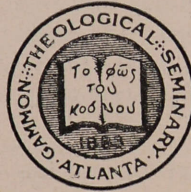


THE FOUNDATION

GAMMON
THEOLOGICAL SEMINARY
ATLANTA, GA.



Commencement Issue

Vol. XLV

Second Quarter 1955

No. 2

ALUMNI NOTES

The Annual Meeting of the Alumni Association was held on May 23, in the dining hall of the Seminary, with the President, Charles H. Dubra, presiding.

After an opening prayer, offered by T. P. Grissom, Sr., a moment of silence in tribute to alumni and wives of alumni who had died since commencement, 1954, was observed. Included in the roll of those who had passed were the following: James M. Harris (Diploma, 1900); Leroy W. Hedrick (B. D., 1934); Mrs. B. F. Holloway (School of Missions Diploma, 1925); William F. Kellogg, Sr. (Diploma, 1915); Braxton F. Lee, Jr. (Diploma, 1929); W. H. Mears (Greek-English Diploma, 1925); Fred W. Mueller (D. D., 1942); Robert E. Romans (Diploma, 1907); Mrs. Reedy B. Rowe; Edward F. Scarborough (Diploma, 1900); Mrs. John A. Simpson; W. H. Wallace (B. D., 1918); Henry M. White (Diploma, 1899).

The President reported communications from eighteen members who could not be in attendance at the meeting, all of whom except one had sent dues. Nine members present paid dues also. The total amount received for dues, including payments by sixteen members who were absent but had not sent communications was \$87.00. To this amount was added \$143.80 which the Treasurer reported as the balance from last year.

Two members contributed a total of five dollars toward the Organ Fund. As of the present, the amount still owed on the organ is \$1272.00. It was voted that after current expenses had been paid the sum of one hundred fifty dollars from the treasury be applied toward discharging the obligation. It was further decided that the President appoint a key member in respective areas to collect funds from fellow alumni until the total deficit be paid.

President Richardson in addressing the meeting stated that the great need at Gammon is for students as well as for money. He then indicated that individual alumni could be most helpful in directing students to the institution, citing one alumnus who alone is responsible for our having seven students who are currently enrolled.

By unanimous vote it was decided to continue in office those who were elected last year: Charles H. Dubra, President; E. M. Hurley, Vice-President; Charles B. Copher, Secretary; T. P. Grissom, Sr., Treasurer.

The meeting was closed with a prayer offered by James A. Baxter.

CHARLES B. COPHER,
Secretary

We wish to express our gratitude to all Alumni who paid their dues and who made a contribution to the Organ Fund. We are also grateful for the kind letters of encouragement we have received through the year.

It is encouraging to see more and more Alumni attending the exercises at the Seminary. We look forward to seeing more of you in the days to come.

Our prayers and good wishes go out to those who could not be with us.

HARRY V. RICHARDSON
President

THE FOUNDATION Gammon Theological Seminary

—Contributing Editors—

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

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All communications relative to this publication may be addressed to Dr. Harry V. Richardson, Gammon Theological Seminary, 9 McDonough Blvd., S. E., Atlanta, Ga.

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The Foundation . . .

VOL. XLV

ATLANTA, GEORGIA • SECOND QUARTER

No. 2

"Guilty--Of Being Alive"

(The Baccalaureate Sermon to the Graduates of 1955)

By DR. DOW KIRKPATRICK, Minister, First Methodist Church, Athens, Ga.
President, Georgia Council of Churches

" . . . and if not, blot me, I pray thee, out of thy book."—Exodus 32:32.

A Polish Jew, Dr. Lomask, was talking with Norman Cousins, editor of the *Saturday Review of Literature*. Dr. Lomask was the sole survivor of a family of five. Two of his children, both of them girls, had died in a concentration camp, one of tuberculosis, and the other of pneumonia. His wife and eleven year old son were exterminated in the gas chambers of Majdeanek. The Pole looked closely at the American. "It is all right," he said, "You can ask it. Everyone else does. You want to know how it is I am living and my family is dead. All of us here in Bad Nauheim have been asked that question so many times that we have—what do you call it?—we have a guilt complex because we are alive. We have a guilt complex because we are alive."

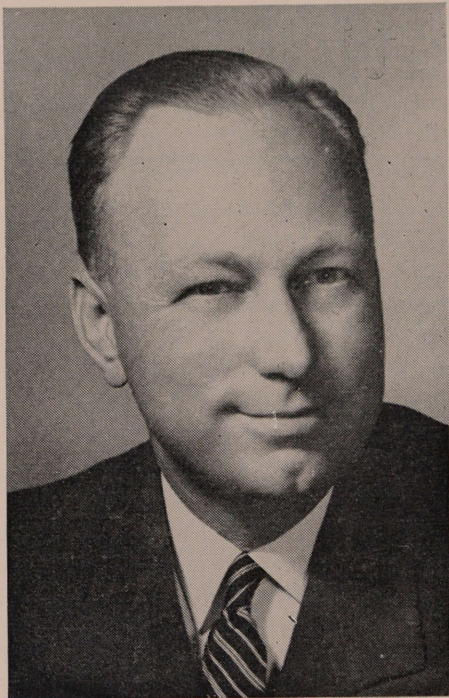
I saw the guilt of a boy's soul written all over his classroom notebook. It was a notebook that had been carried in and out of our University classrooms. I didn't pay any attention to the notes, but to the doodling around the margins. There were dozens of human hands, and this was part of a large story. This mild mannered boy from a Georgia farm had been somewhere else besides the farm and the University. He had been to the South Pacific where flame throwers, knives, hand grenades had been used by

his right hand to destroy men. But this was not all. He was injured in the foot, and pulled out of action. His buddy went on the next mission in his place, and was blown to bits. Then, in the hospital, the doctor discovered that his foot was healing all right, but his right hand was paralyzed. The doctors never found the cause nor the cure. Guilty—of being alive. They told us at chaplain's school that we'd run into this, men who had been injured, engulfed by an uncontrollable guilt because others had been killed while they had only been injured.

If you don't understand this, I wouldn't admit it publicly. There are some modern psychologists and some preachers who seek to soothe the guilt complex, even deny its existence. They accuse others of us of being morbid, and creating twisted personalities through insisting on guilt complexes. But, it just may be that modern man ought to have a guilt complex. Maybe we are guilty.

I recently worshipped in a service where this sentence was in the prayer. "Forgive us," said the preacher, "for our false shame which prevents us from confessing sins which no proper shame prevented us from committing."

And speaking of prayers, listen to this one by none other than Moses. His people had sinned. He hadn't. They had.



Dr. Dow Kirkpatrick

Now he said, "I'm going to God on your behalf. I'm going to make an atonement for your sins." So he goes to God, and says: "Oh, this people have sinned a great sin. Yet now, if thou wilt, forgive their sin; and if not, blot me, I pray thee, out of thy book." If my people can't be freed of their sin, then I don't want to live, not even in God's memory. Now that's the only way I know to get rid of guilt. To identify ourselves with the guilt of others. If you can't forgive them, blot me out.

The only way to be relieved of the guilt of being alive is to identify ourselves with the guilt of others.

This can be illustrated in a thousand areas of life. You can make your own applications. Let me just suggest a few to start you thinking.

A lovely Chinese girl sat at the table in the home of the former dean of the Candler School of Theology a few years ago, and said, "You can't imagine how it feels to sit down to a meal and know that you may eat until you've had enough. I never did it in my life until I came

here." A sharp pang of guilt destroyed the dean's appetite. How do we manage our guilt complex in view of the fact that half the world never has a full stomach? *The only way to be relieved of the guilt of being alive is to identify ourselves with the guilt and need of others.*

Or, again, one night at Oxford University, I found myself on the platform with several foreign students. One was the highly intelligent editor of the only daily newspaper in Nigeria. He had one of the most horrible faces I have ever seen—not because it was coal black, but because on each cheek there were three horrible scars. As he began his speech, without a trace of self-consciousness, he said he knew they would not listen to him for looking at his face and wondering. So he would explain, and then they'd get on with the speech. There was a day when white men from Britain and America came to his country, and took people away into slavery. Families were ruthlessly torn apart. Parents learned always to mark their babies in the hope that in some later years in life, in some distant land, two brothers or sisters might meet, and only in this way would they know they were of the same family. But I said to him after the service, for he was about my age, "You and I know that slavery ended two generations ago, and will not return. Why are you marked, just 30 or 40 years ago?" "Yes," he said kindly. "You and I know that, but most of the people in my country are still afraid." And to this day, those scars burn my cheeks with the guilt of being alive in a world of "man's inhumanity to man." *The only way to be relieved of the guilt of being alive is to identify ourselves with the guilt of others.* "And if not," cried Moses to God, "blot me, I pray thee, out of thy book."

Or, again, our forefathers had a quaint medical practice. They would bleed a man. Sickness was caused, they thought, by impurities in the blood. So they would drain off some of the blood, sometimes using a blood-sucking insect. We are both horrified and amused by such naïveté. But we have let more blood than all other centuries put together. We still don't seem to know how to get the impurities out of our human relations, ex-

cept to bleed ourselves. How do we manage our guilt complex in view of the fact that the one for whom our church is named is "The Prince of Peace"?

Or, closely related to that, China today is Red China. And it's your fault. It's my fault. For a hundred years, they begged us to send the Christian gospel. And we fed it to them in a trickle. That's one of the big differences between Communism and Christianity. We believe in ours a trickle's worth. They believe in theirs a flood's worth. The fall of China did not come about because one military force was stronger than another military force, but because one missionary force was stronger than another missionary force. So, we are guilty. If we had gone ourselves, or sent a son, or a member of a Sunday School class we had taught, or even given money until we really went without something we needed, because we had given, the guilt for Red China would then belong to someone else and not to us. But we are guilty. *The only way to be relieved of the guilt of being alive is to identify ourselves with the guilt of others.*

"Yet now if thou wilt forgive their sin; and if not, blot me, I pray thee, out of thy book." We are in the world. The world is writhing in the pain of its death throes, gasping in the shock of its birth pangs, bitter in its despair, weak in its hunger of body and soul. If we do not identify ourselves with this pain, this shock, this despair, this hunger, then we stand condemned. Condemned of what? Of being alive. When we have been aware of this too often, we have tried to buy off our guilt with something other than ourselves. The central symbol of our faith is a cross. A cross is not a plate on which you can quietly and easily lay a little something which somebody will carry away. A cross is that to which a person is nailed until he is dead.

This poet is not popular in Georgia,

but he's dead right in this little bit about the cross.

"Lovely little symbol on a long lapel,
Or dangling from a golden chain about the neck.
Or maybe bigger, bolder, burnished—on a stand.
Improper art, in more than three ways wrong.

"Wrong size: the Cross is bigger than a well-fed man.
And heavy, more than one can carry all alone.
Wrong place: the Cross is rightly worn upon the back.
Wrong finish: the Cross is rough, with ugly splinters all along." ¹

This all started when I heard this story of a well meaning lady who was visiting in a veterans hospital. "I'm sorry you lost your leg," she said kindly to a soldier. "I didn't lose it, ma'm," he said kindly, too, "I turned it in for an easy conscience."

St. Paul said, "I bear in my body the marks . . . (but) ye have not yet resisted unto blood." "I didn't lose it, ma'm, I turned it in for an easy conscience."

¹ (Don West, in *The Christian Century*—quoted by Margaret Applegarth, "Men As Trees Walking," pp. 23-24)

SCHEDULED SUMMER MEETINGS

The following activities have been scheduled to be held on the campus this summer:

The Atlantic Coast Area Pastors' School—June 27-July 15.

School of Missions of the Georgia Conference (Sponsored by the Woman's Society of Christian Service and the Wesleyan Service Guild—July 17-22.

The Interdenominational Rural and Urban Pastors School—August 8-19.

This School is open to all pastors and church leaders of all denominations.

Further information may be obtained by writing the President's Office.

"On Being Widely Educated"

(A Condensation of the 1955 Commencement Address)

By LORIMER D. MILTON

President, Citizens Trust Company,
Atlanta, Ga.

Trustee, Gammon Theological Seminary

About two years ago a friend of mine who happens to be a Bond Salesman, gave me a book which he had read. Never having been to college himself, he was very much impressed with this book that dealt with the content of a liberal education. Such unusual interest on his part made me read a book in which I was not entirely interested at the time.

I was surprised to find this passage from Professor Whitehead's "Science and the Modern World:"

"The modern chemist is likely to be weak in zoology, weaker still in his general knowledge of the Elizabethan drama, and completely ignorant of the principles of rhythm in English versification. It is probably safe to ignore his knowledge of ancient history. Of course I am speaking of general tendencies; for chemists are no worse than engineers, or mathematicians, or classical scholars, or theologians. Effective knowledge is professionalized knowledge, supported by a restricted acquaintance with useful subjects subservient to it.

"This situation has its dangers. It produces minds in a groove. Each profession makes progress, but it is progress in its own groove. Now, to be mentally in a groove is to live in contemplating a given set of abstractions. The groove prevents straying across country, and the abstraction abstracts from something to which no further attention is paid. But there is no groove of abstraction which is adequate for the comprehension of human life . . .

"The dangers arising from this aspect of professionalism are great, particularly in our democratic societies. The directive force of reason is weakened. The leading intellects lack balance. They see this set of circumstances, or that set; but not both sets together. The task of coordination is left to those who lack either *the force* or *the character* to succeed in some definite career . . . *The point is* that the discoveries of the nineteenth century were in the direction of professionalism, so that we are left with no expansion of wisdom and with greater need of it. Wisdom is the fruit of a balanced development. It is this balanced growth of individuality which it should be the aim of education to secure."

Now, the school or college today which succumbs to the clamor for specialized education and personal development which Professor Whitehead criticizes proceeds to cram the student's head full of information on one subject leaving him in ignorance of all else and, hence, unable to gain proper perspective of the knowledge he does possess. A philosophy which reduces learning to mere efficiency in memory of facts makes education a path to something other than the personal development it seeks. Education becomes a mere economic good sought only as a means of directly or indirectly satisfying a human desire—the desire for personal gain, for getting a job, and sometimes for securing affluence. The real aim of education should be culture—the creation of a citizen of the universe capable

of loving, enjoying, and standing in reverence; and of being loved, enjoyed and revered. I might even add capable of standing in quiet contemplation.

A long time ago, years ago, a distinguished New England preacher briefly but clearly summarized the goals of education at the end of his chapel prayer: "God help us to *know* for some men study not to *know* but to learn, and nature has its reward. They *learn* but they never *know*." Learning to pass is not knowing.

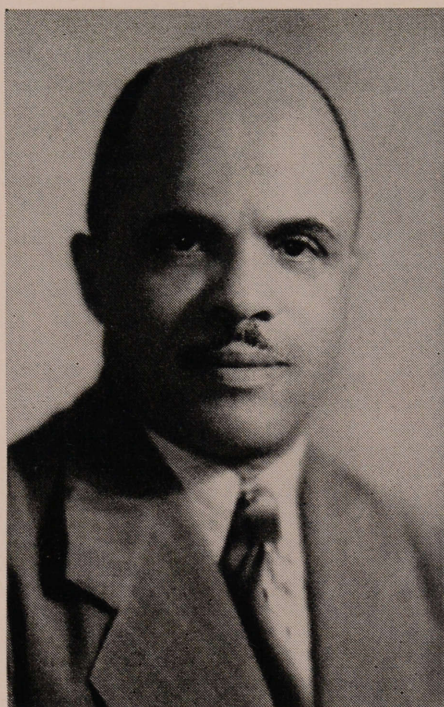
Somewhere down the line the passion for specialization leads to demands for short cuts—to get there quickly. We see this everywhere in industry where competition for the consumer dollar leads to quick marketing of products to get the money to be used for improvements which never would have been necessary with more deliberate laboratory testing.

Short cuts lead to shoddiness and imitation of the real thing. Students buy up translations of the classics, outlines of economics, of history, of sociology, stories of Shakespeare, while adult education courses refer people to outlines of philosophy, the ABC's of atoms, and where to find uranium, etc. The student trained on synthetic study soon becomes easy prey to propaganda and then passes on the result of his *conditioned* thinking to his friends and neighbors as fact and knowledge. And the vicious circle of falsity is on.

All of this is certainly no criticism of our colleges and universities. I know for a fact that here at Gammon a distinguished and scholarly faculty is constantly working on new programs and techniques for the proper broad training of students of religion to fit them for the extensive responsibilities of leadership they must assume. Progress here in vital areas of human relations is both realistic and thorough. The fault is with the masses who demand speed at any cost.

A society made up of people trained to think with intensity, they alone can take the pressure off the processes of education.

Why am I saying all this to you, you who have finished your work and who are about to receive recognition of completion? Precisely because you are students



Dr. Lorimer D. Milton

and professionals in religion who are about to influence your communities. You will commence, not graduate. Now you will just begin to study, learn, *know*, weigh, and evaluate without the help of this library and your teachers. Throw away your books of serious study and get your knowledge from radio, television, and newspaper, alone, fail to evaluate what you see and hear, and you will be ignorant indeed in ten years—maybe five years.

Religion is historically the greatest power on earth, and the church which you will serve, all faiths, and all doctrines, holds the allegiance of more people than their governments. You know this as men of great minds move more and more toward God.

If you seize your opportunities and if you are truly educated, you are going to be able to influence and help direct the solution of this world's old and new problems, and people are going to follow you as long as they feel *you know*. They will bring their many many problems to you. It has always been so. That is why your

liberal *training* and *constant study* and *thought* are so important. Solid success will *not* come from breaks but from knowing.

In the clash of world ideologies, you will have to know all about communism and the free enterprise system; collectivism versus democracy. History of both should be a part of your equipment. It will not be enough to say that communism is ungodly. Millions have left old faiths to follow new promises of a better world. They have even died for fanatic zeal. There is something sinister about Santa Claus. What is it that the world's majority races want? How can they get it and not lose their souls to Mephistopheles?

What is the free enterprise system? You will have to help people to understand that free enterprise means, if anything, the right to go broke and that the system inherently guarantees success to no one. Do we want security and progress and how? In the liberally educated ideal you will know the strength and weaknesses so as to help point the way to opportunity on the one hand and correction on the other.

I can think of many other areas in which you will have to be intelligent and liberally oriented if you expect to make the most of your specialized training. There is the current conversion of atomic energy to peaceful pursuits *shining through the dark fear of world destruction* as you prepare your sermons, on "turning swords into plough-shares." You will have to see through de-segregation, a *current favorite topic*, into the end results of new opportunities *and also new heartaches* of frustration as competition sends the poorly-prepared lower and the best prepared higher. Truly here is a great subject for study and thought as you apply Christian statesmanship in leading your churches and your communities out of a fog. Guessing and snap judgment will not suffice. Those fully and confidently educated will lead.

You may not elect to get into politics as a candidate for office, but you will not be able to turn your back on what some people disdainfully call "nasty business." Remember that politics and politicians are the method and by-products of de-

mocracy. Only through groups and candidates can the public get debate and majority decision on matters of public welfare. Your followers will often look to you for distillation of fact and ideals. Sometimes you will not support the cleanest man when you know a less clean one can get the job done. You will recommend one as you pray for the other.

How well informed will you be when young people come to you for guidance into fields of economic opportunity? Would you know that teaching is really a crowded field? Only in unattractive rural areas do shortages exist. Have you heard that any man or woman finishing high in a school of engineering can get a job immediately regardless of color, or that industry says it cannot go ahead without larger supply of people expertly trained in the physical and natural sciences? The high cost of medical care is partly responsible for the scarcity of well-trained doctors and dentists. Businesses operated by Negroes are too largely concentrated in retail and service units which require little or no training and skill, very little capital, and which return very little profit. Most manufacturing plants are small but require skill and training. Are you bold enough to study further? I could go on and on. Opportunity, you will tell your young folks, is not usually in the world *they see* but in the world they and you *should know*. There are no short cuts, no synthetics.

Are you going to be fully informed on the real economic significance of important businesses run by Negroes? You'll want to study what you see in Atlanta to learn that a high degree of co-operation between churches, professions, labor, business, and financial institutions when all are unselfish and capable, *can create* a situation which forces open the door to funds and *widens economic opportunity* and better living for all. Jobs by Negroes are not the answer. What will you do about economic problems in your communities? Do you have the equipment to help solve them? Are you widely capable?

Ladies and Gentlemen of This 1955 Class:

Of course it's a big world you are going into, and it is getting bigger all the

time as rapid communications make world problems mere local problems. If you continue to pursue the paths of the liberally educated there is no rest or peace ahead, but life will be full of excitement and satisfaction. You should continue, for your education has cost Gammon more than average.

No one who is merely a creature of his own times is really educated, specialist though he may be. The answers are deep in collateral study. As Christian leaders, remember that, much as they differ, Plato, Cicero, Voltaire, Goethe and Huxley have something in common, something which the educated have in common—a quality of spirit that defies definition but that right-minded people recognize. It is the badge of the liberally educated.

From this day you alone are responsible for your life and what you do with it. You are responsible for your successes and for your failures. No one can make your decisions for you. Unfortunately, some of you will fare better than others, *but remember* the words of Cassius in Shakespeare's *Julius Caesar*, who said:

"Men are sometime masters of their fates:

The fault, dear Brutus, is *not in our stars*,

But *in ourselves*, that we are underlings."

ANNUAL AWARDS

THE JAMES S. AND EMMA E. TODD AWARD

Mrs. Mary J. Todd McKenzie of Jacksonville, Florida, has established a fund in honor of her parents, the Reverend and Mrs. James S. Todd, the income from which is awarded annually "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 to the Christian ministry." This award was given to Calvin Coolidge Lawton, Class of 1955.

THE NATIONAL METHODIST SCHOLARSHIP AWARDS

Two National Methodist Scholarships of \$150.00 each and a Certificate of Recognition were given to Henry Carrol Clay and James Calvin Peters of the Class of 1956 in recognition of their high scholastic average and promise of usefulness to the Church.

THE GAMMON FACULTY AWARD

for the highest scholastic standing in the Class of 1955 was received by Edgar LeRoy Mack.

THE SMITH-TAYLOR AWARD

Dr. Roy L. Smith and Dr. Prince A. Taylor, Jr., jointly, provide an annual prize for the member of the graduation class who has shown the most progress in written English during his seminary course and who gives promise of ability in the field of religious journalism. The award was given to Robert Lee Johnson.

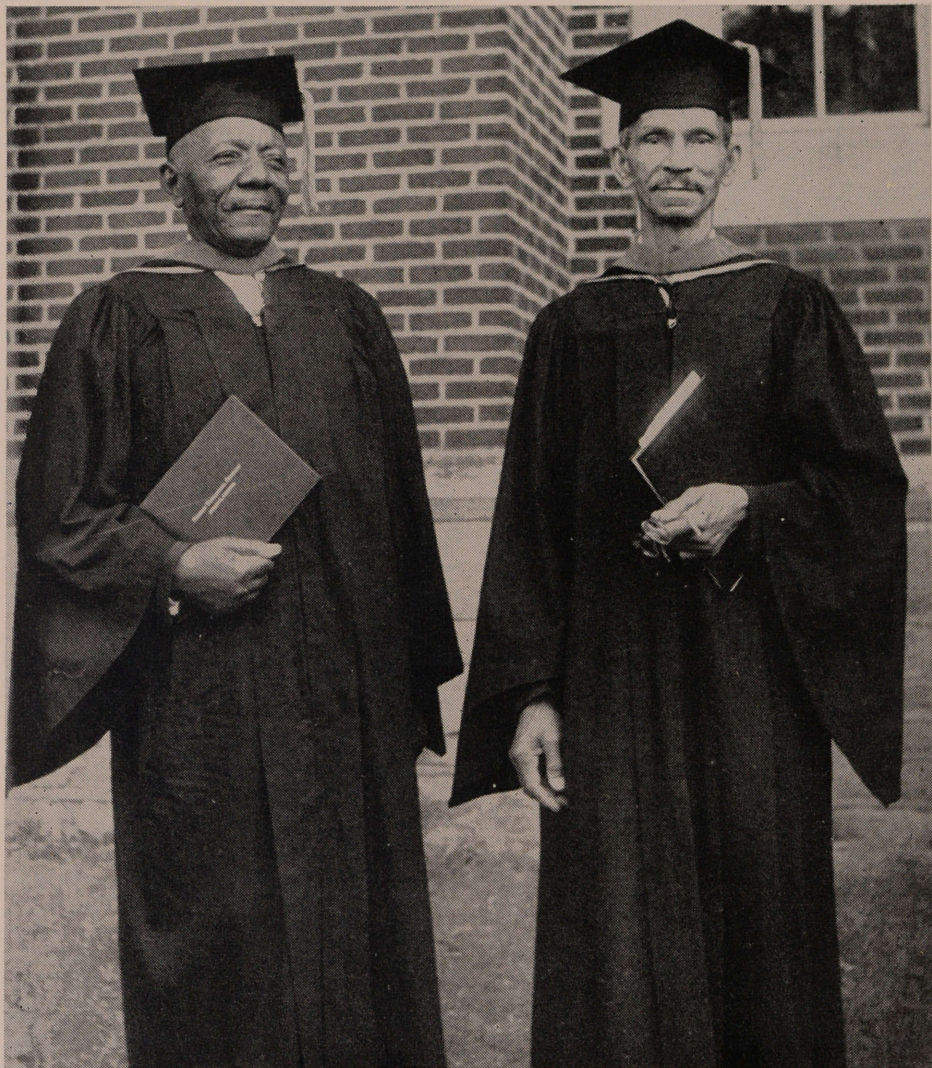
THE FRANK W. CLELLAND AWARD

The Reverend W. T. Handy, Jr., '51, pastor of Newnan Methodist Church, Alexandria, La., in appreciation of the personal and academic help he received from Dr. Frank W. Clelland, has established an annual award for the member of the graduating class "who has shown highest ability in the fields of New Testament and Homiletics." This award was given to Robert Lee Johnson.

Two Gammon students were honored during the closing activities at Clark College. On "Scholarship Night," Rudolph Flood, an undergraduate special student, was given *The N. A. Bridges Award* for having the highest scholastic average in the field of religion.

Godfrey L. Tate, Jr., of the Junior Class, was cited for outstanding scholastic achievement and leadership ability during his college years at Clark. Both of these students are members of the Washington Conference and are promising young ministers of the Church.

Recipients of the 1955 Alumni Citations



The Reverend Joel Claudius Carson (*left*),
and The Reverend Nathan Warren Grene

The Alumni Citations for 1955

The honorees were presented by Dr. C. H. Dubra, President of the Alumni Association, to President H. V. Richardson who delivered the citations.

Joel Claudius Carson, graduate of the Classes of 1907 and 1935, your Alma Mater is pleased to recognize your life of remarkable personal development and devoted Christian service.

Born at a time when educational opportunities were few and hard to hold, through your own initiative and industry you succeeded in securing a full college education and a thorough professional training.

Entering the ministry in 1907, you have served your Church faithfully as a pastor and as a district superintendent. Under your leadership, two new churches and one parsonage have been built, numerous church properties have been improved, and above all, hundreds have been brought into the Christian fold.

Through the years your spirit of perseverance, your radiant good nature, and your strong Christian character have been an inspiration to your brethren in the ministry.

For these and other reasons, at the end of forty-six years of your ministry, by virtue of the authority vested in me by the Board of Trustees and upon recommendation of the Alumni Association of Gammon Theological Seminary, I have the honor to present to you this citation of your distinguished achievements.

HARRY V. RICHARDSON
President

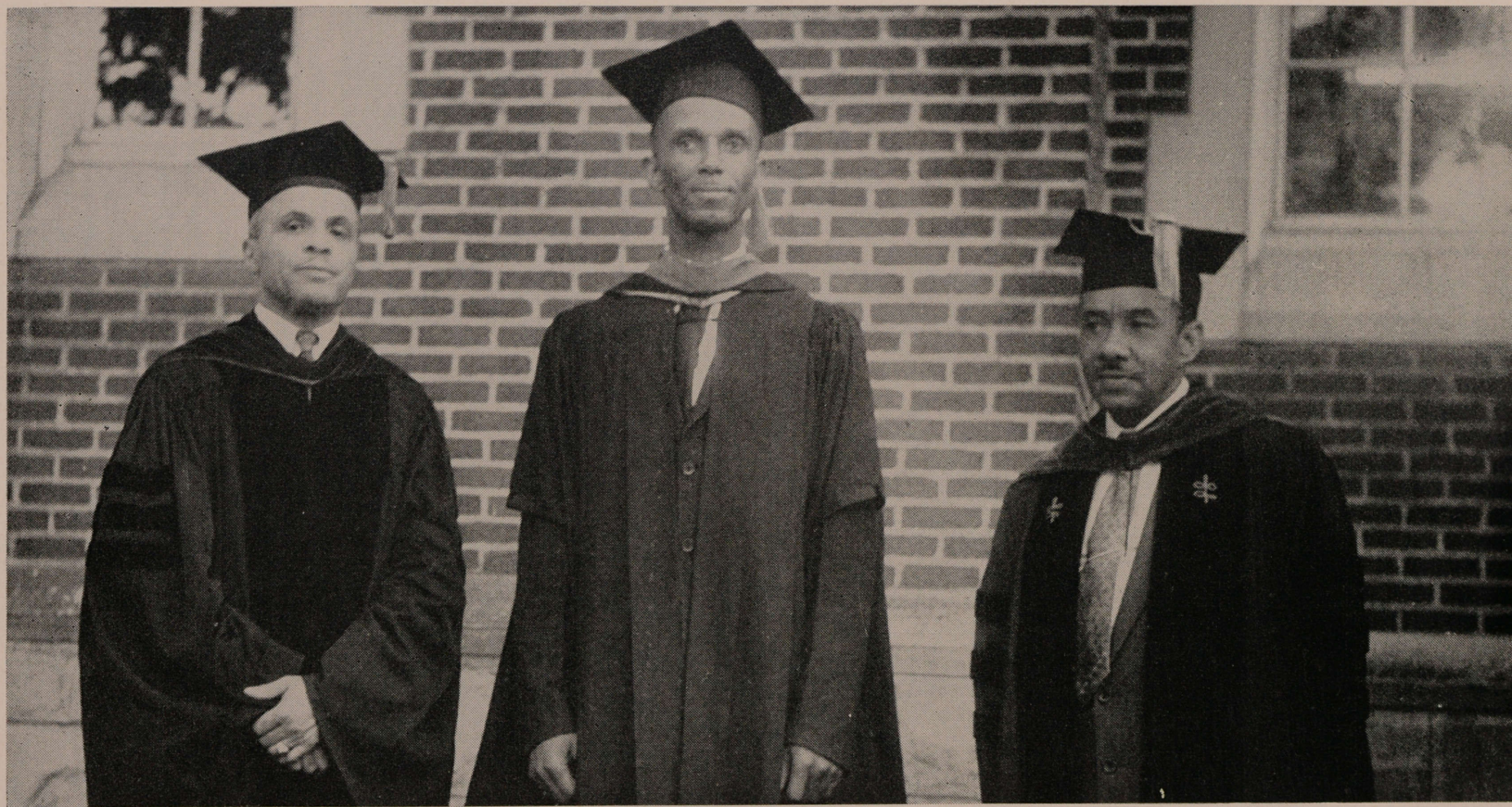
Nathan Warren Greene, graduate of the Class of 1906, your Alma Mater takes great pride in thus acknowledging your many years of Christian service and leadership in the Church.

Since your graduation you have served as a teacher, a pastor, a district superintendent, and a representative in general meetings of your Church. For many years you served effectively as Dean of the Ministerial Training School of your Area, and also as Chairman of the Board of Ministerial Training in your annual Conference. Through these services you aided your brethren to secure something of the professional training which you so fully exemplified in your own career. Your brilliant scholarship in your student days at Gammon is still remembered.

Concentrating most of your ministry in one Conference of your Church, you have given your brethren a high example of strong Christian character, faithfulness to duty, and firm devotion to whatever you felt was right.

Therefore, by virtue of the authority vested in me by the Board of Trustees and upon recommendation of the Alumni Association of Gammon Theological Seminary, I have the honor to present to you this citation.

HARRY V. RICHARDSON
President



History was made at Gammon this year when the Reverend Matthew D. McCollom (center) became the first person to receive the S.T.M. degree. With him are pictured Mr. L. D. Milton (left), Commencement speaker, and President Harry V. Richardson, who awarded the degree. Eight other students are currently registered in the graduate program.

The President's Newsletter

TO THE ALUMNI AND FRIENDS OF GAMMON:

This year's Commencement was a historic occasion in many ways. In the first place, it marked the awarding of Gammon's first Master of Sacred Theology degree. To meet the need for technically trained leadership in rural areas, graduate study in the field of rural sociology and religion was opened six years ago. There are nine students currently enrolled in this program, with the Reverend Matthew D. McCollom of Orangeburg, S. C., the first to complete the requirements and receive the degree. It is our hope that many more men will take advantage of this training which can mean so much to our religious life in the South.

Commencement this year was remarkable, too, because it ended a year of record student enrollment. The increasing number of young people coming forward to be trained for Christian service is, as we have said before, the most encouraging fact in our religious life today. We can't get far without religious guidance, and only trained guidance is adequate guidance in these difficult days. As long as our better young people in growing numbers are willing to dedicate themselves to the task of leadership, we can look to a future greater than any we have yet known.

The Commencement itself was unusually brilliant. Both the Baccalaureate and Commencement messages, printed elsewhere in this issue, were inspiring and helpful to all who heard them. The honorees were good examples of the Christian life at its best. The graduates are students of whom we are proud. They will give good account of themselves in the years to come.

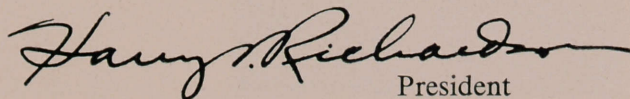
Nothing is more gratifying than the large numbers of Alumni who return to their Alma Mater each Commencement season. Their presence bespeaks the continuing interest which we feel is responsible for Gammon's progress and growth. Along with the Alumni come friends whose interest and aid in many ways help to sustain our efforts.

Writing this at Commencement, I am pleased to tell you that the past year has been one of which you can be justly proud. We are looking forward to still better years. I must tell you, too, however, that certain needs continue. For one, we need more students. Last year we had seventy-one, the largest number since we have been a fully accredited graduate school. But we ought to have a hundred. You can help more here than anyone else.

Of course, we always need funds. Without your gifts we can do nothing. We need your cooperation in the field. You can help the graduates, just starting out, to get settled in their positions, you can make them welcome in Conferences, in associations, in the great brotherhood of Christian servants. To help these "little ones" to start off well is a service to the individual, to the Church, and to Him in whose cause we labor.

Commencement more than any other time makes us aware of the Gammon fellowship, the unity of spirit, the kinship of our training which keeps us together wherever we are. May God bless you in your work.

Sincerely,


President



Left to right: Dr. Charles H. Dubra, Pres., General Alumni Association; The Rev. Joel C. Carson, Alumni Honoree; Pres. Harry V. Richardson; The Rev. Nathan W. Greene, Alumni Honoree, and Dr. Lorimer D. Milton, Commencement Speaker.

Graduates of 1955

MASTER OF RELIGIOUS EDUCATION (in absentia)

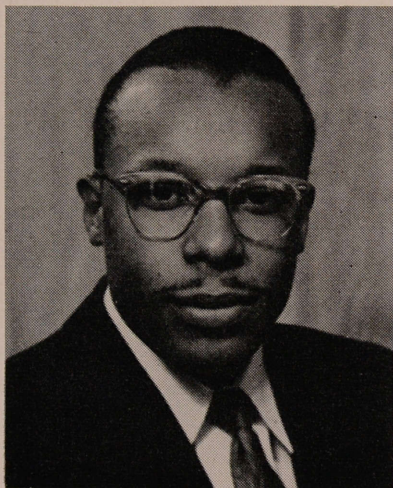
LULU HARRIS ROBINSON

B.S., Fort Valley State College, 1944

Bishop Payne Divinity School, 1944-1955

Teacher, Vorhees Junior College, Denmark, S. C.

BACHELOR OF DIVINITY



EDGAR LEROY MACK

A.B., Wilberforce University, 1953

Payne Theological Seminary, 1948-1953

Pastor, Sedalia-Melville Parish,

Haw River, N. C.

Congregational Christian Church

RICHARD EDWARD WASHINGTON

A.B., Clark College, 1952

Pastor, St. John Methodist Church

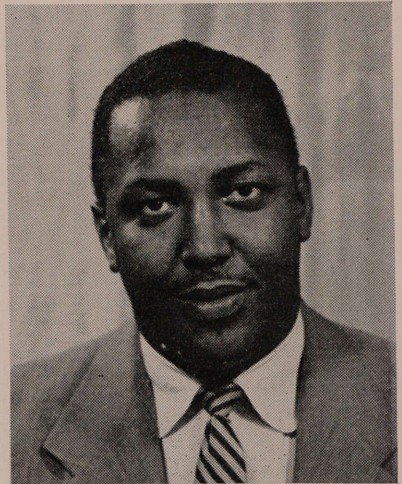
Evansville, Indiana

Lexington Methodist Conference





JAMES FLOYD FEAST
A.B., Wiley College
Pastor, Trinity Circuit
Texas Methodist Conference



PINKNEY HAROLD GRAY
A.B., Claflin College, 1952
South Carolina Methodist Conference
Migrant Work for the Summer



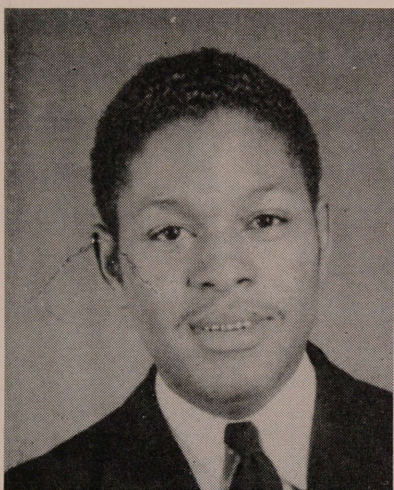
JOHN NATHANIEL HOLLIS, JR.
B.S., Tuskegee Institute, 1948
Howard University School of
Religion, 1948-1951
Georgia Baptist Association

ROBERT LEE JOHNSON

A.B., Morehouse College, 1949

Assistant Pastor, Hunter Hill Baptist Church
Atlanta, Ga.

Atlanta Georgia Baptist Association



CALVIN COOLIDGE LAWTON

B.S., Savannah State College, 1952

Pastor Methodist Church

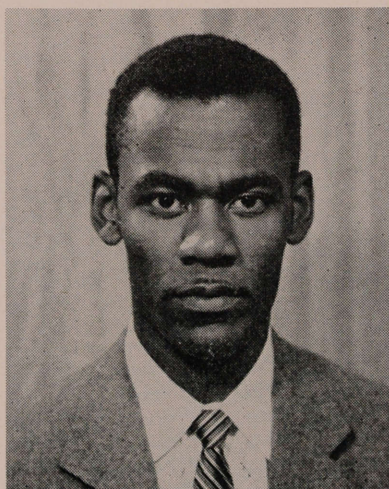
Forsyth, Ga.

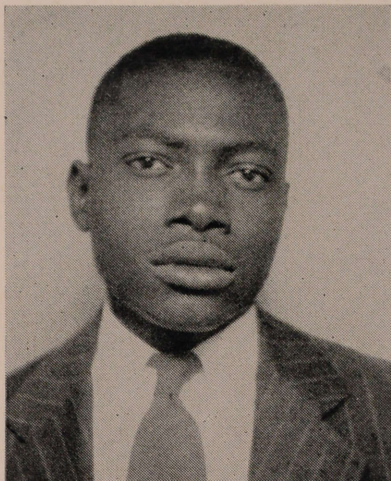
Georgia Methodist Conference

HARLON LONDON

A.B., Philander Smith College, 1952

Migrant Work for the Summer
Southwest Methodist Conference





CLYDE LIVINGSTON CALHOUN

A.B., Claflin College, 1951

Pastor, The Methodist Church,
Westminster, S. C.

South Carolina Methodist Conference

HALBERT CLARENCE CROWDER

A.B., Texas College, 1949

Christian Methodist Episcopal Church
Texas Conference



MASTER OF SACRED THEOLOGY



MATTHEW DOUGLAS MCCOLLOM

A.B., Claflin College, 1947

B.D., Gammon Theological Seminary, 1950

Pastor Orangeburg Station Methodist Church
Orangeburg, South Carolina

South Carolina Methodist Conference



PART OF THE MIDDLE CLASS

1954 - 1955



SOME OF THE JUNIORS

1954 - 1955

CAMPUS NOTES

Mr. Tomio Muto, perhaps the most influential Christian in Japan at the present time, paid an extended visit to the Campus this spring. Mr. Muto, a younger associate of Kagawa, is most active in propagating Christianity among the Japanese people. Mr. Muto publishes the *Christian News*, the leading religious paper in Japan, and has translated the entire Bible into Japanese. The translation has already run through several editions. In addition he directs the La-cour Evangelistic Crusade with which President and Mrs. Richardson were associated last summer, and which touched over 85,000 persons.

Mr. Muto spoke to the whole school in Chapel, and returned for two lectures and discussions with student groups.

Before becoming a Christian preacher, Mr. Muto was second in command in the government of Manchukuo, and was a high ranking official in the Tojo Cabinet during the Second World War.

In his Chapel address, Mr. Muto described vividly his religious development, from the days when as a poor boy he had to work his way through school, through the years when he was a judge in the highest court in Japan, meeting out justice and punishment to offenders, up to the time when he dedicated his whole life to Jesus Christ. It was a moving story that revealed clearly the power of the Gospel in a human life. He expressed appreciation for the effective evangelistic work performed by President and Mrs. Richardson.

In honor of Mr. Muto, a Japanese Dinner was served at the President's home attended by members of the faculty. Mr. Muto was accompanied on his visit by the Reverend Harold Camp, of Missouri, the financial director of the Crusade.

THE BOARD OF TRUSTEES

On March 3, the Board of Trustees met in annual session at the Seminary. Before going into their meeting, the Trustees attended the Chapel service where they were presented to the students and faculty and the visiting District Superintendents.

It was generally felt that this was one

of the best meetings of recent years. President Richardson reported progress in practically every phase of the school: a growing student body, a new building, improved facilities, and, somehow, a balanced budget.

A nine-member committee was appointed to devise plans for the immediate expansion of the Seminary in program, in plant, and in financial resources. This committee will lay the groundwork for a still greater Gammon.

COURSE IN CLINICAL TRAINING

With the beginning of the second semester, a course in clinical training was instituted in cooperation with Grady Hospital in Atlanta under the direction of Prof. Edwin E. Krapf. A large class of advanced students devoted several hours a week to work in the Hospital. They started by working with the doctors and nurses in rendering bedside services, and went on to give psychological and spiritual counsel to the patients. In class sessions on the campus, problems of the patients were discussed and ways were devised for meeting them.

The course was highly successful and has been the subject of glowing articles in the press and in magazines, particularly the *Central Christian Advocate* for May 15, 1955.

Regarding this new addition to the curriculum, President Richardson said: "This course is the fulfillment of a dream we have long held. For years the folks at Grady have asked for help from the Seminary. We are glad that the dream is now a reality.

"The course has helped a large number of patients, and it has helped our students, too. Here through first hand experience they are learning to minister to souls in need. This is the goal of all our teaching."

The Chapel was the scene of two beautiful services recently. One was the christening of Gerald Simmons Craig, infant son of Mr. and Mrs. H. Eugene Craig, on Tuesday, May 12. President Richardson officiated, assisted by the Reverend L. Scott Allen, Pastor of Central Methodist Church, where Mr. and Mrs.

CAMPUS NOTES—(Continued)

Craig are members. Mrs. Doris Daly Lovell of Brooklyn, N. Y., and Dr. J. DeK. Killingsworth are the godparents. Friends of the family were present for the sacrament which followed the regular Chapel service.

A second beautiful service was the ordination of the Reverend Godfrey Lafayette Tate, Jr., who was ordained a Deacon in the Methodist Church on Thursday, May 26. Bishop Bowen officiated, assisted by President Richardson. The Reverend Mr. Tate is a member of the Washington Annual Conference. Friends and relatives from the Campus and from the community were present for the service.

BOOK REVIEWS

By JOHN H. GRAHAM

TOWARD A THEOLOGY OF EVANGELISM, by Julian N. Hartt. Nashville, The Abingdon Press, 1955. 119 pp. \$2.00.

The author is the Noah Porter Professor of Philosophical Theology at Yale Divinity School. He is an ordained minister of the Methodist Church and has served in the pastorate for several years. While in the parish ministry, Mr. Hartt gave much of his time to evangelistic efforts. It is against this rich background that he writes this book.

The author believes that this is a day for flaming evangelism. To be effective, there must be developed an understanding of the theology of Evangelism. "God the Father has acted in Jesus Christ to save mankind from the human dilemma." Evangelism is grounded in this fact.

In these ten brief but interesting chapters, Dr. Hartt defines and interprets the great principles of faith that comprise the Christian message. He asserts first that the Christian message must be grounded in one's belief in God. The Christian proclamation begins with God, his being and action. According to the gospel, man is what he is because God is God.

The second great tenet is the belief in Jesus Christ. He is a historical actuality. He is the supreme witness to the Kingdom of God. He is the incarnate Lord and the heir of the Kingdom.

The great commission is explored also in the light of the Holy Spirit, the Kingdom, and the nature of man.

Summarily, the book is an interpretation of the Church's mission as witness to the truth and love of God.

It is recommended as a source book for the

pastor who is struggling with the task of evangelizing his community. Herein he will find the essential evangelistic message which can compete with the secular forces for men's minds and hearts. It is not easy reading but thought provoking and highly stimulating.

HINGES OF DESTINY, by Ralph W. Loew. Philadelphia, Muhlenberg Press, 1955. 169 pp. \$2.75.

This volume introduces one of America's promising preachers to the American public. The author makes alive the quotation of Edwin Markham: "Choices are the hinges of destiny." He records seventeen sermons which are fresh and enumerates the continuous and important choices man must make in everyday living.

The central theme of the book is that we are not alone in confronting our choices. God is our co-partner. Such themes as: "The Hinges of Destiny," "The Eternity for a Little While," "Prayer in the Time of Tornado," "On Taking the Dare" and "We are Alive" are illustrative of the fresh sermonic material embedded in this book.

This book is recommended for the parish minister who seeks new thoughts for sermon building.

LEARNING TO HAVE FAITH, by John A. Redhead. Nashville, The Abingdon Press, 1955. \$2.00.

The author, John A. Redhead, is the minister in charge of the First Presbyterian Church, Greensboro, North Carolina. He has had a rich background which prepared him for the discussion of his theme.

This book is composed of fifteen messages on the subject of faith. They are lucid and practical. He discusses the need of faith in an atomic age.

He avers that faith is a necessity and not a luxury. It is as essential as the air we breathe or the food we eat. It is a "must" for everyday living.

This book is recommended for devotional readings. Those who seek to strengthen their faith will find it an asset; those who have had their faith shattered will find it re-assuring. Even people who do not accept faith will find it a source of re-examination of their principle of living.

BOOK REVIEWS

By MASTER J. WYNN

PASTORAL PREACHING, by David A. MacLennan. Philadelphia, The Westminster Press, 1955. \$2.50.

Here is a volume addressed to ministers, theological students and professors of preaching. The thesis, however, is that of pastoral preaching with emphasis upon the sermon as an instrument of God's redemptive love. A second but by no means less emphasis is that upon the preparation of the pastor himself for the task of preaching.

Pastoral Preaching is an invaluable aid to all ministers.

SPIRITUAL VALUES IN SHAKESPEARE, by Ernest Marshall Howse, Nashville, The Abingdon Press, 1955. \$2.50.

Great Literature and the spiritual values are subjects which have long claimed the attention of Dr. Howse. It was out of such a background of experience that he wrote this work. The reader will find as he reads Dr. Howse's comment on eight of Shakespeare's plays that even though the plays are not what we call religious ones, that he is in an atmosphere essentially religious.

"The plays," as Dr. Howse puts it, "have one conspicuous lack, nowhere have they suggestion of any power to redeem. They are a running commentary on the theme that the wages of sin is death, but no where do they add that the gift of God is eternal life."

In this wise Shakespeare differs from Christ. Christ looked upon men and women for what they may become. Shakespeare, the observer, saw them as they were.

This is excellent reading for both the ministers and the laity.

BOOK REVIEWS

By EDWIN E. KRAFF

HOW CHRISTIAN PARENTS FACE FAMILY PROBLEMS, by John Charles Wynn. Philadelphia, The Westminster Press, 1955. \$2.50.

Mr. Wynn, director of the Christian family program and a member of the Presbyterian Board of Christian Education, seems to have discovered the need for a book written in simple and refreshing terminology that deals with specific problems encountered in most homes.

"Perfect parents just don't exist" and "quarrels are normal in every household. Hostility and aggression find expression in every individual . . . In this program there is just no substitute for Christian love."

The first six chapters of the book cover such practical areas as family conflicts, discipline, finances and worship. The last four deal in a masterful way with the intimate subjects of interpreting sex to our children, parents who must walk alone, interfaith marriages and facing the world with handicapped children.

"This book has been written from the scrimmage line, and note in the grandstand. As parents, we are down on the playing field where the problems somehow have to be tackled." This is the kind of book that should be of great help in the program of counseling parents. Ministers of all denominations might well recommend this book, for it stresses the importance of developing the Christian home in which love reigns supreme.

WHAT IS CREATIVE THINKING? by Catharine Patrick. New York: Philosophical Library, 1955. \$3.00.

What are the characteristics of creative thought? What are the stages in our thinking? What do we mean by inspiration? Does the creative thinking of the ordinary person show the same essential structure as that of the famous artist, scientist, or inventor?"

In this interesting little book Catharine Patrick traces the process of creative thinking through the various stages of preparation, incubation, illumination, and verification or revision. She insists that it is necessary to "remove the popular misconception that creative thought is a gift which only a few selected persons in the world possess." The last chapter of the book is given over to an explanation of how we may develop a program to improve creative thinking in ourselves and others.

The book contains a bibliography of more than 200 authors and a complete index. It is written in a terminology that makes it suitable as a classroom text, as a reference book, or as a book which the average person would appreciate as an aid for developing his ability to think creatively.

BOOK REVIEWS

By PAUL T. FUHRMANN

HISTORY OF CHRISTIAN PHILOSOPHY IN THE MIDDLE AGES, by Etienne Gilson. New York. Random House, 1955. 829 pages. \$7.50.

The appearance of this volume should be an event for all those who are genuinely interested in permanent Christian thought. The reader will indeed find here a complete exposition of the main philosophical currents and theological debates of twelve hundred years of Christian thinking. Etienne Gilson's exposition actually begins with the earliest Greek Apologists of the second century whose main concern was to show the superiority of Christianity over philosophical wisdom. These men asserted the unity of God and formulated a Christian view of the world which was perfected by the later Church Fathers—such as St. Augustine whose ideas about God, the world and man Gilson clearly exhibits.

We meet then the early Medieval Christian writers Scotus Erigena, St. Anselm and P. Abelard as well as non-Christian thinkers such as Avicenna, Averroes, Gabirol and Maimonides who were properly the oriental sources of Scholasticism. We have a chance here to read splendid pages about Albertus Magnus and his pupil St. Thomas Aquinas who marks the culmination of the golden age of Scholasticism. Through the disintegration of Scholastic philosophy, this brilliant volume brings us down to the threshold of modern chaos of thought and theological nihilism.

E. Gilson has accomplished a formidable task in a masterly way. This volume sums up Gilson's innumerable studies and will undoubtedly be read and re-read for years to come, and remain a monument to the immense learning of its author.

ANTHROPOLOGY, by J. E. Manchip White. New York, The Philosophical Library, 1955. 191 pp. \$2.75.

Anthropology is comparatively a new science. Since man now proves to be a problem to man, during the past four decades the growth of anthropology has been extremely rapid. Concisely and briefly, this book attempts to introduce the reader to the work performed in

physical, cultural, social and applied anthropology.

The author explains man to himself—and he does this scientifically not theologically. The reader, we hope, will acquire a feeling for the breadth and mystery of human existence, and develop a strong and liberating sense of tolerance. There is nothing like anthropology for clearing men's minds of cant, and helping them to become what all men ought essentially to be: citizens of the world.

POLITICAL THOUGHT, by C. L. Wayper. New York, The Philosophical Library. 1954, 260 pp. \$3.75.

The intention of this book is to provide the beginner with a comprehensive introduction to this important subject. Political thought is thought about the State, its structure, its nature and its purposes. It all began with the Greeks: Plato, Aristotle and their Organic View of the State. We find then Thomas Hobbes, John Locke, the Utilitarians and their view of the State as a Machine; then again J. J. Rousseau, Hegel, T. H. Green who held the State to be an Organism. The Conclusion of the author is that much as we might long for one world in which there will be a single moral and political system, we have to admit that such a world has little prospect of existing in the immediate future, but situations will not always be so strained, both the organic and the mechanistic views of the State can exist peacefully side by side, and (may the reviewer add) result in the triumph of American democracy throughout the whole world.

BEYOND OUR LIMITATIONS, by Tracy H. Lay. New York, The Philosophical Library, 1955. 114 pp. \$3.00.

This little volume attempts to find a more satisfying explanation of world events through a breakaway from doctrinal thinking. The chess-board is the world, the pieces are the phenomena, the rules of the game are what we call nature. The player on the other side is hidden from us. The book seeks a broader interpretation of what is happening to us and around us than is to be found in the conventional assumption that man is in control. Peoples and governments never have acted on principles deducted from history. As Rousseau said, God makes all things good; man meddles with them and they become evil. Yet some great purpose and design is being worked out here below, for which we men should have the honor to be the faithful servants.

AN INTELLECTUAL PRIMER, by Jay C. Knode. New York, the Philosophical Library, 1955. 88 pp. \$2.50.

This book seeks to orient the modern man who has become a mere machine at the service of the Dollar. First, it surveys man's physical surroundings and the universe of which they are a part. Then it traces briefly the advent of life upon this planet and its evolution to and including man. The growth of man as a social and intelligent being is next outlined, together with various religious and philosophical points of view. Finally, the author attempts

to interpret the bearing of these various points of view upon man's living in the present day. The universe remains a universe; the principles of its being persist. And there is a deep satisfaction in the concept of participation in that being.

BOOK REVIEWS

By CHARLES B. COPHER

THE DEVELOPMENT OF NEGRO RELIGION, by Ruby F. Johnston. New York: Philosophical Library. 1954. XXI 202 pp. \$3.00.

Upon the basis of studies made of three types of Negro churches in the city of Boston, Massachusetts, in 1947-48 and of a selected group of urban and rural Negro churches in the state of South Carolina, in 1946-47, and making use of histories that deal in whole or in part with the Negro church, this volume discusses the subject set forth in its title. In make-up, it is in the form of a doctoral dissertation; in content, along with its more or less objective presentation, it is moralistically sermonic. As both objective study and sermon it has many values, although the historical material may be found in better form in standard works on the subject of Negro History.

works on the subject of Negro history. The volume is divided into two parts: Part I and Part II, "Religion in Transition." Part I deals with factors in the development and functions of Negro religion from the arrival of the Negro in America to 1914; while Part II discusses such topics as the status of religion, religious attitudes, emotionalism, rural conditions, and racial attitudes since 1914. The text incorporates tables, and is supplemented with notes and a rather extensive index.

Readers of the *Foundation* will find the book of additional human interest because it was written by the daughter of a Methodist minister and because it makes mention of several brethren who are known to all of us.

THE CREATIVE ENCOUNTER: AN INTERPRETATION OF RELIGION AND THE SOCIAL WITNESS, by Howard Thurman. New York: Harper and Brothers, Publishers, 1954. 153 pages. Price \$2.00.

Frequently it is observed that a book composed of what were delivered originally as lectures from a speaker's platform is a product far below the spoken word in quality. A notable exception is this book, the chapters of which, "in essentially the present form," are the Merrick Lectures delivered by Dr. Thurman at Ohio Wesleyan University in March, 1954.

In his Preface the author notes the conflict between feeling and emotion on one hand and intellectual respectability on the other. He then sets himself to the task of giving an interpretation of the meaning of religious experience as it involves the individual, totally, and of examining the effect of such an experience upon both the private and social life of the individual. This task he performs quite brilliantly in the four chapters which constitute the volume.

Chapter I, entitled "The Inwardness of Religion," defines religious experience as an en-

counter between man and God, for which encounter man may be prepared through the disciplines of prayer and human suffering. Then, in Chapter II, entitled "The Outwardness of Religion," the author discusses the difference made in the life of the individual who, in the encounter, surrenders his life to God. Chapter III, "The Inner Need for Love," deals with the ordinary human need for love and its complete fulfillment in the experience of God's love. And the last Chapter, "The Outer Necessity for Love," discusses the subject as it has bearing upon social relations. In this last chapter civic responsibility is used as an illustration; and the Church is regarded as the trustee of the religious experience in its social expression. The Church for the Fellowship of all Peoples in San Francisco, with which the author is still associated though serving in Boston University, is cited as a Church which is giving good account of its trusteeship.

At points the presentation is rather too philosophically and psychologically involved for the ordinary reader. Well chosen and striking illustrations do, however, enable one to surmount this difficulty.

Most valuable are those points at which the author discusses the validity of religious experience; indicates that commitment to God dispels fear of death; notes that authority for one is changed from that of one's community to the life of teachings of Jesus; and shows the need for one's being accepted and loved for what one is "without any extras involved."

GOD AND MAN IN THE OLD TESTAMENT, by Leon Roth. London: George Allen and Unwin Ltd. New York: The Macmillan Company, 1955. 168 pages. Price not indicated.

A delightful and inspiring volume to read at one sitting and yet to return to as a source of inspiration is this small book. From its title, one might expect the volume to be a treatise on Biblical theology; instead, however, it is one in a series of "ethical and religious classics of East and West," which seeks to give a clear insight into ethics and religion. It is an anthology of some five hundred passages taken from the Old Testament.

The passages, ranging in length from half verses to whole chapters, are arranged under fourteen chapter headings. Each heading consists of a suggestive Scriptural phrase; and all the respective passages are related to the theme suggested by the heading or phrase. Illustrative headings are: "The Vision of The Almighty" (one); "The Knowledge of The Most High" (two); "The End of The Matter" (Fourteen).

Most of the passages are the familiar yet dearest ones; and the aptness of the themes together with the author's ingenuity in arrangement impart an unusual freshness to them. All readers will find the volume useful. Ministers will surely discover in it much refreshment for soul and suggestions for sermons.

BOOK REVIEWS

By ELLIS H. RICHARDS

ETERNAL HOPE, by Emil Brunner, translated by Harold Knight, Philadelphia, The Westminster Press, 1954, price \$3.50.

Eschatology, the phase of theology which deals with the future and especially the end, is a difficult and thorny problem. It is not strange that it has been avoided or neglected by thoughtful Christians especially when others have rushed into extravagant theories. It is quite significant that the theme of the 1954 meeting of the World Council of Churches at Evanston was "Christ—the Hope of the World." Eschatology seems to be on the present growing edge of theology.

Eternal Hope is an advanced section of Brunner's third volume of his *Dogmatics* prepared prior to the Evanston meeting. It reflects a keen analysis of the present theological situation with regard to eschatology. With his well-known key of the centrality of the revelation of God in Jesus Christ Brunner leads the way through the maze of theories and many speculations. Literalistic fundamentalism or chiliasm, humanistic belief in progress, materialistic utopianism, Schweitzer's view of the Kingdom as eschatological and Bultmann's de-mythologizing are all evaluated fairly in the light of the Christ-revelation.

Brunner's thesis is stated characteristically, "Christian eschatology is theanthropocentric" (p. 206). In Christ, the God-man, is revealed the origin and goal of man and of history. The fact of the consummation of all things in Christ is beyond question as a part of the New Testament faith. The form of its realization is incomprehensible for it is the statement of eternal things in temporal terms. It is only in regard to the form that de-mythologizing is appropriate therefore.

In spite of technical discussions with fine distinctions bewildering for the uninitiated, there is a spiritual message for all in this important book. It may be simply stated in the familiar terms of Paul. Hope is an essential aspect of the Christian faith and it is to be realized in personal fellowship in God through Christ, that is, in divine love.