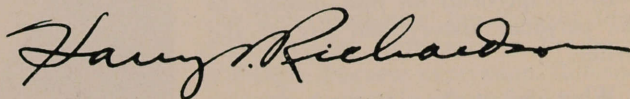
All who attended agreed that it was a privilege to hear Bishop Jones discuss with candor and learning one of the severest problems facing the Church in our time. The lectures were models of scholarly presentation. They were highly commended by the local press. The Bishop is now revising his manuscript for publication.

## *An Appeal.*

The United Negro College Fund is now going before the nation with its annual appeal for contributions. In addition, the Fund will open a drive this year for capital funds—that is, money that can be used for buildings and endowments. Gammon is a member of the Fund and receives a substantial share of its budget from the Fund. As ministers and community leaders, the Alumni of Gammon can play strategic roles in making the campaign successful in their cities. I urge you to give this drive your heartiest cooperation.

We trust that the Easter Season has brought you new joys and new hope in the great work that is ours.

Yours in Christian fellowship,



President



# CONNECTIVE EXEGESIS

John R. Van Pelt, Ph.D.

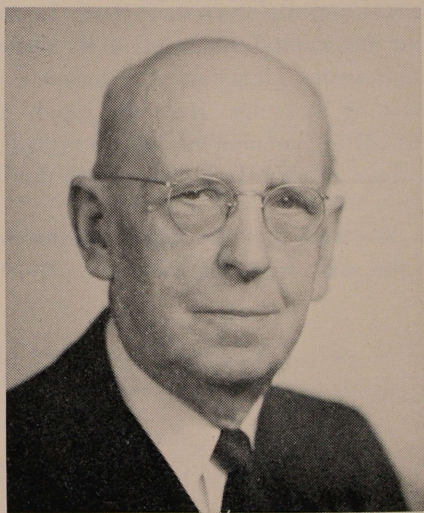
My great teacher, Martin Kaehler, in Hallee, was not only a great systematic theologian but also an exegete of rare insight. In his famous "New Testament Society" (parallel with the regular New Testament Seminar, which was in other hands) he taught his students *Zusammenhangsexegese*, for which the heading of this article seems the best English equivalent.

Since generations now long past we have been instructed: "Read the text with its context." Our motto means all that, and more. We must seek to understand every serious piece of speech or writing as a whole, viewing each part in relation the other parts and to the whole. We must seek to understand the general intent of what is said. If this is once surely apprehended, the constituent parts will be far more readily understood. And, in order to gain this necessary insight, we require a sympathetic understanding of the speaker or writer himself. Is it a writing of Paul that specially interests us? Our aim, then, must be to understand Paul himself, in and through all his writings and all that we can know of the course of his life. A famous theologian said of himself that in his earlier years he was able to swallow Hegel and Schelling but did not understand a line of Paul. That is, although the larger part of the language of Paul was lucid enough, he utterly failed to apprehend his main position and intention. Therefore the background for the full understanding must comprehend all that belongs to the personal history and life of the writer.

What is it to interpret human speech, oral or written? Surely it is  
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to apprehend the *real* meaning or intention of the author; also, by an extension of the term, to convey that understanding to others. In relation to the reading of the Bible, it must mean just that. We are bound to assume that the writer had a definite meaning. It is our part to understand it. To overlay a passage with some fancy of our own and call it "our interpretation" is a perversion, not an interpretation. An honest surmise it may be; a real interpretation it is not.

But just at this point it should be noted that a piece of writing may be understood *rightly* though not yet understood *fully*. We must be on our guard against the fault—possibly even sin—of *cicage*sis, the thrusting into the text ideas that are not there; at the same time we must patiently strive to see all that is there. We need heavenly grace to enable us to put away the demonic counsel of Mephistopheles:



JOHN R. VAN PELT



Im Auslegen sei recht froh und munter;  
Legt's sich nicht aus, so leg' was unter.

An elaborate exposition of the principles here laid down is not intended in this short article. Let the student and the pastor take them to heart and earnestly apply them in all his Bible study. A very few illustrative examples of their neglect are offered by way of admonition.

One sometimes hears it declared that in the time of the apostles communism was the accepted principle of economic life among the disciples. In Jerusalem (as we read) "the multitude of them that believed were of one heart and of one soul: neither said any of them that ought of the things that he possessed was his own; but they had all things common" (Acts 4:32). One need not go beyond the limits of this one verse to make it clear that it was as a free expression of brotherly love that they "had all things common," not as an established system in which the principle of private ownership was abolished. Indeed, a little farther on this principle was plainly recognized. Not for any failure to practice communism but for his lying pretense was Ananias judged. Peter said to him: "While it yet remained, was it not thine own? And after it was sold, was it not in thine own power?" At the same time it is made clear, but here and throughout the New Testament, that what the Christian possesses is to be held and administered as a trust. No mere tithes, but all, is the Lord's.

Even more serious is the frequent misreading of the parable of the leaven. By common consent this parable is to be viewed in the closest connection with that of the mustard seed. The essential teaching of both is one and the same, namely, the mighty and marvelous effect from a

seemingly slight cause, which is the implanted word. A few Bible students—such as Arnot in his work on the Parables—fancy that they find hidden meaning in all the details. And even some who are far more sober and cautious show a fondness for developing the idea that the one speaks of the extensive, while the other tells of the intensive growth of the kingdom. All this is rejected by nearly all scholars of repute. Here, however, my object is to illustrate the evil of neglecting the principle of connective exegesis.

Among the transgressors in this matter I cite—among many—two of our worthy bishops, one of them now deceased. The latter in his sermon on the leaven boldly declared that it is "by contact," person with person, that the kingdom grows. That this statement stands in plain contradiction with the general teaching of Jesus and his apostles hardly need detailed proof. Our Lord's disciples are witnesses through the word, both at the first and throughout all time. The great and even incalculable value of a faithful life in the messenger is strongly emphasized in various passages. But the mere proximity of a Christian never won a soul without the winning word.

But this is not the only misreading of the parable which our two worthy bishops gave us. They both held out the prospect that, through the process of leavening, "the very last soul shall be saved." They lightly disregarded the fact that this is the only passage in the New Testament which could give the slightest suggestion that in this world, this aeon, every soul shall be won to faith in Christ. Throughout the New Testament the thought that there will be gainsayers to the very end finds frequent expression. But one does not need to go far afield to find instruction. Immediately before the



twin parables of the mustard seed and the leaven we have that of the wheat and the tares. Both must be allowed to grow together until the harvest; and later in the chapter we read that "at the end of the world" the angels shall separate the good and the bad.

Errors and perversities in the reading of the Bible are many and they have various causes. Perhaps the causes that work the greatest injury are vain pride and a sectarian spirit. Some of us may be obsessed by a morbid desire to appear original, while for others "The Bible is the book in which each seeks his own dogmas—and finds them." Here, however, we are confining ourselves to the evil of reading any passage otherwise than "in connection," that is, in its relation not only to its immediate context but also to its whole historical setting. I offer but one further example.

Some say—and they can "prove it by Scripture"—that there are many persons who need no repentance. Did not Jesus say: "Joy shall be in heaven over one sinner that repenteth, more than over ninety-and-nine just persons that need no repentance?" I remember once to have heard a lovely and pious lady say: "I never repented, because I always tried to do what was right." One need not pause long to remind oneself of the unscriptural character of such a declaration. While we are charged to examine ourselves in the light of God's word, we are solemnly told that it is only he that made our heart "can judge it thoroughly." But further: What is the Biblical idea of repentance? Is it not something more and something deeper than the renouncing and turning from our actual sins? Is it not also a turning from self, from every thought of self-sufficiency and self-righteousness, that we may find our all in all in God?

But to return to the saying of Jesus! Nothing can be more certain than that Jesus recognized among the men of his time the two classes, the just and the unjust. The just, however, are not represented as perfectly sinless, but "they had the root of the matter in them." They are such as have turned from their own ways and have given themselves to the service of God. And so, as Luther declared, the whole life of a disciple of Jesus is a life of repentance. Repentance and faith are inseparable and continuous.

I commend these fine but unfamiliar lines of Charles Wesley to the reader for serious meditation.

Ye that do your Master's will,  
Meek in heart, be meeker still;  
Day by day your sins confess,  
Ye that walk in righteousness;  
Gracious souls, in grace abound,  
Seek the Lord, whom ye have found.

### BASIC ISSUES IN CHRISTIAN THOUGHT

By Albert C. Knudson, Price \$2.75  
Abingdon-Cokesbury Press, 1950,  
220 pp.

"What religion has most to fear in our day is not rationalism but irrationalism—There is at present—a widespread revolt against reason. This revolt is both religious and antireligious. If it were to be carried to its logical conclusion both in the church and out of it, the result would be disastrous to the highest intellectual and spiritual interests of mankind." (Preface p. 7.)

To meet this assault against Christian faith—this revolt against reason—Dean Emeritus Knudson of Boston University has set forth in clear language and a forthright logic his views on some "Basic Issues in Christian Thought."—(1) Can the Christian faith be rationally justified? (2) Is God personal and man truly free? (3) What is the meaning of the evils of life? (4) How are we to think of Christ? (5) The divine and human factors in Christian experience, and (6) Basic points at issue in Christian ethics. The author's primary aim is to give "a general introduction to some of the basic problems of the Christian faith and to pre-



sent so far as possible a solution of these problems from the standpoint of a coherent spiritual philosophy." Dean Knudson's "coherent spiritual philosophy" is better known as Personalism, first given clarity and status in this country by Borden Parker Bowne.

The assault upon Christianity within and without by naturalism and secularism has been aided and abetted by neo-orthodoxy's revolt against reason within the church. "Theological irrationalism (Barthianism) is thus at one with current naturalism in its negative attitude toward a theistic or Christian philosophy but for a very different reason.—Both assume a radical dualism of faith and reason, but one sees in this dualism an adequate ground for rejecting faith, while the other sees in it an adequate ground for discrediting reason when at variance with faith" (p. 16f). It would be difficult if not impossible to find in a single volume of only two-hundred pages a more devastating, comprehensive and persuasive answer to these two assaults against a reasonable Christian faith. There are very few preachers in the pulpits of this country who would not benefit greatly from the intellectual guidance contained in this volume and the number in all denominations who desperately need such guidance is legion. Their thorough mastication and digestion of chapters two and four alone would give a sweet reasonableness to their preaching in lieu of their violent, irrational and ineffective dogmatism. For Dean Knudson, God is a person, both immanent and transcendent in his relation to the world and man and Jesus Christ is a unitary person, not a dualism of the human and the divine, in whom there was a "unique metaphysical dependence on God and a unique reciprocal interaction with the divine Spirit. As a result of this two-fold relation to God there emerged in Christ a unique and potent God-consciousness in which God was both causally and consciously present and which expressed itself in qualities of mind and heart that have made him in the faith of the church the ideal man and perfect organ of the divine revelation" (p. 148).

The discussions of other issues are likewise rewarding for the profoundest problems of religious thought are discussed with sufficient clarity and simplicity for the non-technical reader and yet with an intellectual thoroughness to challenge the interest and respect of theologians and scientific minds in other fields. Here is a volume which rightly belongs on the desk of every minister, handy for ready and repeated reference, who is honestly seeking for himself and for his people a sound Christian reason for the faith that is within them.

FRANK W. CLELLAND

## THE CHURCH AND HEALING

By Carl J. Scherzer, Price \$4.00

The Westminster Press, 1950, 272 pp.

The author, who is chaplain of the Protestant Deaconess Hospital in Evansville, Indiana, states in his Foreword: "The purpose of this book is to present a readable, comprehensive study of the influences of our Lord's Spirit as it expressed itself in a ministry of healing through his Church, and to show that his spirit of compassion for the sick and suffering is living in the world today" (p. 17). By reviewing the role of religion in the health of both body and mind the author seeks to answer such questions as: What is the role of healing in the contemporary Church? What is the contribution of the contemporary Church to healing?

The book is in four parts: Part I reviews "Our Tradition" from pre-Christian times through the New Testament and the Ancient Church to the end of the Medieval Period; Part II, the Reformation and Post-Reformation Periods; Part III, the Modern; and Part IV describes the chief agencies and programs at work in the field with suggestions for the future of this vital work. Throughout this very interesting and fascinating report of his extensive research the author traces contemporary developments in medical knowledge and practice and in the interest of religion in healing until today the two interests, medicine and religion, find themselves mutually dependent and cooperative as never before. Psychiatry is rapidly winning its place as the highly useful servant of both.

As Dr. Russell L. Dicks of Duke University writes in his Preface to the volume: The Church can make definite contributions to the health of its people (1) by education in the field of prevention, (2) by teaching people how to identify and to replace destructive emotions with the creative emotions which flow from religion, (3) by carrying on a specific program of healing in cooperation with the medical doctor and the psychiatrist, and (4) by the practice of pastoral care, including counseling.

Here is a thoroughly documented story with an extensive Bibliography, at once informative and challenging, which will richly reward any reader. All workers in the field of religion and medicine alike will find in it help and a widened out-look upon their respective fields of service. Perhaps the element most lacking in the volume is a more thorough attempt to examine critically reports, both modern and ancient, of "miraculous" healings.

FRANK W. CLELLAND

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## AN OUTLINE ON NEW TESTAMENT ETHICS

By Lindsay Dewar, Price \$3.00  
The Westminster Press, 1950, 280 pp.

Canon Lindsay Dewar, since 1937 principal of Bishop's College, Cheshunt, England, author of numerous books and an authority in religious psychology, has put his readers in debt again by giving us a brief, systematic and scholarly account of the moral teachings of the New Testament. His reason for this study, as given in his Preface, is his belief that Christianity for the past one hundred years "has been under direct and ferocious intellectual attack." The first phase of the attack was in biology, the second in psychology and the third in ethics. "We are at the present time in the midst of the fury of this third assault." In order to resist, successfully, this current attack it is imperative that we "realize the precise nature of Christian morality." Creeds and dogmas, so this attack demands, must be minimized if not abandoned in favor of the good life.

"Experience plainly teaches that, in practice, Christian conduct does not long outlast Christian belief," thus proving the New Testament position that Christian morality has and must have, if it is to survive, a religious and theological basis; in fact, its heart is the *imitatio Christi* motive. The author examines each and every portion of the New Testament for evidences of this motive.

This survey follows the traditionally accepted chronology of the early Christian movement. First, comes an examination of "Our Lord's Ethical Teaching" as found primarily in The Synoptic Gospels. "Christian morality—is based upon duty and not upon any form of expediency.—Christian ethics is not *primarily* an ethic of self-fulfilment.—The supreme Christian principle of 'love,' or *agape*, is presented as a duty." This fact is rooted firmly in the theological character of Hebrew ethics expressed in a *covenant* between two contracting parties—God and the Hebrews.

Chapter two examines "The Ethics of the Holy Spirit," as the natural and intended development of "our Lord's moral teaching." Here the author takes sharp issue with the usual view that Christ's teaching fully contains the Christian morality. The record in the Acts of the Apostles, confirmed by the Fourth Gospel, "makes it clear that the way in which Christians should behave was *progressively* taught to them by the Holy Spirit after Pentecost,"

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not to them as individuals but as a group, "The Fellowship."

Chapter three examines "The Ethical Teaching of S. Paul" with some surprising conclusions especially as to the apostle's attitude toward women and slavery. Chapter four appraises the "Johannine Ethical Teaching" as found in the Gospel, the Epistles and the Revelation and Chapter five briefly reviews "The Ethical Teaching of the Other New Testament Books." Throughout the New Testament, "the Christian life can be summed up in the words *imitatio Christi*," both a conscious and an unconscious imitation of the incarnate Christ himself. Though we may disagree sharply with some of the author's interpretations of the New Testament text, we must acknowledge the vigor and soundness of his main thesis.

The usefulness of this volume would have been greatly enhanced by two additional tools: an index of scriptural passages used and a bibliography for further study especially on debatable issues. The book may be strongly commended to ministers, students and laymen concerned with the vital moral questions of our time.

FRANK W. CLELLAND

## LUTHER'S PROGRESS TO THE DIET OF WORMS 1521

By Gordon Rupp, Price \$2.00  
Chicago, Wilcox & Follet Co., 1951

Every Gammon student and alumnus should welcome this book. And for several reasons: first, Dr. Rupp is an Englishman and a Methodist, hence able to present in acceptable form the findings of Continental-European research on Luther's early thought and development; second, the author, constantly referring to the original Works of Luther, okeys for Americans the results of German, French, Italian, Dutch, Finnish and Scandinavian scholars who did the digging and the thinking. Last (but not the least) reason for rejoicing over this volume is its very moderate price. Let us now no longer find excuses for ignoring the beginnings of the Protestant Reformation.

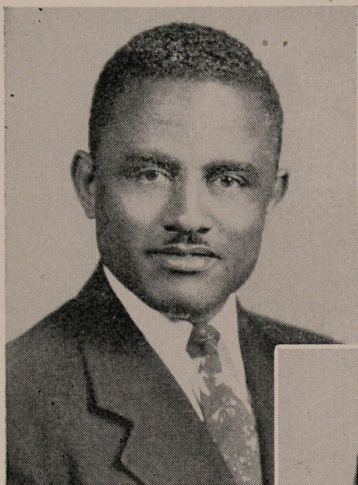
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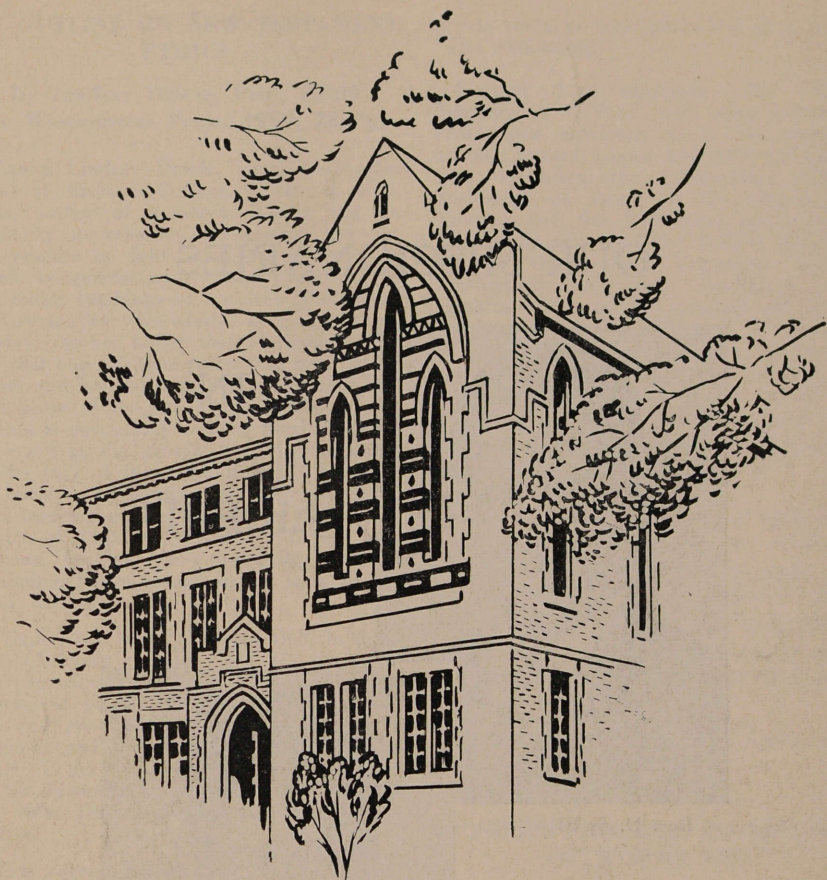
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