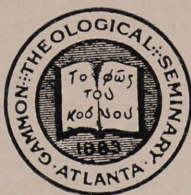


# THE FOUNDATION

GAMMON  
THEOLOGICAL SEMINARY  
ATLANTA, GA.



*Commencement Issue*

Vol. XLIV

Second Quarter 1954

No. 2



## CAMPUS NOTES

Dr. Ralph E. Dodge, Administration Secretary for Africa and Europe for the Board of Missions of the Methodist Church, visited our campus and spoke at chapel, May 6, in the interest of candidates for the mission field.

THE CLASS OF 1954 observed Senior Week by presenting two very interesting and profitable chapel programs on Tuesday, May 11 and Thursday, May 13. The 11th was Presbyterian Day, with Rev. Earl E. Newberry presiding and Rev. Waymon J. Gipson (both Presbyterians) introducing the speaker, Rev. Lawrence Bottoms, Secretary for Negro Work in the Presbyterian Church, U. S.

The program on the 13th had as its theme: "We." Mrs. Carrie Leigh George presided and the following students gave five-minute talks: Mr. U. G. Campbell of Turner Theological Seminary spoke on "We Do Not Lose Heart"; Mr. James Callahan of Candler School of Theology on "We Who Are Strong"; Mr. Fred Matthews of Morehouse School of Religion on "We, Though Many, Are One Body in Christ"; Mr. Charles H. Jones, President of the Gammon Senior Class concluded the series on "We." Mr. Bob Busey of Columbia Theological Seminary was scheduled to speak on "We Work With You for Your Joy" but his final examination schedule prevented his coming.

Professor Master J. Wynn represented Gammon at the Central West, South West, and East Tennessee Methodist Conferences. He will study in Atlanta University Summer School. We are happy to report that Mrs. Wynn, who serves as Chapel organist, has recovered from her serious illness of last Spring.

Dr. Charles B. Copher represented Gammon at the Delaware and Lexington Methodist Conferences. He also attended the Faculty Conference at Montreat, North Carolina, June 8-13 and preached the Fellowship Communion Sermon on Sunday, the 13th. He will join an Israel Workshop to Palestine, July 2-August 15, sponsored by New York University and the National Association of Professors of Hebrew for the purpose of studying geography, typography, archeology, ancient and modern Hebrew history.

Gammon was officially represented on the programs connected with the inauguration of Dr. Albert E. Manley as the fifth president of Spelman College April 21-23, 1954 as follows:

Professors John H. Graham and Ellis H. Richards served as resource persons for two of the Student Discussion Groups which met morning and afternoon on the 21st.

Professor Frank W. Clelland represented Gammon as one of more than ninety official delegates from colleges, universities and learned societies at the formal inauguration ceremony, the luncheon before, and the reception following on the 22nd.

Incidentally, Dr. Manley's inauguration recorded two notable departures from Spelman College tradition: he became the first Negro and the first man to head this famous college long since dubbed "the Negro Vassar" or, as President-Emeritus Read, a Mt. Holyoke alumna, was wont to correct, "the Negro Mt. Holyoke." Sincere congratulations to President Manley!

Professor John H. Graham represented Gammon at the Texas, West Texas, Upper Mississippi, and North Carolina Methodist Conference. He was Chapel speaker at Spelman College on April 26. This summer he will study at Iliff School of Theology, Denver, Colorado.

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

— Contributing Editors —

Charles B. Copher	Roger S. Guptill
Paul T. Fuhrmann	Ellis H. Richards
John H. Graham	Harry V. Richardson
Master J. Wynn	

Published quarterly in the interest of Gammon Theological Seminary, the Alumni, and the Stewart Missionary Foundation for Africa.

All communications relative to this publication may be addressed to Dr. Frank W. Clelland, Gammon Theological Seminary, 9 McDonough Blvd., S. E., Atlanta, Georgia.

### SUBSCRIPTION PRICE:

One year	\$ .40
Three years	1.00

Entered as second-class matter January 20, 1911, at the Post Office, Atlanta, Ga., under the Act of August 24, 1912. Accepted for mailing at special rate of postage provided for in Section 1103, Act of October 3, 1917, authorized June 20, 1918.



# The Foundation . . .

VOL. XLIV

ATLANTA, GEORGIA • SECOND QUARTER

No. 2

## COMMENCEMENT ADDRESS

By

RALPH E. MCGILL

*Editor, The Atlanta Constitution*

I came up in one of those very strict Calvinist-Presbyterian backgrounds.

It has been my good fortune, I take it, always to have had, because of that background, a tremendous feeling about the book we call the Bible and about the teachings of Christianity.

One of the great heroes of the early Church was Thomas a' Kempis. And there was something that he left along with that of a modern editor, which has stayed with me since I learned them in boyhood. Thomas a' Kempis said, "Be not angry that ye cannot make others as ye wish them to be, since ye cannot make thyself as ye wish to be." And then, when I was a boy about the age of twelve, my father who was a great admirer of Henry Watterson, then editor of the *Louisville Courier Journal*, took me to Louisville to visit him. I remember a motto on Watterson's desk, which ran as follows, and I have never forgot it: "Lord, give me this day my daily idea, and forgive me the one I had yesterday."

There is admittedly, as you know, a battle on today for the minds of men. We have seen that going on a long time. We saw it first begin in the minor fields of government. We saw it then spring to fruition in Italy, and it was called "Fascism." And it gripped and held the minds of several millions of people. But always there were those who resisted. And then we saw it come to even greater fruition in Germany, and it was called "Nazism." We saw it grip there millions more minds, and we saw it spread out on the Continent and catch the imagination of persons in other countries. And now we grapple with something called "Communism." All three of these have been extremely secular. They have sought never the souls of men, but only

the minds and the bodies of men and of women, and they have sought to make of those minds and bodies servants of a state, in which it was said frankly and plainly that the individual is of no concern whatever; that only the state matters, that the home and the individual are a secondary consideration, that always the secular state comes first.

Just as there were once great signs of the German "Nazism" conquering, so today there is great alarm and great fear that this thing we call "Communism," a secular force, may be about to conquer most of the world and in the years ahead threaten what remains. But I call your attention to the fact that all along there has been going on also this struggle for the souls of men—not merely their minds.

Now I seem to see portents and signs of victory in this struggle. I noticed, as you may have the other day, that the Russian terrorist representing the Russian secret police, who was sent into Berlin with those new and deadly weapons of poison and gun to murder certain opponents of the regime then located in Germany, deserted to the Western powers and claimed political asylum. In a hearing just three or four days ago, he said that religion and conscience began to act on his mind and so persuaded him not to go on with murder but to surrender himself and to claim a political asylum.

I worked rather hard on this trip to England trying to see as many persons as I could in a brief time of about two weeks, trying to feel what pulses I could, and I talked by chance to an African newspaper man from Kenya. He was not pro-British. I think he respected the Empire, but he, too, was looking toward eventual independence for his region.



But he told me an interesting thing that I had not heard before—that the chief resistance in Kenya to the Mau Mau terrorists has been from the African Christians in that area, who not out of any love of Great Britain, not out of any loyalty to any government, but out of loyalty to their principles and to their teachings and to their religion have resisted this thing because it was murderous, evil, wicked, and brutal, and because it lacked any of the ethic of Christianity or, indeed, of humanity.

And then, I encountered in Great Britain itself a rather astonishing phenomenon, and I will speak frankly. As a newspaper man, I have come to distrust a great many things that go under the name of "evangelist," because the word "evangelist," it seems to me, has been abused greatly as indeed a great many other words, good words, such as "freedom" or "liberty" or "democracy." They have all been prostituted and abused in a very bad manner. At any rate, I say this now with regret that sometime ago when an evangelist (named Billy Graham) came here I took a very negative attitude toward him, not him personally, but toward the fact that it was an evangelist's campaign. But when I got to London, I found, as I had been learning in other cities in north England, that wherever I went there was a tremendous interest in this man and in what he was saying. There was no question at all but that he had literally shaken the whole British Isles with his preaching. And so after I had been in London a couple of days, after I had patiently gone to his headquarters and obtained permission to look into the daily mail and had read a great many of the letters,—two or three hours of reading them,—taken from various stacks, and seeing that these letters had not come merely from all the British Isles and Ireland, but had come from various countries on the Continent which had heard the short-wave radio reports and sermons; when I had gone to a second headquarters where the daily mail arrived and saw the great sacks of it being hauled in practically all day long, I then telephoned Mr. Graham and asked if he could give me a few minutes. He said that he had just had a luncheon engagement canceled, and he would be pleased

to have me come and have lunch with him. I did.

We went to a restaurant. I noticed how people in the restaurant immediately recognized him. We sat down and talked, and he began to autograph books which began to arrive. I asked him some very frank questions. He said, "I am not the same fellow who was in Atlanta in manner and technique. That was my first real crusade, and I learned a lot there. I have made a lot of changes, and here in this country I am saying only to people, 'First, I do not want any Graham organization formed after I have departed. If there is one, I will disavow it. I want only that those persons who have never made a public affirmation for Christ, as many as will shall do so and then shall go to the church of their choice.'" To you Anglicans, he was saying, "there's nothing in your Prayer Book I don't believe." To you Methodists, Baptists, or any other sect of Christ, "I simply want you to make a public affirmation and then go to the church of your choice and work in it. Don't go there because you like the minister. Don't stay away because you don't like the minister; go to worship, not to like or dislike the minister, the rector, the vicar. Go there, begin to have prayers in your homes, begin to have Bible verses, bring the Christian life into your home, but base it around the worship of whatever church you wish to attend."

Well, I had a ticket to a theatre for that evening in my pocket, but when he suggested that I might like to come to his meeting, I went. Now, he spoke for three months, six days a week in a great arena much like our Madison Square Garden in New York, which seats roughly around 15,000 persons. When he arrived the papers there were hostile, not to him personally but to the idea of an American evangelist's or any evangelist's coming. And they said that Winston Churchill, or Clement Atlee could fill that stadium for one night, but that no man in England or anywhere else could fill it for three months. Well, Graham did fill it, and I went this evening and I heard him talk without any sensationalism, without any emotionalism, sticking very closely to what we know as the apostolic or sacramental doctrines, saying at the end only that those who wanted



to come forward should come reverently and quietly. And as I watched, here and there in that great arena, they began to get up—not streams of them—but individuals coming and converging until finally down in front of him were roughly 600 persons. They were taken away for counseling and to indicate the church of their choice.

Church attendance in London had dropped on the average to five per cent and in Great Britain as a whole to ten per cent of the people. I went to an area where this man had gone, where almost no one ever went to church. It was almost pagan. And it was an area where because of lack of direction, religion had come to be regarded as a sort of privilege or a custom or a ritual of the privileged classes. Graham had done, I think, a very good job there because somehow or other some 15,000 people had stood out in the open in a cold rain to hear him. Saturday he closed, speaking to an audience of 90,000 in the afternoon and to a hundred thousand in the evening. I go into that at some length to make this one point: I am convinced that in Great Britain at least, and perhaps on the Continent too, not that there is a great hunger for Billy Graham *per se*, but without any question there is a great hunger for this Word you, young men graduating here, are going out to preach.

Now, we talk a lot in this country about freedom, and we should. But I have been doing some thinking and reading, and yesterday I heard a sermon which was based on a verse or two from St. Paul. "So let no one boast of man. For all things are yours, whether Paul or Apollos or Cephas or the world or life or death or the present or the future, all are yours; and you are Christ's and Christ is God's" (1 Cor. 3:21-23). All things are ours, but we are Christ's. All things are ours in this country in the way of freedom and liberty, but first there must be this great loyalty of country. All things are free in our homes where we can do as we please. We can abuse our children or our families; as long as no one reports us, we can get away with it. We have that freedom. We have all sorts of freedoms, but we are genuinely free only if we are bound to the cause of humanity, to the cause of religion, and to the cause of decency, and to this thing

we call "the Christian ethic."

Now recently, we have had a Supreme Court decision declaring segregation unconstitutional in this country. All of this has come about in the American way. And the reaction to it is typically American, and I think healthy, in that each person is having his say. Now, to be sure, there is a multiplicity of sayings and voices and opinions. But again, I believe that's healthy in the American way. And certainly those of us who are Christians, those of us who hope through whatever media it is in which we work to reach the great masses of people must not fail to note that the Supreme Court itself made it plain that it was moving into new ground. Southerners appear to be giving due weight to the fact that the Supreme Court's decision was unanimous. Non-Southerners must begin to give due weight to the impact of that decision on a society much more closely knit than their own in folkways, traditions, and culture. The Justices have wisely deferred, I think, application of their ruling until there can be conferences with political and educational leaders in the affected states.

The process of rearranging the South's school system is bound to be slow, arduous, and at times perhaps painful. Southern leaders, all of us, will be called upon for great wisdom. And again, a word which has become weary to many people, I am sure, but which again is necessary is "patience" in dealing with this new doctrine. But at any rate, we all have the advantage of dealing with a new South as well, a South that is finding in mid-twentieth century an undreamed of, world-wide eminence in industry, science, scholarship and the arts, and there is now just this one more river to cross. Now, I think that we can look ahead and say that this country represents, not the only one, but in my opinion, the last best hope, the last best citadel for man to defend and stand on the Christian ethic. Americanism has newer meaning. Americanism has a greater meaning than ever before. And how you and I work it out will provide much of the answer for the future.

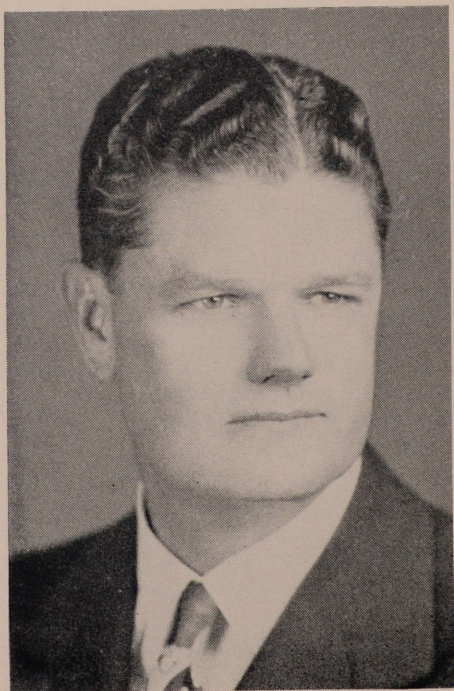
I remember out of my college days part of a poem by Tennyson, "Ulysses," where the old warrior comes at last and gathers his old comrades about him and



sets sail. I remember the concluding lines of that poem where the old man said:

Come, my friends,  
'Tis not too late to seek a newer world.  
Push off, and sitting well in order smite  
The sounding furrows; for my purpose holds  
To sail beyond the sunset, and the baths  
Of all the western stars, until I die.  
It may be that the gulfs will wash us down:  
It may be we shall touch the Happy Isles,  
And see the great Achilles, whom we know.  
Tho', much is taken, much abides; and tho',  
We are not now that strength which in old  
days  
Moved earth and heaven; that which we are,  
we are;  
One equal temper of heroic hearts,  
Made weak by time and fate, but strong in  
will  
To strive, to seek, to find, and not to yield.

So, I think, that you and I, bound as we are to the great tradition of this country, watching it develop, seeing the Christian ethic, Christianity itself, take on more and more meaning, seeing Americanism take on more and more meaning in these historic weeks; seeing all this it seems to me that each of us and all of us ought to have renewed strength *to seek, to strive, to find, and not to yield.*



REV. WARREN CANDLER BUDD

## BACCALAUREATE ADDRESS

By

REV. WARREN CANDLER BUDD

The Reverend Warren Candler Budd, pastor of the Glenn Memorial Methodist Church, Atlanta, delivered the baccalaureate sermon on Sunday, May 23, 1954 to a large and receptive congregation of relatives and friends of the graduating class in the chapel of Thirkield Hall.

The speaker used the story of Moses and the Burning Bush (Exod. 3 and 4) as the basis for his challenge to those about to graduate into the active ministry. Among the significant aspects of Moses' experience which he stressed were: (1) Moses had failed in the earlier part of his life because he had used man's weapons of force, anger and murder; (2) the latent greatness in Moses' soul was liberated by this revelation of God through the angel present in the flame; (3) he discovered that he must lose himself in obedience to God's will if he is to find God; (4) the fire is a symbol of the warmth, light, and life of God; (5) so Moses discovered God to be a person, knowable, approachable and dependable; (6) Moses discovered the persistency of God, his demands upon his people "to be aflame but not consumed"; (7) God's subsequent instructions and tests of Moses reveal the latent possibilities in every personality wholly submissive to the will and guidance of God. Moses realized his limitations and inferiority for the first time; then and only then could God make of him a leader for his people. So, today, only those concerned about making persons Christian instead of merely church members, only those concerned more about putting Christ into than about getting money out of the community can God truly make leaders for his people.

The content and character of the message, the forthrightness and spirit of the speaker and his vital personal interest in Gammon combined to make the occasion memorable for those sharing in it. Sincere and generous expressions of appreciation were heard on every hand.

*Alumni, send us your news.*



# GAMMON ENROLLMENT

## GAMMON ENROLLMENT 1944-1954

Enrollment 1944-1954	1944-1945	1945-1946	1946-1947	1947-1948	1948-1949	1949-1950	1950-1951	1951-1952	1952-1953	1953-1954
Post-Graduate Students .....	0	0	0	0	0	7	4	1	1	2
Candidates for B.D. Degree.....	59	57	53	55	51	52	53	42	42	57
1. College Graduates .....	43	41	43	47	45	48	49	42	41	53
2. Non-Graduates (Specials) .....	16	16	10	8	6	4	4	0	1	4
Candidates for M.R.E. Degree (Women Only) .....	13	14	15	9	7	10	6	6	3	1
Grand Total Enrollment (excluding duplicates) .....	72	71	68	64	58	66	63	49	46	60
Degrees Conferred:										
Master of Sacred Theology.....	(First offered in 1949-1950)					0	0	0	0	0
Bachelor of Divinity .....	17	9	16	11	11	14	12	13	12	14
Master of Religious Education.....	2	1	1	4	1	4	3	3	3	0
Bachelor of Religious Education.....	0	2	(discontinued 1946-947)							
Methodist Men in Gammon.....	44	40	27	32	33	38	34	29	32	41

We at Gammon and the entire Central Jurisdiction are happy over the apparent change for the better in enrollment trends as indicated by the 1953-1954 total of sixty (60) as compared to forty-six (46) the year before, an increase of some 30%. Because of some erroneous reports which circulated in local Atlanta papers and finally in the *Central Christian Advocate* (April 1, 1954, p. 16), the alumni and other ministers of the Central Jurisdiction should know the exact facts concerning the prospective supply of trained ministers and Gammon's part in providing them.

Last September thirty-one (31) new students were admitted to Gammon (see *The Foundation*, Fourth Quarter, 1953, p. 2). The year before only eleven (11) were admitted, so it was reported that the entering class for 1953-1954 "is three times that of the year before." This was translated into percentage as "an increase of 300 per cent" (actually only 200 per cent). And in due time this statement appeared in the *Atlanta Constitution* and the *Central Christian Advocate*: "Gammon Seminary's Enrollment Up 300 Per Cent" (What began as a report on the entering class later included the total enrollment.). To correct this widely circulated error and to buttress the strenuous efforts of Gammon's recruiting campaign headed by Professor

John H. Graham it seems wise to publish the comparative enrollment for the past decade—1944-'45 through 1953-'54.

To further point up the serious shortage of ministers-in-training for the Central Jurisdiction attention should be given to the results of three surveys made by Gammon's former registrar, Dr. Frank W. Clelland, which revealed the distressing fact that in all other seminaries of this country, white and Negro, only 48 Methodist men were enrolled in 1946-1947 (15 of these were Gammon graduates studying for higher degrees); 34 Methodist men in 1949-1950; and 44 Methodist men in 1952-1953. By adding these numbers to the numbers of Methodist men enrolled in Gammon for those same years we get the disappointing grand totals of 75, 72, and 76, respectively—only a fraction of the number needed!

To date the prospects for a still further increase in enrollment for 1954-1955 over that of last year are most encouraging, but all hands throughout the Church,—the bishops, the district superintendents, the conference boards of ministerial training and the local pastors, are sorely needed if our recruiting campaign is to bear the fruit it should. Alumni, we call on you especially to put your shoulders to the wheel!



## THE ANNA E. HALL DORMITORY



Through a grant from the United Negro College Fund, a new apartment dormitory for married students was built in the summer of 1953 and occupied to capacity during the academic year 1953-1954. It is a two-storied brick and cement fire-proof building 75 ft. x 35 ft. containing eight completely furnished apartments, each having three rooms and bath. It is located at the rear of two faculty houses, facing Marcy Street.

The Board of Trustees, during their annual meeting March 4, 1954, dedicated this dormitory in honor of our venerable neighbor and friend, Miss Anna E. Hall—an honor richly deserved. Because of the unfavorable weather, the dedication ceremony was held in the chapel in Thirkield Hall. Bishop J. W. E. Bowen, Chairman of the Board, presided and conducted the ritual of dedication while Bishop Arthur J. Moore, resident bishop of the two Georgia conferences and a member of the Board made a brief dedicatory address in which he paid tribute to Miss Hall's long life of service to the church.

Generations of Gammon Alumni will remember Miss Hall who is still very active in her eighty-fourth year. She was born March 1, 1871 in Fairchild,

Georgia. In 1892 she received a normal certificate from Clark University and in 1901 was graduated with a certificate from the New England Deaconess Training School in Boston, Mass.

From 1906 to 1931, Miss Hall served as a missionary of the Methodist Episcopal Church in Liberia, West Africa. Since her return from the mission field she has been engaged in a wide variety of Christian activities. As a member of Central Methodist Church, she teaches in the church school, is the parish visitor, a unit leader and the secretary of the Woman's Society of Christian Service. She also holds the office of chaplain in the Atlanta Branch, Women's Department of the National Fraternal Council of Church Women and is second vice-president of the Committee of the Happy Haven Home for the Aged.

Gammon alumni and former students join the faculty, students, and a host of friends in a common salute of congratulations and good wishes to a grand and noble woman.

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### ANNUAL AWARDS

*The Gammon Faculty Award of \$40.00 for the highest scholastic standing in the Class of 1954 was given to Mrs. Carrie Leigh George.*

*The James S. and Mary E. Todd Award of \$35.00 to "the Senior who has consistently manifested sterling Christian character, and who has shown most evidence of growth in the development of the gifts and graces essential in the Christian ministry," was given to Charles Hamilton Jones.*

*The Karl Downs Award of \$59.00 to the Senior who demonstrated superior excellence in sermon delivery was given to Dennis Agard Wooding.*

*The Smith-Taylor Award of \$25.00 to the Senior who has made the most progress in written English was given to Lavalle Lowe, Jr.*

*The National Methodist Scholarship was awarded to Calvin Coolidge Lawton, Class of 1955.*





Anna E. Hall Dormitory



# *The President's Newsletter*

TO THE ALUMNI AND FRIENDS OF GAMMON:

Once again we have been blessed with a successful year. We had a record breaking number of new students, we managed to balance our budget, we made some basic improvements to the physical plant, and we moved into a new dormitory for married students.

We were successful in other ways, too. In January our faculty began an intensive self-study of the aims and offerings of Gammon to the end of seeing that the program of instruction is suited to the needs of the students. These study sessions ran through several months and will be continued next year. We feel that our curriculum is more practical and pertinent now than it has been.

We cannot speak too highly of the enthusiasm that now pervades Gammon, both on the campus and among the Alumni and friends. We cannot express adequately the deep gratitude we feel for all of the help that has come to us in so many ways. We can only say that whatever progress we attained this year was possible only through the interest and help of many hands.

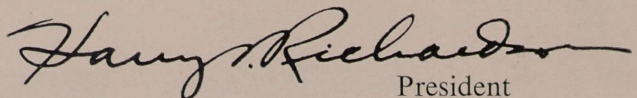
The Commencement season this year was especially brilliant and well attended. Rev. W. Candler Budd of Glenn Memorial Methodist Church, whose church gave four \$500 scholarships to Gammon, delivered the Baccalaureate sermon, and Ralph McGill, editor of the *Atlanta Constitution* gave the Commencement address. Both were memorable statements. More and more graduates are returning for Commencement and other occasions. Nothing makes the Seminary happier than to have its sons and daughters returning.

We are about to begin the summer season. We will be hosts to the Christian Leadership Training School of the Atlantic Coast Area and to the Pastors' School in June. In July we will have the Georgia Youth Conference sponsored by the Presbyterian Church, and in August we will conduct the School for Rural and Urban Pastors. More than 100 pastors have already been admitted. This will be the largest number yet if they come.

In late June Mrs. Richardson and I will leave for Japan to spend the summer working in an evangelistic mission. I am grateful for this opportunity, for it will let us see foreign missions at work at first hand. You know Gammon has a strong department of missions.

You have our prayers for a happy and progressive summer. We are grateful for your interest.

In Christian fellowship,

  
President



**CITATIONS and  
HONORARY DEGREES  
Commencement 1954**

**RUFUS  
EARLY  
CLEMENT**

B.A., B.D., M.A., Ph.D.

President, Atlanta University



scholar, educator, humanitarian, Gammon Theological Seminary is proud to recognize the part you have played in broadening participation in the civic life of our community and the South.

In the midst of your pressing duties as head of an educational institution, you found time to seek and to obtain a public office in order that through your service a large proportion of our population might find a voice and a share in the government. Because of your excellence as a person and your record of civic service, you obtained a measure of support that in itself is an expression of the growing understanding in our community.

Therefore, in recognition of the splendid contribution you have made to the advancement of civic opportunities in the South, and because of the high example of public-spirited citizenship you are holding before us in this great new Southland, upon recommendation of the faculty and by vote of our Board of Trustees, I have the honor to present to you this bronze plaque.

HARRY V. RICHARDSON, *President*

Gammon Theological Seminary  
Atlanta, Georgia  
May 24, 1954





CITATIONS and  
HONORARY DEGREES  
Commencement 1954

RALPH  
EMERSON  
McGILL  
LL.D.

Editor, *The Atlanta  
Constitution*

author, editor, citizen of the world, and humanitarian, Gammon Theological Seminary is pleased to recognize the contribution that you have made and are making to the progress of our Southern region.

Born in the South, reared in its traditions and its hopes, you know the heart of our Southland as only a native son can. Blessed with a strong social conscience, you have been able to see our needs as well as our virtues, our failures as well as our achievements. Gifted with the ability to say things so that men will hear and deeply understand, with your busy pen, you have led us to look at ourselves honestly and unafraid; you have lifted our interests beyond the borders of our Southern sections and made us to feel that we are citizens of the world and that our destinies are tied to the progress of all men.

Therefore, in recognition of the contribution you have made to Southern progress and to better human relations, upon recommendation of the faculty and by vote of the Board of Trustees, I am honored to present to you this bronze plaque.

HARRY V. RICHARDSON, *President*

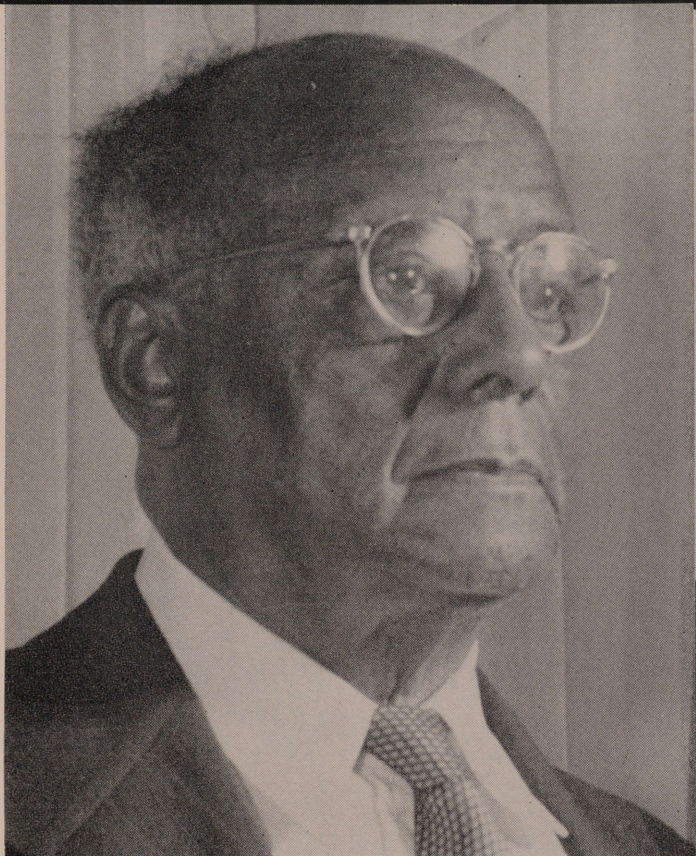
Gammon Theological Seminary  
Atlanta, Georgia  
May 24, 1954



**CITATIONS and  
HONORARY DEGREES  
Commencement 1954**

**WILLIAM  
JONES**

Diploma, Gammon The-  
ological Seminary, 1901



fifty-three years have passed since your graduation from Gammon Theological Seminary. In those years you have served as a pioneer pastor, as a district superintendent, and as director of Sunday work in the New Orleans Area of the church. Your service as a district superintendent was unusually effective and came to the attention of the general church. You served also as a Y.M.C.A. secretary at a military encampment in the first World War.

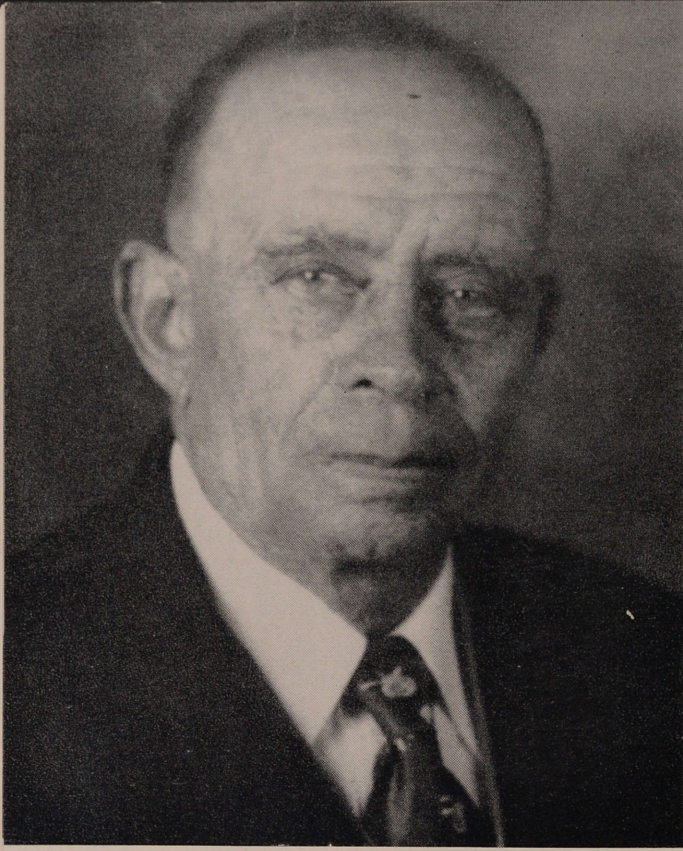
As the years passed, you spent all your powers, physical and intellectual, in your work. In 1942 it was failing eyesight that made it necessary for you to seek retirement after forty years of devoted service. Your indomitable spirit is seen in the fact that now at the age of eighty-three, you are learning Braille, and that you still "read" at least two serious books a month.

Upon recommendation of the Alumni Association and faculty of the Seminary, and by vote of the Board of Trustees, I am honored to recognize your long and worthy service by awarding you this Alumni Citation.

HARRY V. RICHARDSON, *President*

Gammon Theological Seminary  
Atlanta, Georgia  
May 24, 1954





**CITATIONS and  
HONORARY DEGREES  
Commencement 1954**

**DELVIN  
LEONARD  
MORGAN**

Diploma, Gammon The-  
ological Seminary, 1904

A.B., Rust College 1934

B.D., Gammon The-  
ological Seminary, 1935

in the fifty years since the completion of your work at Gammon, you have served as a pastor and as a district superintendent; you have contributed greatly to the growth of the church in your native State of Mississippi. With unusual scholastic tenacity, you completed your own higher education, and transmitted this interest to your children. This is seen in the fact that of your eight children, all have finished college, four have master's degrees, and the other four are working for them.

In addition to your work in the church, you have served generously as a teacher and a principal in the public schools.

Therefore, upon the recommendation of the Alumni Association and the faculty, and by vote of the Board of Trustees, I am happy to recognize your many years of meritorious service by awarding you the Alumni Citation.

HARRY V. RICHARDSON, *President*

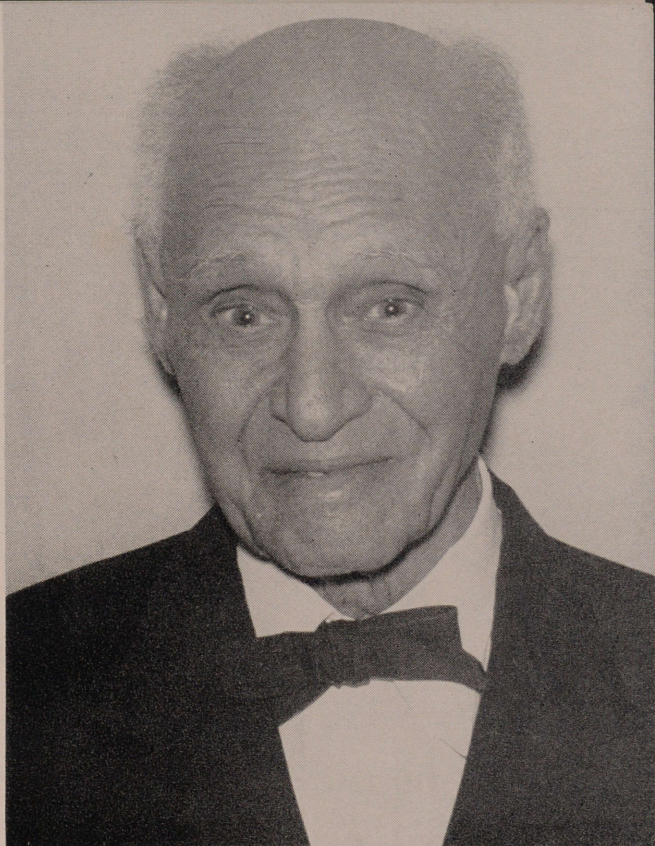
Gammon Theological Seminary  
Atlanta, Georgia  
May 24, 1954



**CITATIONS and  
HONORARY DEGREES  
Commencement 1954**

**EDWARD  
FRANKLIN  
SCARBOROUGH**

Diploma, Gammon The-  
ological Seminary, 1900



the fifty-four years since your graduation from Gammon Theological Seminary have been fruitful years for you, and years of blessing to the church. You came into the ministry as the son of a Methodist preacher who was one of the original fourteen persons to plant the Methodist Episcopal Church in Mississippi. You have served fifty-one years as an active minister. You have been Chairman of the Board of Trustees of Rust College and a superintendent over five districts.

You have been a pioneer preacher in your section of the church, opening new fields and planting seeds which now have grown into large works.

Now in the evening of your life, upon recommendation of the Alumni Association and the faculty, and by vote of the Board of Trustees, your Seminary is honored to recognize your long and significant contribution to the church by awarding you this Alumni Citation.

HARRY V. RICHARDSON, *President*

Gammon Theological Seminary  
Atlanta, Georgia  
May 24, 1954





**CITATIONS and  
HONORARY DEGREES  
Commencement 1954**

**FRANK  
JEROME  
FRYE**

Greek-English Diploma,  
Gammon Theological  
Seminary, 1927

in the twenty-seven years since your graduation from Gammon Theological Seminary, you have served faithfully as a pastor, as a district superintendent, as a teacher and leader of ministers, and as a public-spirited citizen holding many offices and bearing many responsibilities of leadership in the communities in which you have lived.

At the end of a long ministry, you stand a beloved and respected leader in the profession of the ministry, as an honored public servant in the American commonwealth, and to the younger members of the Gammon family, as a splendid example of the devoted Christian minister.

Therefore, upon recommendation of the faculty and by vote of the Board of Trustees of Gammon Theological Seminary, I take pleasure in conferring upon you the Doctor of Divinity degree.

**HARRY V. RICHARDSON, *President***

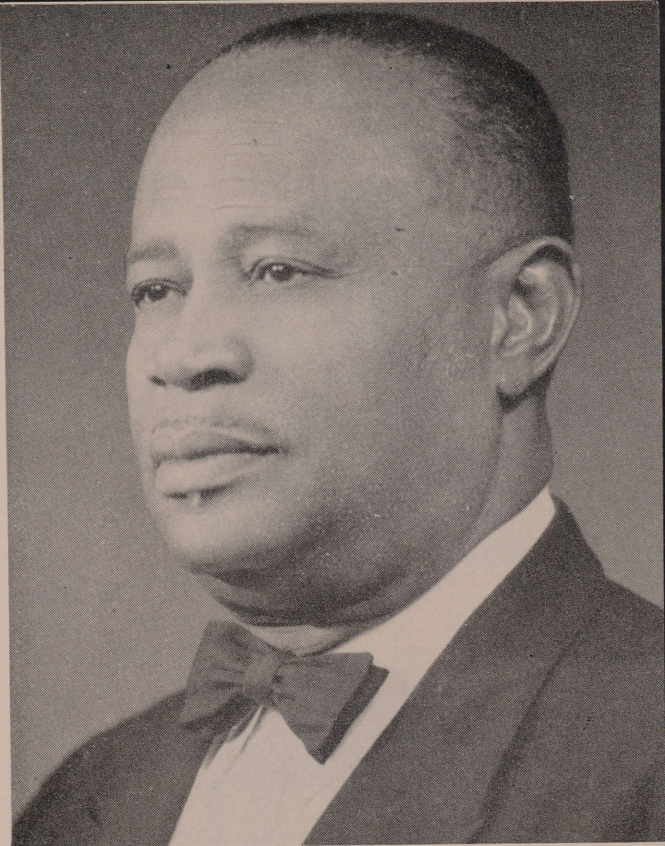
Gammon Theological Seminary  
Atlanta, Georgia  
May 24, 1954



**CITATIONS and  
HONORARY DEGREES  
Commencement 1954**

**EVAN  
McDONALD  
HURLEY**

Greek-English Diploma,  
Gammon Theological  
Seminary, 1921; A.B., Paine  
College, 1926; B.D., Gammon  
Theological Seminary, 1927;  
S.T.M., Boston University,  
1929



Gammon Theological Seminary is proud to recognize your achievements since your graduation. After leaving Gammon, you further prepared yourself for effective service by earning the Master of Sacred Theology degree. You have served faithfully the charges to which you have been appointed, giving in each case distinguished and effective leadership. You have held and you now hold positions of large responsibility in the Central Jurisdiction and in the church at large. You have given generously of your time and talents in promoting the larger development of your fellow ministers.

Through the years, you have stood before us as a strong preacher of the gospel of Christ.

Therefore, upon recommendation of the faculty and by vote of the Board of Trustees of Gammon Theological Seminary, I am happy to confer upon you the Doctor of Divinity degree.

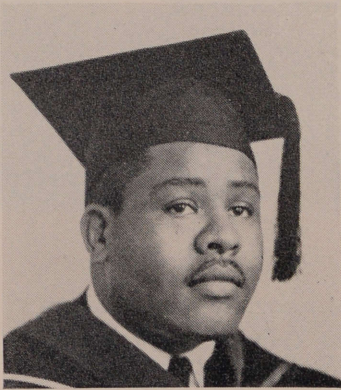
**HARRY V. RICHARDSON, *President***

Gammon Theological Seminary  
Atlanta, Georgia  
May 24, 1954



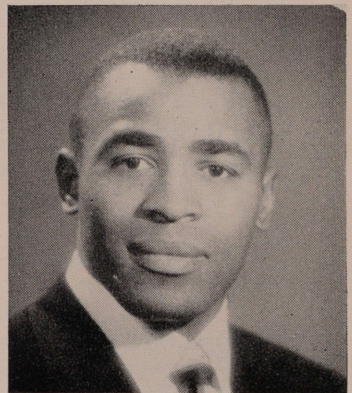
## CLASS OF 1954

THE BACHELOR OF DIVINITY DEGREE WAS CONFERRED  
UPON THE FOLLOWING:



JOSEPH EVERHART BOONE  
B.S., Tillotson College, 1950  
Pastor, First Congregational-Christian  
Church, Anniston, Alabama

CLARENCE MARION CLEMONS  
B.Th., Anderson College, 1951  
Lexington Methodist Conference  
Anderson, Indiana

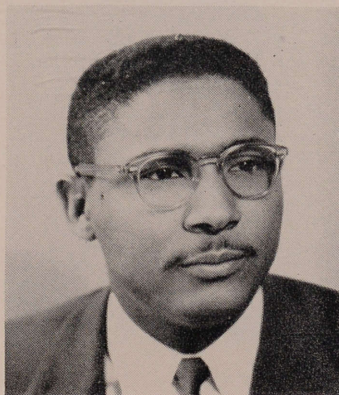




EZRA EVERETT

A.B., Clark College, 1951

Assistant Pastor, Ebenezer Methodist  
Church, Jacksonville, Florida



CARRIE LEIGH GEORGE

*Class Treasurer*

A.B., Clark University, 1936

M.A., Atlanta University, 1937

Wife of Rev. D. T. George  
Pastor, Antioch Baptist Church  
Atlanta, Georgia

WAYMON JEFFERSON GIPSON

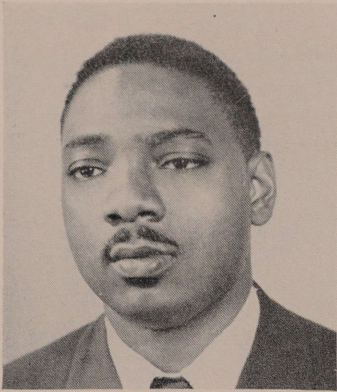
A.B., Southern University, 1946

Stillman College Dept. of Theology 1933-36

Pastor, The Presbyterian (U.S.) Church  
Jackson, Mississippi



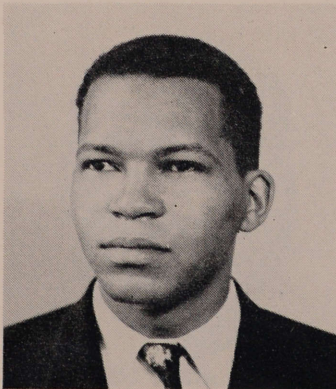
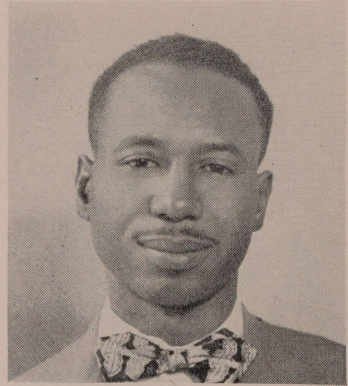




WILLIAM HAROLD HORNSBY  
B.S., Samuel Huston College, 1950

West Texas Methodist Conference  
Left without appointment to attend school  
Atlanta, Georgia

CHARLES MELVIN JACKSON  
B.S., Bethune-Cookman College, 1949  
Florida Methodist Conference  
Left without appointment to attend school  
Atlanta, Georgia



CHARLES HAMILTON JONES  
*Class President*

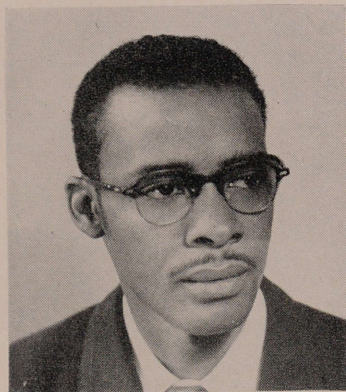
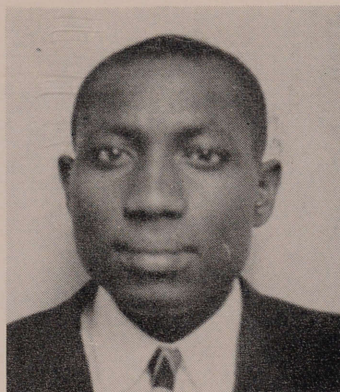
A.B., Morehouse College, 1951  
Morehouse School of Religion, 1951-1952  
Georgia Methodist Conference  
Left without appointment to attend school  
Atlanta, Georgia



WASHINGTON CHARLIE KEARNS

A.B., Claflin College, 1950

Pastor, Chesnee Methodist Church  
Chesnee, South Carolina



LAVALLE LOWE, JR.

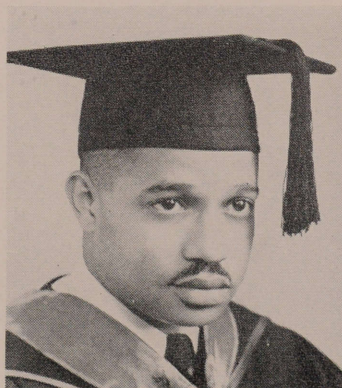
A.B., Tillotson College, 1950

West Texas Methodist Conference  
San Antonio, Texas

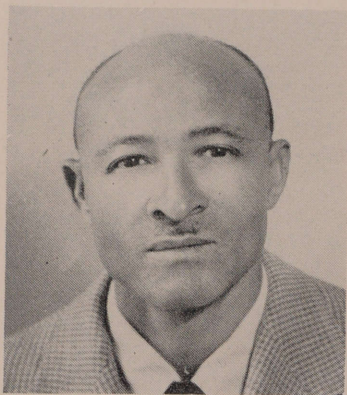
WILBERT BANIEL MILLER

A.B., Morehouse College, 1950

Pastor, First Presbyterian (U.S.A.) Church  
Newnan, Georgia

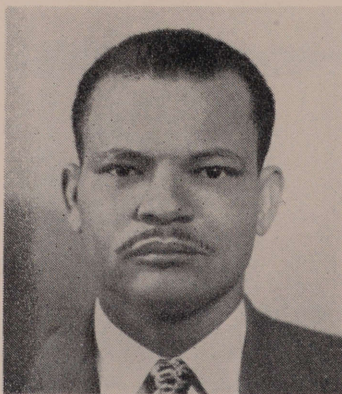
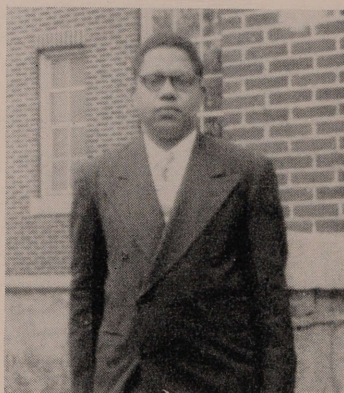






EARL EDWARD NEWBERRY  
A.B., Morris Brown College, 1951  
Stillman College Dept. of Theology, 1937-41  
Pastor, Trinity Presbyterian (U.S.) Church  
Decatur, Georgia

ARTHUR ALEXANDER ROBINSON, JR.  
A.B., Dillard University, 1951  
Pastor, Camphor Methodist Church  
Baton Rouge, La.



DENNIS AGARD WOODING  
A.B., Clark College, 1949  
Garrett Biblical Institute, 1951-1952  
West Texas Methodist Conference  
Atlanta, Georgia





Thirkield Hall



## ALUMNI NOTES

### THE ANNUAL ALUMNI LUNCHEON AND MEETING

The Alumni Luncheon on Monday, May 24 at 1:00 p. m. was more largely attended than usual. President Charles H. Dubra presided both at the luncheon and the meeting which followed. During the luncheon, brief speeches were made by the Reverends William Jones and Delvin L. Morgan who had been honored at the Commencement Exercises with Alumni Citations. The third alumnus so honored, Rev. Edward F. Scarborough, was absent due to illness.

During the Business Meeting the roll of alumni who had died during the year was called as follows:

Rufus E. Bethea, Eng. Dipl., '25, Camden, S. C.; Robert N. Brooks, B.D., '14, New Orleans, La.; Hubert C. Jones, B.D. '33, Chattanooga, Tenn.; Ely L. Lofton, B.D., '20, Baltimore, Md.; George J. Nash, Eng. Dipl., '22, Pearisburg, Va.; Minnie M. Thompson, B.R.E., '39, College Park, Ga.

Rev. William Jones offered the memorial prayer and letters of sympathy were ordered sent to the families of the deceased.

A committee of five,—Evan M. Hurley, chairman, James A. Baxter, Frank J. Frye, Matthew D. McCollom, and Master J. Wynn—was raised to work out and report a plan for creating an Alumni Scholarship.

President Richardson made an appeal for \$1,000.00 still needed to complete the Alumni Organ Fund.

The following officers were elected for 1954-1955: Charles H. Dubra, President; Evan M. Hurley, Vice-President; Charles B. Copher, Secretary; Thomas P. Grisom, Sr., Treasurer.

Out-of-Town Alumni present at Commencement and the Alumni Luncheon-Meeting:

James L. Myers, B.D., 1953, Bishopville, S. C.; Roosevelt W. Moore, B.D., 1952, Brunswick, Ga.; Collie L. Moore, B.D., 1951, Tuskegee Inst., Ala.; How-

ard T. Risher, B.D., 1951, Cheraw, S. C.; Matthew D. McCollom, B.D., 1950, Orangeburg, S. C.; Major J. Jones, B.D., 1944, Marshall, Texas; Lee A. Thigpen, Jr., B.D., 1944, Tuskegee Inst., Ala.; Irwin A. Sherman, B.D., 1944, Ft. Benning, Ga.; Charles H. Dubra, B.D., 1932, Gulfport, Miss.; Evan M. Hurley, Gk.-Eng. Dipl., 1921, B.D., 1927, Jacksonville, Fla.; Frank J. Frye, Gk.-Eng. Dipl., 1927, Baltimore, Md.; Delvin L. Morgan, Dipl., 1904, B.D., 1935, Meridian, Miss.; William Jones, Dipl., 1901, Tuskegee Inst., Ala.

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C. Anderson Davis, B.D., '44, pastor of the John Stewart Methodist Church, Bluefield, W. Va., is serving as acting District Superintendent of his district. He was Gammon's official delegate at the inauguration of Dr. William J. L. Wallace as President of West Virginia State College, Institute, W. Va. on April 9. He also contributed an article, "The Methodist Student Movement on the Negro College Campus," to the *Central Christian Advocate* for June 1, 1954.

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James N. Shopshire, B.D., '47, was awarded the Master of Arts degree by Atlanta University at the 1953 Commencement. He completed most of his work for this degree by summer study. Since 1949 he has been pastor of the Grantville (Ga.) Ct. and Principal of the Grantville Schools (Negro) in which his wife, Esther Pickett Shopshire, B.R.E., '42, is a teacher. Their contribution to the entire community has attracted the attention of white and Negro church and educational leaders alike.

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*Correction:* The Foundation wishes to apologize for the omission, in the First Quarter, 1954, issue, of the name of W. H. Mears, Gk.-Eng. Dipl. 1925, as a member of the District Superintendents' Seminar. The printer dropped a line from the Editor's copy and the latter failed to detect the error in proof-reading. Rev. Mr. Mears is District Superintendent of the Wilmington-District, Delaware Conference.



Recent out-of-town campus visitors include: *Paul L. Cooper*, B.D., '46, staff member of Morris County Urban League, Morristown, N. J. Mr. Cooper earned the degree, Master of Social Work in 1948 from the Atlanta University School of Social Work.

*Vergil G. Wright*, B.D., '47, member of the faculty of Jarvis Christian College, Hawkins, Texas.

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## CAMPUS NOTES

(Continued)

*Professor Ellis H. Richards*, Registrar, represented Gammon at the Bi-ennial Meeting of the American Association of Theological Schools at Chicago University June 15-17.

*President and Mrs. Harry V. Richardson* left Atlanta June 19 to join a team of ten ministers and ten laymen, sponsored by the Methodist Church, the National Council of Churches, and the Foreign Missions Council, which will conduct a Christian mission in ten selected Japanese cities. The mission is being led by Rev. Lawrence Lacour of Des Moines, Iowa. Dr. and Mrs. Richardson will return in time for the Second Assembly of the World Council of Churches, to which he is an official Methodist delegate, which meets in Evanston, Illinois August 15-31.

*Mr. H. Eugene Craig*, our Librarian for the past two years, received the degree, Master of Science in Library Service, from Atlanta University School of Library Service at the June 7 Commencement. A second son, Gerald Simmons, their third child, was born to Mr. and Mrs. Craig on May 17.

*Miss Mattie Daye*, Dietitian, underwent surgery at the McLendon Hospital May 17 and is convalescing satisfactorily in her apartment in Gammon Hall.

*Dr. Frank W. Clelland* was absent from Commencement for the first time since coming to Gammon in 1936 due to hospitalization in St. Joseph's Infirmary for an injury suffered in a fall December 10, 1953. He will teach in the Atlanta University Summer School June 14-August 13.

## BOOK REVIEWS

By FRANK W. CLELLAND

**THE FLEAS COME WITH THE DOG.** By Ralph McGill. Nashville, Abingdon Press, 1954. \$2.00.

The famous editor of the *Atlanta Constitution* has selected forty of his choicest daily columns for inclusion in this 130-page book. They are grouped under four headings: Part I. The Southland—Proud and Progressive; Part II. America—Vast and Free; Part III. Opinions—Mild and Strong; Part IV. People—Big and Little. The title comes from a remark by a Blue Ridge mountaineer regarding the growth of Atlanta: "You never get the dog without the fleas. Big dog, more fleas."

So Editor McGill sees this theme running through his forty brief chapters—"the fleas come with the dog." The rapid urbanization of American life has confronted us with varied and perplexing problems. "Great moral courage and force, and a true sense of spiritual values, are needed today more than ever before . . . We must learn to take the fleas with the dog—the bad with the good—and press on through faith in ourselves, our country, and our God" (Preface).

Here in clear, vivid, graphic style is a wide variety of topics—humorous, tragic, dramatic, tender incidents; people,—simple, homespun folk, the high and mighty national and world figures,—each passing in review before the keen discerning but sympathetic eye of this world-travelled journalist. The evidence of a deep-rooted religious training and conviction, everywhere present, will attract ministers and students interested in the great moral issues of our modern life. Here is a refreshing volume to have near for occasional reading for lift and enjoyment.

**I PROTEST.** By G. Bromley Oxnam. New York, Harper and Brothers, 1954. \$2.50.

Bishop Oxnam of the Methodist Church here presents his record and interpretation of his own ten-hour ordeal before the House Committee on Un-American Activities. In his Preface he sets the theme and purpose of his report:

The informer is infiltrating American life at the national, state and local level. He invades the privacy of the home, reports on classroom discussion and library accessions, and summons his colleagues to challenge the sanctity of the church. He is a man of the shadows, born of fear and contributing to it. He speaks in whispers. Justice William O. Douglas describes him as 'nameless and faceless.' He is not subpoenaed, answers no roll call, dares not face the man he accuses. He is as un-American as the Nazi Gauleiter or the Russian commissar. But he is here. He strikes at the heart of American freedom. He is a creature of the police state, an alien and malignant growth . . .

This book is concerned with procedures that repudiate American tradition and practice, procedures that involve the informer, that riddle our life with distrust, that set American against American, that tend to label



sound reform as subversive, that make no distinction between progress and revolution, procedures carried on by staffs too largely composed of ex-Communists and often incompetent, or by politicians some of whom appear prone to capitalize upon hysteria for political advantage.

The American must protest. He must do more. He must throttle this threat to freedom. He must preserve the free society.

Here is a clear, vigorous presentation of a very sorry and dangerous aspect of current American life by a Christian liberal who has suffered from it.

**KINSHIP WITH ALL LIFE.** By J. Allen Boone. New York, Harper & Bros. 1954. \$2.50.

The author, a news reporter, journalist and publicity writer for the movie industry, adventurer and traveller, believes his greatest "adventure" came when he was asked to act as nursemaid and tutor to Strongheart, the famous German shepherd movie star. He was amazed by the instructions to "treat him as an intelligent human being" and to "read something worth-while to him every day."

This "adventure" in man-animal relationships was only the beginning of many to follow which have "so enriched and broadened my life, opened up such fascinating new regions to explore and enjoy, that I feel obligated to share at least some of my joy with others." Here are his fascinating accounts of how a fellow Californian was able to handle the most deadly snakes without the least fear, why American Indians are rarely bitten by rattlesnakes but white men in the same country are, of the value of worms and bacteria as business partners, of the Arab's sense of oneness with his horse and camel, of his own delightful experiences with a well-behaved family of skunks, with an army of ants that obligingly left his refrigerator and house when he "explained" to them the inconvenience they were causing, and with Freddie the Fly, his tutor, fellow adventurer and chairman of the entertainment committee.

The author presents a convincing case for his philosophy of life, namely, that if man forgets his "superiority" and approaches all forms of life with friendliness, humility, open-mindedness and a sense of humor he will discover a universal language, a kinship with all life. Here is an aspect of religion and morality presented in an entrancing recital of animal stories for old and young alike.

**THE JOURNAL OF AN ORDINARY PILGRIM.** (Anonymous) Philadelphia, The Westminster Press, 1954. \$2.00.

This interesting Journal was written by an educated thoughtful housewife and mother who found the traditionalism of the usual sermon and the hour of public worship trite and uninspiring. So she begins her own personal "journey" through her own experience to discover the reality and meaning of the great ideas and their expressions given to us by the great religious pioneers and pilgrims of the past.

"This is the journal of a pilgrimage made within that ordinary life, between the desk

and the kitchen sink. The pilgrimage is being made toward a happy purpose and is made possible by a gradual acquaintance, friendship, and companionship with God" (p. 10). "Thinking," "Believing," and "Doing," the three sections of the Journal, contain brief meditations, reflections and discussions, one for each month of the years 1951, 1952 and January-September 1953. These sincere, honest, and often acute observations about the author's religious experience should prove helpful to a wide circle of readers.

**THE RISE OF METHODISM.** By Richard M. Cameron. New York: Philosophical Library, 1954. \$4.75.

Dr. Cameron, Professor of Church History in Boston University School of Theology, has compiled a "Source Book" of rare value covering the early years of the Methodist movement, using the vigorous and authentic words of the men who made the story as they wrote.

The first Methodist leaders—the Wesleys, George Whitfield and the rest—wrote not only with the authority of participants, but with an integrity which, if it did not always issue in what we call 'style,' was even better . . . Nevertheless, the very exigency of their work forced a taut directness on their sentences and winged their words with urgency . . . They speak with a particularity and a verve as refreshing as the occasional drink from a mountain spring vouchsafed a city dweller whose usual drafts come from a brass tap in the kitchen (Preface).

The author's purpose, then, "is to render accessible in convenient form the more crucial portions of the sources for the beginnings of the Methodist Revival. The point of view is biographical and historical rather than theological, but theology is included as an integral part of the movement" (Preface).

The bulk of the work consists of extracts from journals, letters, and pamphlets cemented together by the compiler's own connective and interpretive comments. The "Sources" are organized under the following heads: The Rectory Family, The University, Georgia, The Nascent Revival, Charismata, The First United Societies, 1739-1741, and The Development of Discipline. Indexes, Bibliographies, Tables and Notes add greatly to the usefulness of the volume.

Here is a convenient (400 pages), adequate and invaluable collection of original sources, intelligently and interestingly put together for students—clergy and laymen—of early Methodist history.

**THE TRUE AND LIVELY WORD.** By James T. Cleland. New York: Charles Scribner's Sons, 1954. \$2.50.

The author is a native Scotsman, a graduate of Glasgow University who continued his studies in this country at Union Theological Seminary, a Presbyterian and at present is Professor of Preaching at Duke University and Preacher to the University.

This 125-page volume contains the five Kellogg Lectures he delivered to the Episcopal Theological School in Cambridge, Massachusetts.



"I have sought to outline in these lectures what I think preaching is all about: its starting point; its content; its setting; its exponent; its outcome" (Foreword). Chapter I, "The Words of the Bible," and Chapter II, "The Word of God" deal with the Bible as the source book of revelation. "We have but one theme to preach on: the World-view of the Bible, the Word of God in action" (p. 33). Chapter III, "The Word of the World," seeks to understand and interpret the mind of the modern man, the American man, who lives in the church and in society, simultaneously,—the nominal Christian. Chapter IV, "The Word and the Words of the Preacher," sets forth some of the basic techniques and elemental spade-work in sermon making. Chapter V, "The Word in the Believer," is concerned with the personal religious experience of the hearer, the person in the pew." Preaching is a combination of announcement and teaching and stimulous . . . We preach that the Word of God may become flesh again" (p. 97).

In a simple, fascinating, graphic style, Dr. Cleland has correctly insisted upon basic scholarly work as prerequisite to clear, effective and powerful preaching. It would be difficult to imagine any preacher, old or young, experienced or inexperienced, who could not profit greatly from these fresh and suggestive lectures.

## BOOK REVIEWS

By PAUL T. FUHRMANN

### THE LIBRARY OF CHRISTIAN CLASSICS.

General Editors: John Baillie, John T. McNeill, Henry P. Van Dusen. Philadelphia: The Westminster Press.

Volume III. **CHRISTOLOGY OF THE LATER FATHERS.** Edited by Edward R. Hardy in collaboration with Cyril C. Richardson. 1954. 400 pages. \$5.00.

Volume VI. **AUGUSTINE: EARLIER WRITINGS.** Selected and translated with Introductions by John H. S. Burleigh. 1953. 413 pages. \$5.00.

Volume XIV. **ADVOCATES OF REFORM. FROM WYCLIF TO ERASMUS.** Edited by Matthew Spinka. 1953. 399 pages. \$5.00.

Volume XXII. **CALVIN: THEOLOGICAL TREATISES.** Translated with Introductions and Notes by the Rev. J. K. S. Reid. 1954. 355 pages. \$5.00.

For many years there has been the need, among Anglo-Saxon Protestants, of a uniform set of volumes which would offer, in English, the most important Christian writings from the end of the New Testament epoch down to the opening of the modern era.

The American and Presbyterian Westminster Press, in cooperation with the Student Christian Movement Press of Great Britain, has now met this need with its great *Library of Christian Classics* which, when completed in 1959, will comprise twenty-six volumes.

In the just published volume III, the reader will find the essential treatises of Athanasius, Gregory of Nazianzus and Gregory of Nyssa (fourth century), the famous Creeds of Ni-

caea, Constantinople and Chalcedon as well as various letters and documents (from the fourth to the seventh century) exhibiting the ancient Church's convictions about the nature and work of Christ. Whosoever peradventure seeks still a transcendent Lord will find in this volume much food for his soul and mind.

Volume VI offers the earlier books of St. Augustine, among which are: *The Soliloquies* or private meditations in which Augustine thought his own thoughts; *The Teacher*: a dialogue with his son Adeodatus which shows that "there is no teacher who teaches man knowledge except God"; *On Free Will* where Augustine discusses the nature and origin of evil; *Of True Religion* already glimpsed by Plato but now graciously revealed by God; *The Usefulness of Belief* which pleads for the authority (or helpfulness) of the Catholic tradition; *The Nature of the Good* which points to God as the supreme Good. This volume, like all the others in the series, is greatly enriched by general and particular Introductions, proper comments, foot-notes and final Indexes.

Tome XIV consists of writings of great Christians who (for some 250 years before Luther and Calvin) demanded institutional and moral reforms in the life of the Church. This volume offers, among several treatises, two important writings of Wyclif on the *Office of Pastors* and on the *Lord's Supper*, John Hus' *On Simony*, that is, on the traffic of Church appointments and charges, and Desiderius Erasmus' *Enchiridion* or Handbook of the Christian soldier which exhorts Christians to have a militant spirit as well as a good dose of heart-felt brotherly love (charity)—two qualities sadly needed in those sections of contemporary so-called Protestantism whose functions have become a bare raising of money for the sake of money.

In volume XXII our readers may find sixteen writings directly or indirectly due to Calvin which set forth the spiritual outlook and beliefs of the ancient Protestant Churches which Calvin had consolidated. Americans, who are known to be the world's great organizers, will be interested to find here also abundant *Articles concerning organization of the Church at Geneva* (1537), *Church Ordinances* (1541) as well as a *Draft Order of Visitation of the country churches* (1546) evidencing the practical abilities of John Calvin.

The *Foundation* readers (who burn with the desire to read those great books which constitute the great Christian tradition and make up the real heritage of Christian fellowship) will undoubtedly be grateful to the editors and publisher of this superb set, for it offers life-long intellectual, spiritual and ecclesiastic food to all those who still care to find out what Christianity has been for sixteen centuries.

**A HISTORY OF THE ECUMENICAL MOVEMENT. 1517-1948.** Edited by Ruth Rouse and Stephen Charles Neill. Published on behalf of the Ecumenical Institute Chateau de Bossey. The Westminster Press, Philadelphia. 1954. 822 pages. \$9.00.

The Methodist Abingdon Press had the merit to publish in 1930 a superb book of 345 pages (written by Presbyterian Dr. John T. McNeill,



then professor of the History of European Christianity at the University of Chicago, and entitled *Unitive Protestantism—A Study in Our Religious Resources* which gave a brilliant account of the efforts of Western Protestant churches to unite.

This new and colossal volume of the Westminster Press gives however the fullest account of all the various world-wide Christian (ecumenical) struggles to unite from the very beginning of the Christian Church down to the formation of the World Council of Churches in 1948.

Considering the fact that this book was written by a score of contributors scattered in ten countries and belonging to a dozen denominations, this volume is a miracle of organization and coherence. Bishop Stephen C. Neill (whose name is well known to all Gammon Juniors who mastered, in 1953, his book on *The Christian Society*) has written, with the help of assistants, the 24-page Introduction wherein he describes the nature of the early community of Christians (the *Ekklesia*—quite different from certain commercial institutions of today), its divisions, tensions and search for unity down to 1517. Dr. John T. McNeill was the logical man to write pages 27-69 about the ecumenical efforts in Europe from 1517-1618. Dr. M. Schmidt of Berlin contributed the chapter on the unitive activity of Europe in the seventeenth and eighteenth centuries, while Dr. N. Sykes described the movement in Great Britain during the same centuries. American Dr. Donald H. Yoder, on the other hand, is the author of the fifth chapter on the history of American efforts to unity and democracy down to the triumph of Federal Union in the foundation of the Federal Council in 1908. A good portion of the volume is devoted to the account of machinery and organization as well as to other efforts at unions. This history includes indeed two chapters (by Drs. Florovsky and Zernov) on the ecumenical aspects of the Eastern Orthodox Church, one chapter on Roman Catholic ecumenism, and scores of pages on the younger churches of Africa and Asia.

This volume therefore is not a mere symposium of essays about ecumenicity but a real and streamlined history of all Christian strivings toward unity of sentiment and outlook. Ministers, students, laymen and even "poor professors" interested in the World Council meeting at Evanston this summer will eagerly turn to this volume for preparatory information and find it to be an indispensable reference work for those who wish the churches to be one in Christ and thereby find a common Christian quality which transcends mere activity for the sake of the supposedly Almighty Dollar.

**RELIGION AND HUMAN BEHAVIOR.** Edited by Simon Doniger, Ph.D. New York: Association Press. 1954. XXII-233 pages. \$3.00.

According to Dr. Doniger, the vast sources of power which the physical sciences have recently made available have brought us to a critical period in human history when the very existence of the human race and American civilization is threatened with total destruction

(pp. V-VI). "We have reached a point where one move by a single individual can topple humanity into an unparalleled catastrophe" (p. VI). Hence Dr. Doniger offers here a panel of 15 authorities in the field of religion, psychiatry and psychology who suggest how man can build a bulwark against his own worst enemy—himself.

A number of these chapters appeared originally in *Pastoral Psychology*, a journal, like the present volume, devoted to the integration of scientific knowledge of man with spiritual and religious behavior. Indeed, O. Spurgeon English, M.D. tells us here, "the need of the human spirit for unity, communion, security, and love is so great that men of good will in both disciplines medicine and pastorate are sure to find a way to work together" (pp. 123-124).

Worthwhile are the words of Dr. Frederick C. Grant, Professor of Biblical Theology, Union Theological Seminary, New York, who evidently knows that Americanism and Christianity are not the same thing and who warns that the plain fact is: democracy is simply poison in certain backward areas of human society, even as tyranny or oligarchy is poison in others; the goals of the Christian Religion lie *beyond* the realm of time and space in the realm of true being (p. 70). Carl Binger, M.D., too is far from current illusions about human nature and democracy: "Children have potentialities for both good and evil" (p. 43); both physicians' and pastors' function should be to help them to grow up to the *Telos* of Aristotle, that is, to a perfect specimen of their species (p. 45). In this connection, the present reviewer can not help remembering the fact that the "Zwinglian Protestant" professor from Zurich, Adolf Meyer, M.D., who laid down most of the psychiatric work in the United States of America, used to say that, as for psychiatry, the healing of souls, as for what we should mean by soul or *psyche*, "good old Aristotle was nearer to an understanding than most of the wise men and women that have succeeded him for these more than two thousand years."

Significant, in this present book, at p. 1, are these words of Karl Menninger, M.D., who everywhere in his writings insists on the necessity of real love: "The adjuration of Alexander Pope is quite generally our guiding motto:

Know then thyself, presume not God to scan;  
The proper study of mankind is Man."

## BOOK REVIEWS

By JOHN H. GRAHAM

**WORK AND VOCATION**, by John Oliver Nelson. New York: Harper and Brothers. 1954. \$2.75.

This book represents a Christian discussion of work and vocation by theologians, Biblical scholars and laymen. All have shared equally in the symposium.

The introduction was prepared by John Oliver Nelson. The book is divided into five chapters. Chapter I gives the scriptural background for work and vocation. It enumerates four meanings of work and lists the criteria of a calling.



Chapter II discusses work and vocation as viewed by church historians. It stresses vocation as a summons, election and station. The Mediaeval concept is stressed, emphasizing the teachings of Gregory I, Thomist Hierarchy of work, and Luther's doctrine of work.

Chapter III discusses the modern American view of work and vocation. Technology is discussed in great detail.

Chapter IV discusses work as a Christian vocation and its role in the Christian life.

Chapter V represents the Christian strategy which recognizes that God has a concern for our work.

This book is well documented and has an extensive bibliography which may serve as a basis for further study. It was written as basic material for discussion in preparation for the World Council of Churches. It has a fresh approach to the study of work and vocation.

Although each chapter is written by a different person, there is a relatedness throughout the book. The contents are scholarly and very interesting.

I would recommend it as a good book for Christian Vocation Clinics and a "must" for any minister alerted to the basic problems of this day.

**STEWARDSHIP AND THE TITHE.** By Costen J. Harrell. Abingdon-Cokesbury Press, 1953. \$.50.

This booklet of sixty pages sets forth the Christian doctrine of Stewardship. The author is a Bishop of the Methodist Church, serving presently as the resident bishop of the Charlotte Area.

The book is divided into five chapters. In the first chapter, he avers that Stewardship involves the total life of man. Stewardship is not an emotional response to an immediate need. It is a life long trust! He stresses in detail the Stewardship of possessions in chapters two and three. He analyzes to some degree the approach of collectivism. He sees it as the secular approach to possession.

The Stewardship of possession is a religious approach to the question of property. His doctrine of Stewardship is expressed in three fundamentals: (1) God is the owner of all things, (2) Man is a steward, and (3) The tithe is an acknowledgement of God's ownership and our Stewardship.

In chapter IV, he gives the historical background of the tithe. He traces the origin of the tithe from the valleys of the Nile and Euphrates—cradle of civilization—through Hebrew History and the New Testament. The tithe began as a custom, later it was legalized and in the New Testament, it becomes a means of grace. "The tithe is fundamentally for every person a question of conscience".

This book can be used very effectively in study groups in the local church and on district levels. It is simple and documented with Biblical references. Its language is lucid and it is practical in approach.

## BOOK REVIEWS

By W. T. HANDY, JR. '51

**PREACHING.** By Walter Russell Bowie. N. Y.: The Abingdon Press, 1954, 217 pp. \$2.75.

Dr. Bowie is Professor of Homiletics in the Protestant Episcopal Theological Seminary in Virginia and Associate Editor of Exposition for the new Interpreter's Bible.

This work by an experienced pastor and teacher is concerned with the more popular phase of the ministerial life. But as the author states in his preface, "Preaching is part of something that is wider and larger. It is a particular expression of the one purpose which holds all a man's ministry together: that he may try to be a living link between the needs of men and the sufficiency of God . . . If the emphasis is on preaching, it is on preaching in relation to all the rest."

Dr. Bowie is positive in his belief that preaching cannot be separated from God or the people. It loses its power when it becomes coldly mechanical and purely scientific. Yet God does not put words in the preacher's mouth without prior assistance. Constant study is imperative, a warm devotional life is a necessity, and a knowledge of the people is a requirement.

A large portion of this book is concerned with the use of the Bible in preaching. "The SUPREME AREA for a preacher's thinking and for his preaching should be the Bible. That ought to be obvious, but in fact and practice it is not obvious". Hence the author gives vivid illustrative material in using both the Old and New Testaments.

In dealing with sermon construction, Dr. Bowie believes "many of the most effective sermons are arranged in three main divisions." The first to reveal a particular situation, the second a growing complication, and the third "the illumination of what up to that point has been contradictory and confused". The advantage here is that the elements of suspense, growing interest, and climax are brought into action. The author elucidates by careful illustration his position at this point.

This book is composed of twelve chapters. It probably can be said to deal with three factors of preaching, namely: (1) definition, (2) resources, and (3) mechanics. For those who have read other works on the subject, very little in the book is strikingly original but there still remains a distinct freshness. The book is easily read and will be helpful to both the initiate and the experienced.

## BOOK REVIEWS

By ELLIS H. RICHARDS

**A COMPEND OF WESLEY'S THEOLOGY,** edited by Robert W. Burtner and Robert E. Chiles, Abingdon Press, New York and Nashville, 1954. Price \$3.75.

It is well known that John Wesley was the founder of Methodism but the spiritual genius of the founder has not always been as fully realized by Methodists. This fact is due largely to lack of familiarity with his works and this lack in turn to the fact that the writings of Wesley are not easily accessible to the general reader. The complete *Works* present a small library in themselves and even the best known Standard Sermons seem voluminous.

The real need for a single volume to embody the living heart of the Wesleyan theology has been met in the excellent compend by Burtner



and Chiles. The double task of selection and arrangement has been accomplished with insight and broad competence. The aims of "simplicity, readability and conformity with Wesley's own disposition and desire" have been remarkably well achieved.

The arrangement follows the usual divisions of a systematic theology. Wesley himself never undertook to work in such a framework yet his writings cover nearly every area of Christian thought. The subheadings reflect the distinctive emphases of Wesley. In the "effort to permit Wesley to speak for himself" the chapter introductions have been reduced perhaps too severely. A brief description of the various works quoted would likewise have enhanced the clarity and significance of the quotations. Continuity, a difficult problem in a compend, has been greatly aided by skillful editing.

The practical purpose to present Wesley's thought has been served by the omission of the areas in his writings which are devoted to controversial matters. While he wrote in a restrained manner in marked contrast to that of most of the controversialists of his day yet the polemical writings are marred for our use. However, a student of Wesley should not overlook this dated material, even the unfortunate "Calm Address to Our American Colonies."

A valuable part of the compend is the list of "supplementary references" appended to each chapter. This feature greatly enhances its usefulness as a text book. The annotated bibliography is likewise valuable for further study. The indexes of sources and subjects are adequate. The Abingdon Press is to be commended for an unusually attractive format in this book. The running head provides a useful guide in reading and reference.

Perhaps no greater tribute could be paid to this volume than to express the conviction that the father of Methodism would have rejoiced to see it in his day. With the companion volume of Methodist history which has just appeared\* and the excellent secondary sources now available, this compend should take a major place in the perennial and essential task of warming anew the heart of Methodism at the altar of an evangelical faith in Christ.

\*Richard M. Cameron, *The Rise of Methodism*, Philosophical Library, New York, 1954.

CHRISTIAN FAITH AND NATURAL SCIENCE by Karl Heim, translated by N. Horton Smith, Harper and Brothers Publishers, New York, 1953; Price \$3.50.

In this sequel to *Glaube und Denken* Professor Heim undertakes a critical study of the relationship of Christian faith to the most recent developments of natural science.

Secularism, the cult of science, threatens the faith even within the Church. Heim warns of the danger either of capitulating to secularism or of seeking the corroboration of science for faith. Rather he holds that religion must build upon two basic realities with which science cannot deal, viz., our own ego and God.

Besides the 'I-It' relation of the ego to the objective world our experience also includes 'I-Thou' encounters. The objective world, in-

cluding our bodies, is the medium which both separates and connects the I and the Thou.

In its relationship with the world the ego recognizes two dimensions or spaces in which it lives simultaneously, viz., objective and subjective time. Because of its position in the 'now' and 'here' the ego is able to exert a creative influence upon the flow of events.

"The decisive turning point in the history of human thought," says Heim, is the knowledge of the "non-objective space in which the I and the Thou encounter one another." (p. 108) Plato, Aristotle, Kant and Fichte made major contributions to this knowledge. The theory of metempsychosis and reincarnation contains a grain of truth in the distinction of the ego and its destiny. Vitalism too bears witness to the anthropomorphic view of the objective world from the central point of the ego.

Heim presents a review of the developments of modern science in regard to space. The Euclidean and Kantian space of three dimensions has given way to curved space with infinite dimensions. The modern view does emphasize the importance of the subject. Space is neither in the subject or the object but rather in their particular relation. Though we may calculate multi-dimensional spaces, we cannot conceive them. Paradox in one space may be resolved in another.

Both in the 'I-Thou' space and the objective space of space-time "the two members in the relation are always linked in such a way that they are mutually exclusive and yet mutually dependent." (p. 153) This fact causes Heim to call this the 'space of polarity' or 'polar space.'

The dimension of experience found in the Old Testament indicates the reality of a 'suprapolar space' which Heim defines as "the space in which God is present for us." This spiritual, eternal dimension is revealed rather than discovered. Secularists from their primitive 'space-picture' cannot conceive this space of personal faith except as an unwarranted, mythical extension of polar space.

Only the divine dimension transcends the alternative of relativism (the infinite regress of the causal sequence) or positivism (in the sense of Protagoras who 'posited' the ego as measure). God's relation to the world is personal, creative rather than causal.

The question of personal existence is answered only within the suprapolar space. "God is the omnipresent Thou of every I, . . . 'the Father of all spirits.'" (p. 213) Only in this space is guilt and love possible.

We reach the suprapolar space or spiritual dimension of life in God by no causal inference, empirical proof nor yet by a practical postulate. "We have no means at our disposal of breaking open the endless prison of the polar space and gaining entrance to the supra-polar space." (p. 238f) Rather we enter it by the response of faith to God's self-disclosure.

In this small but weighty volume Heim uses the insights of science creatively without compromising in the least the primacy of revelation and faith. This is far from an easy book to read but it is important for one who wishes to come to grips with the problem of the relation of a vital Christian faith to science in some of its modern forms.





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