



# **THE FOUNDATION**

## **GAMMON THEOLOGICAL SEMINARY**

**FIRST QUARTER 1954**



## CAMPUS NOTES

MR. AND MRS. ERNEST J. YANCEY of Liberia were brief visitors on Feb. 25. Mr. Yancey, who is secretary of Public Instruction of Liberia, spoke briefly of his work at chapel before the faculty, students and the Methodist District Superintendents' Seminar. He expressed appreciation for the services of a recent Gammon graduate, MRS. EVELYN W. SMITH, M.R.E., '51, who is on his staff as a supervisor in the public schools.

Accompanying the Yanceys to Atlanta was Mr. David M. Thomas, cultural attache at the Liberian Embassy in Washington.

The DISTRICT SUPERINTENDENTS' SEMINAR (Central Jurisdiction), conducted by the Division of the Local Church of the Methodist Board of Education with the financial assistance of Highland Park Methodist Church, Dallas, Texas, brought 26 men from 16 states with a dozen leaders to our campus for 10 days, February 23-March 4. The Seminar was under the personal direction of Rev. Ernest T. Dixon, Jr. of the Board.

Seventeen of the 26 are alumni of Gammon and two are former students. The group expressed its appreciation for the Seminary's hospitality by a gift of 24 hymnals for chapel use.

The Thirkield-Jones Lectures for 1953-1954 were delivered on March 2 and 3 by DR. RUSSELL L. DICKS, Associate Professor of Pastoral Care in Duke University Divinity School, Chaplain of Duke University Hospital, and Editor of the monthly magazine, *Religion and Health*. The subjects of his four lectures were:

"The Ministry to the Sick, Dying, and Bereaved"; "Conversations That Are Healing"; "The Ministry of Prayer"; and "Religion and Health."

Elsewhere in this issue are some of the more important excerpts from these lectures which created unusual interest among his large audience of visiting alumni, ministers and laymen who shared them with the faculty and students of Gammon.

Because of the superior value of the Series, we believe we shall be rendering

a valuable service to our alumni and all readers of THE FOUNDATION in calling attention, in this connection, to *The Westminster Pastoral Aid Books* edited by Dr. Dicks. Eight volumes have been published as follows: R. L. Dicks, "My Faith Looks Up"—to meet the need for Spiritual guidance; P. B. Maves, "The Best Is Yet To Be"—special help for older people; C. J. Earle, "How to Help an Alcoholic"; D. R. Mace, "Whom God Hath Joined"—a guide for Christian marriage; W. F. Rogers, "Ye Shall Be Comforted"—how to meet sorrow constructively; C. P. Scherzer, "Springs of Living Water"—special problems of ill persons; H. Wilke, "Strengthened with Might"—help for the handicapped; Dicks and Kepler, "And Peace at the Last"—a study of death. This last title was reviewed in THE FOUNDATION, Fourth Quarter, 1953.

The annual meeting of the Gammon Board of Trustees was held at the Seminary on March 4 with Bishop J.W.E. Bowen, Chairman, and Dr. D. H. Stanton, secretary. Following their brief business meeting, they dedicated the new Anna E. Hall Dormitory for married students. A fuller report of the dedication will appear in the next issue of THE FOUNDATION.

ALUMNI, send us news about yourselves, graduate study and degrees, special work you are doing, honors won.

### THE FOUNDATION

Gammon Theological Seminary  
Frank W. Clelland, Editor and Manager

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# The Foundation . . .

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No. 1

## HOW WE HELP EACH OTHER

*"God teaches us to help each other, lending out our minds."*—ROBERT BROWNING

By DR. RUSSELL L. DICKS<sup>1</sup>

On the basis of our careful study of the art of helping people during the past decade, I am convinced that a great many persons can be helped fairly easily if they are reached before their problems become severe. There are four major "helping professions": medicine, social work, nursing, and the ministry. Law and teaching give some attention to this task but stand rather in a different category.

Most people do not at first go to a member of one of the above professions when they are having trouble; first they talk to friends. The friend seeking to help a friend has a two-fold responsibility: to help in any way he can, and to encourage and if necessary to direct the disturbed person to a professionally trained worker who can be of greater help.

The careful preparation of Protestant clergy in what we call pastoral care was begun in 1925. Our pastors are steadily becoming better prepared for the task of ministering to individuals, as are our physicians, social workers, public health nurses, and others. Still, many people can be helped significantly through talking with trusted friends when they are worried, afraid, uncertain, when their hearts are breaking, their homes upset, their loved ones in danger.

The highly trained professional worker is disturbed by such a suggestion because of the harm which might be done to a worried person who is actually suffering from a serious physical or mental disturbance. But if there is a serious physical or mental disturbance it will persist, in which case further help should be sought. The risk of a friend with some knowledge hurting a friend is not as

great as when friend seeks to help friend with little or no knowledge of the process of helpfulness.

To illustrate how talking helps I want to present three stories. All of these experiences happened years ago at the Massachusetts General Hospital in Boston where I went to work as chaplain in 1933. At that time we knew little about helping people through "lending out our minds." The psychiatrists were practicing their art, and the social workers, particularly those with psychiatric training, were talking a good deal about interview techniques, but there was not a single book or article upon the subject for ministers and no one had been bold enough to suggest that friend might help friend.

### *Cats*

Soon after I arrived at the Massachusetts General Hospital a social worker said, "We have a woman upstairs. I don't know what you can do to help her, but she's the kind of person I think a minister ought to see." After hearing the story I went to the ward to see a woman we will call Mrs. Wells. She was in a corner bed in a ten-bed ward. The curtains were partially drawn and she held a handkerchief to her eyes weeping quietly.

I said, "I'm Mr. Dicks, a minister. Mrs. S., the social worker, told me you were here and I wanted to come by and say 'hello.'" She motioned me to a nearby chair and I sat down. Thirty minutes later she was laughing; when I got up to leave she said, "Thank you. I feel better," and it appeared she did. Yet what had I done? I had listened and nodded and was interested as she talked.

She told me of her illness and her situation, her work and the kind of life

(1) Extracts from his articles in *Religion and Health*, and his Thirkield-Jones Lectures.



she had lived: she was fifty-five and had been told by the doctors that she could never work again, that she had between six months and six years to live, if she were careful. She had no family and she had made no close friends; neither had she saved any money. She was a supervisor of domestics; she had worked in the south in the winter and in the north in the summer. It had been interesting, but she had not put down any deep roots. And she had talked about cats. I didn't know much about cats and she didn't either, but she had once had a friendly little old tabby cat that she had taken with her from place to place. It had loved her and she had loved it. To her that little old cat had meant friendliness. I sat and listened and understood what she was talking about. When I got up to leave, her whole countenance was changed, but it was a long time before I understood how she had been helped.

### *Hogs*

A young minister working with me in the hospital came in one day and said, "I've been having an enlightening conversation. I've been talking with a woman about hogs." The situation was this: one of the nurses had told him of a woman who had been operated upon six or eight days previously. Few people called on her because she came from out of town. The young man went to her room, introduced himself and said, "I hear you had a party." To call a surgical operation a party is certain to bring a smile, for if there was ever an understatement that is one. She replied, "Yes, some party, I'll say."

"I hear you're getting along fine and will soon be going home," he told her.

"Yes, next week."

Her home was on a farm about eighty miles from Boston.

"You live on a farm. What do you raise on your farm?" he asked.

They raised the usual things raised on a small farm in New England: hay, chickens, a couple of cows, hogs, and rocks.

The caller was city born and city raised. He didn't have a ghost of an idea of how one would go about raising hogs, so he asked her. "Hogs," he said, "you raise hogs? I've lived all my life in the city, how do you raise hogs?"

So she told him. When he got up to leave some time later she thanked him for having come to see her and for having helped her so much. Somewhat baffled and amused he reported the conversation to me and asked, "How will talking about hogs help a person? Look at all the things that I know that I didn't get to tell her." I didn't know then how he had helped that woman either, but I did later.

### *Lumber*

The other story is about a lumberman from Maine. The nurse stopped me one day and said, "Mr. Samuels in bed six is not getting along at all well. He doesn't respond to any of us. He just lies there and stares into space. If he doesn't change his attitude he's in for some serious trouble. See what you can do with him."

I walked over to bed six in a ten-bed ward where I saw a fifty-year-old man with a dour expression on his face staring off into space.

I said, "Hello."

He grunted.

I asked, "How you gettin' along?"

He answered, "O. K."

"Been here long?"

"Long enough."

"They taking good care of you?"

"Good enough."

"How do you like it here?"

"Don't like it."

"Been very sick?"

"Sick enough."

We were getting nowhere fast. Ordinarily there is a good deal of clatter and noise in a ten-bed ward of sick people, with nurses and internes and ward helpers coming and going, the patients talking to each other, the radio playing but that day everything got very quiet and my face got redder and redder as everyone seemed to be listening to that sparkling conversation between Mr. Samuels and myself.

I was about ready to give up but I tried another line, "Where do you live?" I asked.

"Maine," he answered, still with that dour look on his face, still staring past me into space.

"Maine!" I echoed, "Where in Maine?"

He named some town I had never heard of. At that time I had never



been in Maine so I asked, "Is that near the timber country?" not realizing that almost any town in Maine is "near" the timber country.

He answered, "Right in the middle of it."

Encouraged by his response, I asked, "Did you ever work in the timber?" and he answered, "All my life."

Now I was about finished, about ready to call it a day as I had asked everything I knew to ask, but I made one final try. "I don't know much about timber. I grew up on the plains of Oklahoma. I know something about the wheat fields and harvesting, and something about the oil fields, but nothing about timber. How do you go about cutting the trees down and getting the logs out for lumber?" So he told me.

Twenty minutes later as I went out the door of the ward he called, "When you want to hear any more about the Maine north woods come and see me!" The head nurse, sitting at her desk, smiled. Two weeks later he was on his way home completely recovered. I had seen him several times and each time he talked readily.

### *Creative Listening*

Out of these stories, and others like them, was evolved what we came to call the listening ministry. I prefer to call it *creative listening*. We help those who need help through lending out our minds, through listening to them talk about something that is meaningful to them. I had little interest in the cat that Mrs. Wells talked about and actually little interest in Mrs. Wells when I first went to see her, but I became interested as she talked. My friend was not collecting information about agriculture nor did I intend to become a lumberman. In each instance the caller listened and was interested. Our listening expressed our concern and our understanding.

A man told me one evening after I had been talking along this line to a group of businessmen, "I was much interested in what you had to say. I have not lived in this country very long, but soon after I came to America I said to my brother, 'This is the craziest country I was ever in. Everybody asks you how you are but no one ever gives you a chance to tell him.'"

How long has it been since you have had the rare experience of being permitted to talk about what you wanted to talk about without being interrupted to listen to what someone else wanted to say?

The poet, Robert Browning, should have added, "God teaches us to help each other, lending out our minds and *our affections*." For the key to understanding how listening to someone talk about his troubles, his interests, his hopes and disappointments helps him is found in the concern, the compassion, the understanding and the affection which is felt by the suffering person. You do not have to tell him you care about him and what is happening to him. He knows whether you do or do not. If you care he is helped; if you do not he is hurt. Caring is affection.

### THE TRUSTED FRIEND

The more we study *the art of helping people, or how we help each other*, the more we are convinced that the helpfulness turns upon friendliness, or compassion, or understanding. The word compassion, which is a word that appears in the New Testament, seems to mean "a concern for" or "a suffering with" another person. Exactly what "friendliness" or "understanding" means we do not know. It is like the word "love," you can describe it in any way you desire but only when you are in love will you really know what it means, and then you won't bother to study it for you will be so completely caught up in the experience. So with "friendliness" and so with "understanding."

There are many ways of expressing *friendliness* and *understanding*. Sometimes friendliness means doing "something" for another; sometimes it means "listening" as another talks; sometimes it means asking the suffering person to talk with someone else who has more specialized knowledge than you have; sometimes it means arranging for medical care, or seeing that a person who is reluctant to seek medical advice goes to a doctor; sometimes it means simply sitting with a person and doing little.

There are degrees of friendliness and what one is willing to do for another; there are also degrees of what one is able to do. Many are willing to do more



than they actually succeed in doing. There is also the problem of the person who will not permit another to help, such as arranging for medical care, or taking one to a child guidance clinic to talk about a child that is having difficulty. In this case the friend must take more time and wait longer, for sooner or later such a person will accept help, as in the case of a person who is drinking excessively, but will not admit that he is in trouble. And by longer I mean days or weeks or months.

Our concern here, however, is at the point of helping each other through "conversation." We have been presenting material upon this subject for some time and its popularity leads us to recognize the need for more. As we have pointed out in earlier material, there are some conversations that are "helpful" and some that are "destructive," and the difference is not always obvious.

The medical student in the medical schools is not taught how to talk to patients. The result is that many physicians have difficulty in helping those patients who need something beyond drugs and surgery. The same thing is true of other professions. The average person is hardly conscious of what goes on in his contacts with other people, and yet he has a deep desire to understand how he is helped and can help others.

Our own study of the subject has been for the purpose of "helping" people. One of the surprising, but none-the-less gratifying, results has been the recognition that in helping others we ourselves are helped. In expressing friendliness and interest and concern we find ourselves blessed by the experience.

We recognize that a conversation between a physician and patient, between a pastor and parishioner, employer and employee is different from that which takes place between two friends. It is different in the way the conversation develops and in the feelings that come into play. However, the difference is probably more superficial than we have admitted. The actual, significant and basic helpfulness stems from the same condition; the condition of permissive, non-judgmental, non-punishing understanding that exists between the two persons involved. We are all in the same boat. We must study interpersonal re-

lationships between all kinds of people if we are to understand how we help each other, and especially if we are to improve the health of the nation. Such study is long overdue.

The study and understanding of interpersonal relations is the study of "conversations," for through conversation the "feelings" that make up inter-personal relationships are expressed.

A young woman came into a medical clinic for help. After the examination failed to reveal anything physically wrong the doctor said, "Is there something that is worrying you?" She replied, "Yes, doctor, I am in love with a man who is divorced. He wants to marry me but I am not sure it is right to marry a divorced person."

This is hardly a medical problem in the traditional sense, yet she had come to a doctor because she was sick. She was sick emotionally and she was helped through *conversation*. We are told that over fifty per cent of all people who go to doctors are sick emotionally but not physically. How many of those who are sick physically became ill because of unrelieved emotional problems we do not know, but it is thought the number is large. Many doctors say that aside from the diseases of childhood and of old age there is no reason to be sick with any illness were it not for emotional problems. We are created for health, not illness.

How much of emotional difficulty is caused by destructive conversation is difficult to say; if we include conversations between parents and children it could be said that destructive conversation causes a great deal of illness, for such conversation is an expression of destructive interpersonal relationships. Our concern for the time being is with helping people, all kinds of people, become conscious of the difference between destructive and healing conversations.

From 50 per cent to 75 per cent of all the ill have no organic disorder. Doctors cannot treat these because their illness is due to philosophical and religious conflicts.

Such illnesses are due to the fact that the forces for health are blocked by (1) anxiety, (2) guilt or failure, (3) resentment or hostility. Religion can heal because it can remove these blocks.



## "GIVE ATTENDANCE TO READING"

By DR. JOHN R. VAN PELT

Professor Emeritus

This is an essential part of a weighty three fold counsel from Paul the aged to his son in the Gospel, the youthful Timothy. The whole sentence (I Tim. 4:13) may be rendered thus: "Until I come, give earnest attention to your public reading of Scripture, to your preaching, and to your teaching." While the second and third points are, with many of us, really taken to heart, the first is apt to be sadly neglected. Our competency in this matter we lightly take for granted. But public reading is an act calling for the highest art, and really good pulpit reading is the exception rather than the rule.

To read is to "gather" the sense of that which is written. Reading as an art reaches its height when one is able to gather the *full* sense of that which is written. This statement applies, in the first instance, only to "reading for oneself." "Understandest thou what thou redest?" Do you not only note the words together with their current sense, but do you also apprehend and feel their full force?

From our earliest childhood we have heard mention of the indispensable *three R's*: reading, writing, reckoning (or arithmetic). We have been told that to be fairly equipped for any career one must have mastered at least these three arts. The third, although of very great importance, does not concern us here. Also the second is only indirectly involved in our discussion. Our immediate concern is with the first point: *reading*, and, in particular, reading aloud that others, along with ourselves, may understand.

He who can fairly read what is spread before him on the printed page is thought to have at least the rudiments of an education. In full accord with this proposition, I wish to add this: He who can read every sort of book written in his mother tongue is a *highly* educated man. But that is a tremendously high standard. Who among us dares boast that he measures up to it? We are all, at best, *still learning to read*.

But our special concern is with the art of reading aloud so that others may understand: in particular, with the min-

ister's public reading of Scripture, ritual and liturgy. This, when really well done, cannot fail to be a wonderful means of grace. If to read for oneself with full understanding is a high accomplishment, how far loftier still is the power so to read aloud that others may be brought to share that understanding!

To call attention to some of the stupid errors noted in our public services can afford the writer no pleasure nor can it prove directly edifying to the reader. Yet along with words of exhortation and constructive criticism there is a place, a role, for "the horrible example."

Numberless times I have heard ministers in the act of celebrating the Lord's Supper read (or repeat) the words: "Drink ye all of it" (found in Matthew 26:27 and in our ritual) in this manner: "Drink ye all-of-it." The words are pronounced as though we were bidden to drink it all! All "modern" versions keep clear of so gross a misunderstanding. Moffatt has it: "Drink of it all of you." Thus the difficulty is quite obviated. But one may still use the old familiar version and yet give them the proper sense by making a slight pause after the word "all."

A certain doctor of divinity (he was of the white race) used to speak of Jesus as having been crucified "between two male factors." Another distinguished clergyman who later attained a place in the highest rank in the church, pronounced a familiar word of Jesus in this way: "Whosoever giveth a cup of cold water, only in the name of a disciple." Of course, the marked pause (which I have tried to indicate by the insertion of a comma) betrays the reader's astonishing misunderstanding of the passage.

Incredible though it may seem, I have heard ministers of considerable prominence, men of both races, consistently pronounce *eth* in place of *est* in the forms of verbs in the Bible and in our ritual. Only too distinctly do I recall how a fine young friend of mine, fairly on his way to a doctor's degree, read from the eighth Psalm as follows: ". . . who hath set

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# *The President's Newsletter*

TO THE ALUMNI AND FRIENDS OF GAMMON:

Let me say just a word about a very helpful influence that has come to Gammon in the last ten years. As you can imagine it is the United Negro College Fund, the agency that has been a veritable life-saver to every one of our major private colleges.

Gammon now receives from this Fund a little over \$20,000.00 a year. This amount makes the difference between a poverty-stricken, debt-ridden school, and a progressive, active institution, one that is able to undertake forward steps in the swiftly moving march of modern education.

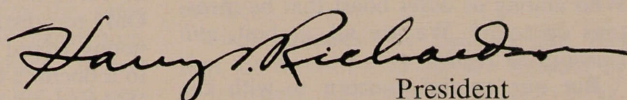
The amount that Gammon gets from the Fund has helped us to get a good faculty, to improve teaching facilities, to keep our buildings and grounds in respectable condition, and above all, to offer scholarship aid to the many young men who want to enter the ministry but feel financially unable.

On the opposite page is a fuller statement of what the Fund means to us all. Now I simply want to remind you that the 1954 Drive of the Fund opens on April 5. There may be a campaign organized in your city. If so, give to it generously of your leadership and your funds. When you give to the College Fund, you give to Gammon.

If there is no campaign in your town, you can send your contribution either directly to 22 East 54th Street in New York City, or here to Gammon and we will forward it for you. Above all, you can get others to give. This is the kind of assistance the minister can render better than anyone else.

I speak not only for Gammon but for all our colleges in saying that the United Negro College Fund is the greatest aid the whole cause of educating our youth has yet enjoyed. It deserves our unlimited support.

Yours in Christian fellowship,

  
President



# United Negro College Fund

Ten years ago a cooperative plan for raising moneys annually for current expenses was begun by the accredited private Negro colleges of this country. Thirty-one schools, including Gammon Theological Seminary, now unite in this highly organized and professionally led campaign each year to secure sufficient funds with which to operate these institutions at the highest possible academic level.

## I. Has cooperative fund-raising been effective?

In 1943, the year before the Fund was organized, the participating colleges were able to raise by themselves only \$250,000. Through the first united appeal those same institutions at much less cost in time and money raised \$765,567.63. Since then the UNCF has raised annually for its member schools more than \$1,000,000.

## II. How is UNCF aid distributed?

The money raised each year is divided among the thirty-one schools on a percentage basis—45 per cent being evenly distributed among the schools regardless of size, and the remaining 55 per cent being divided under a formula which takes into account income, enrollment, and budget needs.

## III. What are some of the important by-products of the UNCF program?

- A. In large cities and small towns throughout the nation, the UNCF has brought together leaders of both the white and Negro communities to work harmoniously together in a common cause, thus

bringing about greater interracial understanding and good will.

- B. The UNCF has brought national recognition to its member schools through its year-round publicity. Outstanding among such achievements is the College Choir series featured since April 1950 on the American Broadcasting Company network of some 170 stations in the United States, Canada, and Alaska. Thousands of listeners' letters have been received, many of which contained financial contributions to the Fund.

- C. Local alumni organizations have found new life and purpose through inter-organization for Fund campaigns. The National Council of UNCF Alumni, organized in 1947, now represents 75,000 alumni—graduates and former students of the member colleges of the Fund.

## IV. What is the Capital Fund's program of the UNCF?

In addition to the annual campaigns for current operating expenses, the UNCF, for the past two years, has been engaged in a campaign to raise \$25,000,000 in capital funds for the member colleges. This campaign, known as the "National Mobilization of Resources for the United Negro Colleges," primarily for new buildings, has raised to date \$13,000,000 mainly from large donors. When \$20,000,000 has been secured from such donors, the remaining \$5,000,000 will be raised through community campaigns in 125 cities and campaigns conducted by the colleges themselves among their alumni and church constituencies.



## "Give Attendance to Reading"

(Continued from Page 7)

thy glory above the heavens . . . hath thou ordained strength . . . thou hath made him a little lower than the angels"—and so consistently to the end. And long after my Gammon days were over I have several times heard ministers of the white race read from *Gloria in Excelsis* phrases such as the following in the same distressing fashion: "Thou that *taketh* away the sins of the world" . . . "thou that *sitteth* at the right hand of God the Father."

It is not at all infrequent to hear from the mouth of the minister, guiding us in our prayer, the following phrase: "as we forgive those who trespass *against* us." (That might be taken to mean that we have no reason to be concerned about those who trespass *for* us.)

My memory is really burdened with a large number of like instances, some of them even more absurd than these. I pass them by that I may lay stress upon the general principles. Our Authorized Version of the Bible is not altogether free from errors of translation, but for beauty and impressiveness of style it is unapproached by the modern versions. It would be well if every minister should carefully study beforehand every passage which he sets for use in a given service. This will assure him of giving to familiar passages a convincing interpretation. Many a time some rich and deep passage is slurred over in such a way as to "make the judicious grieve," perceiving that the "reader" was not really reading at all. Sometimes a false emphasis, or perhaps the want of emphasis, betrays the minister's incompetency. It may not be within our power to enthrall our hearers, but it is not beyond the power of the ordinary man to be an intelligent public reader of the church's Book. We can be, if we are willing to pay the price, like Ezra and his trained helpers, who read the book of the Law to the people, and "gave the sense" (Neh. 8:8).

ALUMNI, we do not have the addresses of a large number of alumni. If you know such who are not receiving the FOUNDATION send us their addresses at once.

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## FACULTY NOTES

DR. CHARLES B. COPHER served as a Bible instructor during the Quadrennial National Methodist Student Conference held at the University of Kansas, Lawrence, Kansas, December 28, 1953-January 2, 1954.

PROFESSOR M. J. WYNN attended the Methodist Convocation on Urban Life in Columbus, Ohio, February 24-26. He shared in the work of Section 7—Specialized Ministries in the Urban Area, and Workshop 4—Downtown Churches.

DR. FRANK W. CLELLAND attended the annual sessions of the National Association of Biblical Instructors and The Society of Biblical Literature and Exegesis at Garrett Biblical Institute, Evanston, Illinois, December 27-30, 1953. Garrett has been celebrating its Centennial during 1953 by entertaining many learned societies during the year.

DR. JOHN R. VAN PELT, Professor Emeritus, remembered affectionately by generations of the older alumni, continues his scholarly activities during his 92nd year as a very busy resident of "Wesley Acres," 3520 Grand Avenue, Des Moines, Iowa, a Methodist home for retired ministers. His distinguished Methodist minister brother, a few months short of a full century, recently passed away in Los Angeles, California.

We commend to your serious attention, elsewhere in this issue, Dr. Van Pelt's article: "Give Attendance to Reading."

PROFESSOR AND MRS. ELLIS H. RICHARDS have recently enjoyed a visit from their son, Lt. (j.g.) Lawrence H. Richards and his wife, Evelyn, before going to his new assignment on a minesweeper at Tacoma, Washington. They visited here during the Christmas holidays while he was stationed at Jacksonville, Florida. Miss Jean Richards, a student in Nurse's training at the Columbia University Medical Center, N. Y., also visited her parents during the holidays.

PROFESSOR JOHN H. GRAHAM has made recruiting visits to Lane College, Savannah State College, and Paine College. On Jan. 25 and 26, he addressed



the Farmers-Ministers Conference at Tuskegee Institute four times on the general theme: "The Christian Message for the Whole Life." On March 8 and 9, he attended a meeting of the Inter-Board Committee in Evanston, Ill., which planned the program for the 1955 Rural Life Conference of the Methodist Church.

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DR. PAUL T. FUHRMANN attended the formal inauguration of five new professors at the Union Theological Seminary, New York City, on October 28, 1953. On March 12, 1954, as one of the John Knox Press authors he was a guest of the Division of Publications, Presbyterian Church, U.S., at the formal opening of the new Presbyterian Center in Atlanta, including a luncheon honoring their authors and representatives of the Book Store.

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#### ALUMNI NOTES

The FOUNDATION notes with genuine satisfaction that several younger alumni have contributed valuable articles to recent numbers of the CENTRAL CHRISTIAN ADVOCATE:

JAMES D. FOY, B.D., '37, pastor of Mt. Zion Methodist Church, Washington, D. C.—"Christianity and Urban America." January 15, '54.

JAMES S. THOMAS, JR., B.D., '43, a secretary with the Methodist Board of Education, Nashville, Tenn.—"Religious Perspectives for Race Relations Sunday." February 1, '54.

ALLEN M. MAYES, B.D., '44, pastor of St. James Methodist Church, Beaumont, Tex.—"Stewardship of All Life." December 1, '53.

LEONARD L. HAYNES, JR., B.D., '45, Professor and Director of Humanities in A., M. & N. College, Pine Bluff, Ark—"Ideas and Men." February 15, '54.

HARRY B. GIBSON, JR., B.D., '46, pastor of Asbury Methodist Church, Lexington, Ky.—"Guest Editorial: Called to be Saints." December 15, '53.

GEORGE D. WALKER, B.D., '47, pastor of Metropolitan Methodist Church, Rome, Ga.—"Training in Giving." March 15, '54.

JAMES E. MCCALLUM, B.D., '50,

Executive Secretary of the Board of Education in the North Carolina Conference, Greensboro, N.C.—"Church Membership Is Serious." March 1, '54.

MATTHEW D. MCCOLLOM, B.D., '50, pastor of Trinity Methodist Church, Orangeburg, S. C.—"Less Than the Best Is Sin." January 1, '54.

GEORGE A. TATE, B.D., '50, since September 1953, Director of Religious Life and Teacher in the Department of Religious Education in Clark College, Atlanta, Ga.—"Why Support The Church?" September 15, '53.

The Editor of the *Central Christian Advocate*, DR. PRINCE A. TAYLOR, JR., is himself twice an alumnus of Gammon: B.D., '31; D.D., '53.

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GEORGE W. WILLIAMS, B.D., '41, a chaplain in the Regular Army, was promoted a year ago (March 1953) to the rank of Major. He served during World War II and since in the Philippines, New Guinea, Netherlands, East Indies, Japan and Korea. Among other honors, he has been awarded the Bronze Star in World War II, and the nation's third highest award, the Silver Star and a place in the Heroic Hall of Honor for daring actions in Korea.

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Among recent out-of-town campus visitors were:

JOHN H. ADAMS, JR., B.D., '51, pastor of an A.M.E. Church in Tampa, Fla.

WILLIAM TALBOT HANDY, JR., B.D., '51, pastor of Newman Methodist Church, Alexandria, La. with Mrs. Handy. They are in the midst of a major relocation and building campaign.

JOHN C. JACKSON, JR., B.D., '52, pastor of Taylor Chapel, Sedalia, Mo.

MARION R. DINKINS, B.D., '50, pastor of Zion Baptist Church, Cartersville, Ga.

GEORGE D. WALKER, B.D., '47, pastor of Metropolitan Methodist Church, Rome, Ga.

IRWIN A. SHERMAN, B.D., '44, chaplain in the Air Corps, Ft. Benning, Ga.

U. Z. MCKINNON, B.D., '45, Dean of Phillips School of Theology, Jackson, Tenn.

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ALUMNI, send us your correct address with important news.



Alumni attending the District Superintendents' Seminar were:

J. H. Bridges, Eng. Dip., '20, Birmingham, Ala.; E. D. Hall, B.D., '21, Alexandria, Va.; LeRoy Fields, Gk-Eng., Dip., '22, Baton Rouge, La.; A. P. Sumter, Eng. Dip., '23, Greenville, S. C.; E. E. Williams, Eng. Dip., '23, Baltimore, Md.; O. B. Quick, Gk-Eng. Dip., '25, Wilmington, Del.; C. A. Scott, Gk-Eng. Dip., '26, Baltimore, Md.; R. L. Sweeney, Eng. Dip., '26, Holly Springs, Miss.; W. R. Gregg, B.D., '27, Orangeburg, S. C.; H. H. Jones, Gk-Eng. Dip., '27, Memphis, Tenn.; C. R. Brown, B.D., '30, Florence, S. C.; M. O. Ballard, Dip. '31, Dover, Del.; D. M. Ray, B.D., '41, Gulfport, Miss.; H. H. Backstrom, B.D., '45, Atlanta, Ga.; W. Leo E. Cole, B.D., '45, Chattanooga, Tenn.; C. S. Stinson, B.D., '46, Atlanta, Ga. Also two former students: L. M. Mayfield, 1933-'36, High Point, N.C.; G. W. Hubbard, 1936-'38, Galena, Kans.

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Gammon Alumni mourn the recent death of the following:

HUBERT CLYDE JONES, B.D., '33, pastor of Wiley Memorial Methodist Church, Chattanooga, Tennessee at the age of 46. He had earned degrees from Clark University and Boston University and, in addition to several pastorates, had served three and one-half years as an army chaplain during World War II.

MINNIE MAE THOMPSON, B.R.E., '39, a teacher in the public schools and an active and devoted worker in Laster's Chapel (Methodist), her home church in College Park, Georgia, on January 28, 1954 at the age of 40.

GEORGE JOSEPH NASH, Eng. Dip. '22, Pearisburg, Va., district superintendent of the Bluefield district of East Tennessee Conference, on Jan. 20, '54, at the age of 64. He had served in the active ministry since 1922.

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ALUMNI, send us news about yourselves.

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## BOOK REVIEWS

By CHARLES B. COPHER

A THEOLOGY OF SALVATION, by Ulrich E. Simon. London. S. P. C. K. (distributed by Macmillan), 1953 x x 266 pages.

This book, which represents the extreme right wing position in the newer Biblical Theology—in opposition to traditional biblical criticism—is a "Commentary" on Isaiah 40-55. Its author, who is a most scholarly lecturer in Hebrew at King's College, London, views the Chapters in Isaiah as a unity, and contends that they are an exposition of the meaning and method of salvation. Following Dr. Torrey, he rejects an exilic date for Deutero-Isaiah, and sets it in the late 5th century or around 400 B.C. (p. 16).

Although the author does a good job of declaring his position in his introduction, and successfully woos open minded biblical critics of the old order, he insults even low grade critical intelligence by numerous interpretations and gross inconsistencies as well as by his lack of clarity at many points. All of these criticisms are epitomized in his treatment of Christ in Isaiah 63:1 (p. 91); in his relationship of *Jesus Christ* to the discussion of 54:20-25 (p. 137), and in his concluding observation that Jesus Christ fulfilled the part of the Servant-Messiah (p. 243).

Despite the aforementioned criticisms, the ordinary reader should find many devotional and preaching values in the Commentary. Another value in the book may lie in its serving as an introduction to present day Biblical Theology which is a corrective for too radical and evolutionary biblical criticism.

## BOOK REVIEWS

By PAUL T. FURHMANN

SEX ETHICS AND THE KINSEY REPORTS.

By Seward Hiltner. New York, Association Press, 1953. XI—238 pages. \$3.00.

This book purposes to be a guide to rethinking what Dr. Kinsey calls the "Judeo-Christian" sex code, in the light of Dr. Kinsey's reports on male and female sexual behavior. This volume therefore comprises two books in one volume: first, a Christian appraisal of the Kinsey reports; second, a presentation of a reasoned and religious code of sex ethics, embodying elements from the Kinsey studies, which may be useful to preachers, ministers, marriage counselors, social workers and others concerned with the matters here treated.

THE PROTESTANT CREDO. Edited by Vergilius Ferm. New York, Philosophical Library, 1953. 241 pp. \$5.00.

The volume here edited by V. Ferm is not properly a Credo but an heterogeneous collection of credos or essays by ten American personalities: G. G. Atkins, J. C. Bennett, F. W. Buckler, M. S. Enslin, V. Ferm, F. J. McConnell, J. T. McNeill, C. H. Moehlman, F. H. Ross, H. N. Wieman—all affirming their confidence in Protestantism or in something beyond yet on the basis of it. These essays can hardly



be otherwise synthesized. The book as a whole will hardly create a Protestant self-awareness among the many. Americans are diverted; and the so-called Protestants in this country will become aware of their Protestantism only when they shall be a minority under pressure. But what shall be lost in numbers will then be gained in quality. Nor do we expect that this volume will put an end to Protestant confusion. Genuine Protestants have always gone by inspiration and personal insights rather than by external rules of ethics or abstract tenets of belief. And that is the secret of both the misery and greatness of Protestantism.

The ten essays are interesting and can all be read with profit. The Credo which evidently shows Polybian amplex and Confucian strength is that of John T. McNeill. It is regrettable that such a truly prophetic figure and authentic libertarian as Edwin Lewis does not appear among the contributors. But much stamina and sound historical information can be found at pages 99-124. Dr. McNeill's superb data on John Wesley (pp. 103-104, 112, 114) will be cherished by most readers of THE FOUNDATION who love Wesley so much.

### BOOK REVIEWS

By JOHN H. GRAHAM

**YOUR GOD IS TOO SMALL.** By J. B. Phillips. The Macmillan Press, New York, New York, 1953. 140 pages. \$2.00.

The youthful vicar, J. B. Phillips, in his characteristic way, arrests one's attention quickly in his discussion of the theme: "Your God Is Too Small." His purpose is two-fold: (1) Expose the inadequate conceptions of God which prevent one from viewing the true God; (2) to suggest the way in which one can discover God.

The book is divided into two parts. In part one, he avers that many persons worship gods who are unable to satisfy their basic needs. He gives a vivid description of the "unreal gods." He refers to these gods under such captions as resident policeman, grand old man, meek and mild type, perfectionist, managing director, second hand god and a projected image. In each, the fallacy of the concept is pointed out and illustrated. He concludes that any concept of God which portrays Him as an arbitrary dictator is inaccurate and inadequate.

Part two describes a God who is big enough to satisfy the fundamental needs of people. He asserts that God must be brought into focus before He will be big enough. The author discusses at length how God can be brought into focus. In order for this to be accomplished, man must be willing to cooperate with the purpose of God.

God is focused in Christ. It is Christ who presents accurately and authentically the character of God. It is in Christ that we find the "true and living way." He is the "true design for life, the authentic yardstick of values, the reliable confirming or correcting of all gropings and inklings about beauty, truth and goodness, about this world and the world to come."

The book is readable, simple and very fascinating. It is fresh in its approach and intensely interesting. It is a "must" for the minister's library. Within its pages are hidden many thoughts for sermon building.

**HOW TO PLAN THE RURAL CHURCH PROGRAM.** By Calvin Schnucker. The Westminster Press, Philadelphia. 1954. \$2.50.

This book is the first published work of Schnucker. Presently, he is serving as the Chairman of the Division of Pastoral Theology at the University of Dubuque. He is a minister of the Presbyterian Church, U.S.A. He brings a wealth of experience to his present position. In addition to his teaching experience and pastoral ministry, he has lived in the open country. He has been a rural school teacher and a country pastor. This book proposes to share with his reading public, the rich experiences of his life.

Professor Schnucker develops his subject under three headings. Part I describes the gathering of facts. Facts must be known before an adequate program of a rural church can be developed. He seeks to ascertain these data by an intensive study of three basic social institutions—family, community and the church. In Part II, these facts are analyzed and interpreted. Goals and objectives are set. The program grows out of these factors. He concludes the book in Part III with a discussion of some of the basic administrative problems. He offers suggested solutions.

The author presents new insights into the solution of the problems of rural life. In this book theory is "made flesh." It is practical in every respect. He seeks to give a "new face lifting" to the rural church. It is a "book of redemption for the rural church." The shortest list of current books published in the rural church field must include *How To Plan The Rural Church Program*.

### BOOK REVIEWS

By ELLIS H. RICHARDS

**A THEOLOGY OF THE LIVING CHURCH.**

By Harold DeWolf, Harper and Brothers, New York. 1953. \$5.00.

It would be difficult to find a more comprehensive textbook in systematic theology, at least in such concise form, as this volume by Professor DeWolf of Boston University School of Theology.

The scope of the discussion is apparent from the six major divisions. These are: "Presuppositions of a Christian Theology," "The Bible," "God and the World," "Man," "Christ and Reconciliation" and "The Kingdom and the Church." The chapter divisions and sub-headings are exceptionally well organized to provide remarkable clarity and order of thought.

The argument of the book is well rounded. The author succeeds in escaping the temptation of so many to allow a special interest to dominate the discussion. The style is simple and clear. At times the effort to avoid technical discussion is carried to the point of detracting from a full adequacy.

The position reflected seems to be a mildly chastened liberalism. There is recognition of the importance of some of the insights of the so-called Neo-orthodox school but such views do not affect the central emphasis here. The primacy of reason, the moral theory of the atonement, and an immanent view of the kingdom of God are basic. The Sabellian view of the doctrine of the Trinity fails to take account of modern insights into the understand-



ing of "persons." Likewise the discussion of eschatology would be improved by allowing recent thinking concerning a Christian philosophy of history to bear upon it.

The handling of the problem of evil reveals a keen sense of the growing edge of thought in this area.

In addition to the splendid outline of contents the indexes are adequate. An excellent bibliography greatly enhances the usefulness of this book for textbook purposes.

**KNIGHT OF THE BURNING HEART.** By Leslie F. Church. Abingdon-Cokesbury Press, New York, Nashville. Price \$1.75.

Many indeed are the books that have sought to explicate their inspiration in the great evangelical experience of John Wesley. While some efforts have been made to "debunk" the importance of Aldersgate, the overwhelming conviction of the heirs of Wesley holds to May 24, 1738 as of crucial significance.

The little "Story of John Wesley" by Dr. Church is a good introduction for one not familiar with the life of Wesley. The student of Methodist history in the life of its founder will find here many new and fresh slants upon the familiar story. In a sketch of this size, of course, much had to be omitted but the result is made the more vivid and inspiring by the bold strokes and high lights.

### BOOK REVIEWS

By MASTER J. WYNN

**THE CHURCH WE LOVE.** By Wilbur LaRoe, Jr. Abingdon-Cokesbury Press, Nashville. 1953. 79 pages. \$1.25.

Written by a lawyer and former moderator of the General Assembly of the Presbyterian Church, U.S.A., this book as the title suggests gives information about the church we love and tells why we love it. In all of its fifteen chapters there are concrete reasons why we should have this love for the church. These chapters seek: to interest disinterested persons in the church; to acquaint them with the ministers and their task; to have them fellowship with the laymen; to help them enjoy the miracle of life; to live abundantly; to possess what is needed when trouble comes; to enjoy Christian friendship; and to grow in the knowledge of our Lord and Savior Jesus Christ.

Though written by a laymen, ministers will find it helpful.

**MAKING MEN WHOLE.** By J. B. Phillips. The MacMillan Co., New York, 1953. 73 pages. \$1.50.

This book, written by one who has a rich background in the classics and English, has no needless phrases. Starting with a discussion of today's torn and divided world of nations, Mr. Phillips moves into the action and aim of love which is reconciliation. "Nothing less than a world-wide principle of wholeness, as we work with Christ at this task of reconciliation. He alone can give us the necessary inner resources for the task. "The highest, the best and the most satisfying thing we can do is to ask to be allowed to co-operate with God's infinite patience in making men whole."

In these five chapters the discouraged workers

will find strength for the furtherance of their tasks and lose their own impatience in the fullness of infinite patience. The ardent workers will find further stimulation.

**CHRISTIAN WORSHIP.** By George Hedley. The MacMillan Company, New York, 1953. 306 pages. \$4.50.

Dr. Hedley explains worship both in its philosophical and practical phases and suggests ways to use the traditional materials reverently and creatively. In these fourteen chapters that comprise this book, Dr. Hedley traces the development of worship from its pre-temple and pre-synagogue phases to the present time. He shows what an important part symbols have played and do play in worship during this development. Great emphases are placed upon art, architecture and music as they are made to blend with the worshipful idea. All of these chapters are helpful but if one found himself quite busy and pressed for time, I would suggest that he read chapter twelve, "Cradle to Grave," and drink deep at its spring of worship and feel refreshed all along this journey.

The conductor of worship can use this work to great advantage.

### BOOK REVIEWS

By FRANK W. CLELLAND

**THE KINGDOM OF GOD.** By John Bright. N. Y.: The Abingdon-Cokesbury Press, 1953. 288 pp. \$3.75.

This book, by the Professor of Old Testament Interpretation at Union Theological Seminary, Richmond, Va., was given the Abingdon-Cokesbury Award of \$7,500.00 for the best MS. submitted in 1953. The theme of the book is that which, according to the author, "is the unifying note of the biblical Word"—the Kingdom of God.

The author begins with Jesus' teaching about the Kingdom and then returns to trace its concept throughout the Old Testament always aware that Reformation theology maintained that the unity of Scripture is in Christ. But he studiously avoids the common error of extreme literalists who impose Christ upon the Old Testament. "We are not permitted to attribute to the Bible writers ideas which they did not have in mind, only to discover as best we can what they actually intended to say" (p. 10).

The unifying theme which runs through the Bible "is a theme of redemption, of salvation; and it is caught up particularly in those concepts which revolve about the idea of a people of God, called to live under his rule, and the concomitant hope of the coming Kingdom of God" (p. 10). The author is a competent scholar who uses the historical method "because, in the last analysis, biblical theology can be treated in no other way."

Whereas in the Old Testament we have the Kingdom as both present fact and future consummation, in Christ they are united. "In the person and work of Jesus the Kingdom of God has intruded into the world" (p. 216).

Here is a profound and thorough study of the Scriptures clothed in a style mostly non-technical and easy to read, a book of great value for reading and study by the layman and the scholar alike. We highly recommend it.



THE GOSPEL OF THE SPIRIT. By Ernest C. Colwell and Eric L. Titus. N. Y.: Harper & Brothers, 1953. 190 pp. \$2.50.

Two competent scholars have combined their talents and critical judgments to give us a fresh and vigorous interpretation of the Fourth Gospel as "true to the essential facts of the Jesus of history" and as an interpretation of that historical figure. This Gospel is not a biography, neither is it truly a philosophical study though it has elements of both; it presents Jesus as the Spirit of God. The Gospel of John, so these writers think, contains a two-fold theme: Jesus is the Spirit of God and the revelation of God to man; his "death releases the Spirit into the world."

Many insights and emphases in this brief study are suggestive and stimulating to the professional student and should prove unusually valuable to the lay reader who has not been initiated into the problem of the Fourth Gospel.

THEY BUILT FOR ETERNITY. By Gustav-Adolph Gedat. Translated by Roland Bainton. N. Y.: Abingdon-Cokesbury Press, 1953. \$5.00.

This is a beautiful book of 175 large pages with 172 superb photographs of man's most important temples, shrines, and architectural monuments of his civilizations. The German author has been engaged in Christian work in many parts of the world and here interprets for us, artistically and religiously, these great world monuments of man's hopes, dreams, and faith as found in Ur, Babylon, Egypt, Greece, Rome, China, India, Mexico and the New York of the United Nations.

THE GOSPEL AND THE GOSPELS. By Julian Price Love. N. Y.: Abingdon-Cokesbury Press, 1953. 191 pp. \$2.75.

The author, who is professor of biblical theology at Louisville Presbyterian Seminary, examines all four Gospels to show "at once the many types of theology and the one central faith that make the gospel."

He follows the more familiar method of grouping and classifying the materials of the Gospels as they stand in parallel columns. He treats these materials in their fourfold, threefold, and twofold sections as containing different aspects of the gospel. By this method the author claims to find "the unity of the gospel" in the midst of a variety of theology.

The author's method is interesting and produces worthy results but he ignores many of the critical problems recognized by modern critical study of the Gospels.

A PATTERN FOR LIFE. An Exposition of the Sermon on the Mount. By Archibald M. Hunter. The Westminster Press. 1953. \$2.00.

Dr. Hunter, Professor of New Testament at the University of Aberdeen, Scotland, and the author of four recent popular books on the New Testament, discusses, in Part One, the making, manner and matter of the Sermon; in Part Two he gives an exegesis of the Sermon as the "Design for Life in the Kingdom of God," and in Part Three the meaning of the

Sermon. In all these discussions the author accepts the main conclusions of New Testament scholars that the Sermon is not a single nonstop discourse but "a mosaic of the more striking fragments of perhaps twenty discourses," that it is poetical in form, that "its insight into essential morality, its inwardness, and its universality" constitute its supremacy and originality, that the "Sermon" is not to be equated with the essence of the Christian Gospel or even with the Christian Ethic.

Dr. Hunter closes his study with four theses about the ethic of Jesus: (1) "It is a *religious* ethic . . . a morality based on religious premises"; (2) "It is a *disciples'* ethic . . . a way of life for the men of the Kingdom, not for mankind at large"; (3) "It is a *prophetic* ethic—not a new law . . . a design, not a code, for life in the Kingdom"; (4) "It is an *unattainable* ethic which, as Christians, we must nevertheless try to attain . . . an ethic for those who call Christ Lord and Saviour, for those who have entered the Kingdom of God and are promised the power and guidance of the Holy Spirit."

This is, at once, a concise and clear statement of the critical problems of the Sermon and a provocative and challenging interpretation of the Sermon for its practical use in preaching, teaching, and living the Christian way of life—an excellent volume for the layman as well as for the minister and teacher.

THE CHURCH AND SOCIAL RESPONSIBILITY. Edited by J. Richard Spann. Abingdon-Cokesbury Press. 1953. \$2.75.

"The thesis of this book is that Christian Salvation also includes the social order; that the Christian church is responsible for the social conditions and must provide redemptive measures for society. This is a study of some of the major social areas in the light of Protestantism's theological convictions,"—from the Preface by the editor, Dr. Spann, the Director of the Department of In-Service Training of Ministerial Education of the Methodist Church.

Fifteen theologians of various denominations have sought to formulate from the teachings of Jesus a Social ethic and philosophy for the solution of problems which the church confronts in the social order, for it is their common conviction that "Christianity must reform the social order as well as the individual."

Part I contains two essays on the social ministry of the Church, Part II, three essays on basic human rights and the community, Part III, four essays on the Church and the economic order, Part IV, six essays on the Church and the political order. A symposium of this nature cannot be adequately reviewed in the space available, but it is only fair to say that while a wide variety of viewpoints is revealed this is a rich and rewarding collection of provocative ideas which fairly well represent the best in Protestantism.

THE APOCRYPHA. According to the Authorized Version with an Introduction by Robert H. Pfeiffer. Harper & Bros. 1953. \$2.00.

Dr. Robert H. Pfeiffer, Professor in Harvard University Divinity School and Boston Univer-



sity School of Theology and the leading authority in this country on intertestamental history and literature, has written a clear, concise and brilliant introduction (33 pages) to the books of *The Apocrypha* published in a thin-paper pocket-size edition and printed in Great Britain by Eyre and Spottswood, Limited, Her Majesty's Printers. This is the most recent and convenient scholarly edition of *The Apocrypha* available in English.

THE INTERPRETER'S BIBLE. Edited by George A. Buttrick, Nolan B. Harmon, et. al. Vol. 9. The Acts of the Apostles and The Epistle to the Romans. Abingdon-Cokesbury Press, 1954. \$8.75.

Professor G. H. C. MacGregor, Professor of Divinity and Biblical Criticism at the University of Glasgow, has written the Introduction and Exegesis of Acts and Dr. Theodore P. Ferris, Rector of Trinity Church, Boston, Mass., has written the Exposition of Acts.

Dr. John Knox, Baldwin Professor of Sacred Literature at Union Theological Seminary, New York, has written the Introduction and Exegesis of Romans and Dr. Gerald R. Cragg, Minister of Erskine and American United Church, Montreal, Canada, has written the Exposition on Romans. (The book jacket reverses Knox and Cragg in their assignments).

This volume maintains the high level of critical scholarship combined with utmost practical values attained by each of the previous volumes. The same plan of organization found in other volumes is followed here and the more one uses these volumes the more satisfying is one's experience with this plan. The association of Acts and Romans in the same volume is a happy choice and makes this volume one of the very best thus far.

DR. ROBERT H. PFEIFFER, Professor of Oriental Language and Intertestamental Literature in Harvard University and Boston University, addressed the Gammon family in a Special Chapel on Wednesday, Jan. 20.

## SCHOLARSHIPS FOR 1954-1955

The recruiting program under the leadership of Professor J. H. Graham, Director of Recruiting and Admissions, shows encouraging results. The entering Class for 1953-1954 numbered 31, about three times that for 1952-1953, an increase of 200 per cent.

The following forms of financial aid have been announced for 1954-1955:

1. TEN HONOR SCHOLARSHIPS OF \$600.00 EACH awarded to seniors and recent graduates of approved colleges and universities. Applicants must have superior academic records and recommendations.
2. TEN (10) \$500.00 GRANTS IN AID. These grants in amounts up to \$500.00 are used towards institutional expenses and are available to all students qualified to enroll at Gammon. Recipients will engage in supervised religious work.
3. DISTRICT GRANTS IN AID. Grants in amounts up to \$500.00 have been provided for each district in the Central Jurisdiction of the Methodist Church. District Superintendents, Annual Conference Boards of Ministerial Training and Annual Conference Commissions on Christian Vocation are invited to nominate candidates for these awards. Recipients will engage in supervised religious work.
4. OPPORTUNITIES FOR SELF-HELP. Under supervision of the Director of Field Work, Gammon aids students to secure part-time employment when necessary.

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## COMMENCEMENT ANNOUNCEMENT FOR MAY 23-24, 1954

Alumni who are planning to return for commencement and the Alumni annual meeting should note the change in schedule:

SUNDAY, MAY 23, 4:00 P.M. BACCALAUREATE SERVICE

MONDAY, MAY 24, 10:00 A.M. COMMENCEMENT EXERCISES

1:00 P.M. ALUMNI LUNCHEON and MEETING

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