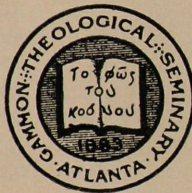


THE FOUNDATION

**GAMMON
THEOLOGICAL SEMINARY
ATLANTA, GA.**



Vol. XLVI

First Quarter 1956

No. 1

Campus News

The Seminary has been the scene of many meetings this quarter. On January 23, the National Conference of Methodist Youth held a planning Conference for a Youth Work Camp which is scheduled to be held in Atlanta this summer. Persons attending this initial meeting, under the direction of Mr. LeRoy King, projects secretary, NCMY, were: Rev. Harry Burney, district superintendent, Atlanta East District; Rev. G. Murray Branch, Morehouse College; Dean B. R. Brazeal, Morehouse College; Rev. W. H. Cole, Director of Youth Work, North Georgia Conference; Rev. A. S. Dickerson, district superintendent, Atlanta South District; Rev. Sam Laird, State Director, Georgia Methodist Student Movement; Dr. Harry V. Richardson, President, Gammon Theological Seminary; Dr. John Tate, Mrs. M. E. Tilly, of the Southern Regional Council, Atlanta.

The District Superintendents' Seminar, a two-week meeting composed of district superintendents from each Area of the Central Jurisdiction was held February 21 through March 1. Alumni and former students attending the Seminar are listed in the "Alumni News" section. Following is a list of district superintendents from each Area:

ATLANTIC COAST AREA: Revs. J. H. Bridges, Birmingham, Ala.; A. S. Dickerson, Atlanta, Ga.; H. L. Burney, Atlanta, Maurice Woodward, LaGrange, Ga.; A. S. Bannister, Montgomery, Ala.; M. C. Barrett, Opelika, Ala.; S. D. Banks-ton, St. Petersburg, Fla.; C. R. Brown, Florence, S. C.; Frank Cambridge, West Palm Beach, Fla.; W. R. Gregg, Orangeburg, S. C.; H. H. Backstrom, Atlanta, Ga., and C. S. Stinson, Atlanta, Ga.

BALTIMORE AREA: Revs. S. L. D. Lyght, Wilmington, Del.; M. O. Ballard, Dover, Del.; H. L. Johnson, Pulaski, Va.; R. C. Sharpe, Fayette, N.C.; T. H. Wooten, Statesville, N. C.; J. L. Garrison, Baltimore, Md.; E. P. Clark, Charleston, West Va.; R. M. Williams, Washington, D. C.; T. H. Hendricks, Beckley, West Va.; and J. David Kelly, Knoxville, Tenn.

NEW ORLEANS AREA: Revs. Robert S. Taylor, Monroe, La.; George W. Carter, Jr., New Orleans, La.; A. W. Crump, Meridian, Miss.; L. E. Jackson, Jackson, Miss.; R. L. Palmer, Brownwood, Tex., and D. H. Hansboro, Austin, Texas.

ST. LOUIS AREA: Revs. J. J. Johnson, Kansas City, Mo.; P. H. Kelly, Little Rock, Ark.; E. M. Johnson, Little Rock, Ark.; C. G. Tillmon, Wewoka, Okla.; C. T. R. Nelson, Columbus, Ohio; H. H. Jones, Memphis, Tenn., and G. W. Hubbard, Galena, Kansas.

Bishops J. W. E. Bowen, M. W. Clair, E. A. Love, and W. J. King addressed the district superintendents during the meeting. Additional leaders and resource persons during the Seminar were: Dr. Leon M. Adkins, Executive Secretary, Division of the Local Church, General Board of Education; Dr. Roy M. Brady, District Superintendent, Independence District, Kansas Conf.; Miss Mary Calhoun, Dept. of Christian Education of Children, Division of the Local Church, General Board of Education; Rev. Robert S. Clemmons, Dept. of Christian Education of Adults, Division of the Local Church; General Board of Education; Rev. M. Earl Cunningham, Director, Department of Leadership Education, Division of the Local Church, General Board of Education; Rev. Harold W. Weing, Director, Youth Department,

(Continued on Page 18)

THE FOUNDATION Gammon Theological Seminary

—Contributing Editors—

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The Foundation . . .

VOL. XLVI

ATLANTA, GEORGIA • FIRST QUARTER

No. 1

The Church And the Christian Witness For These Days

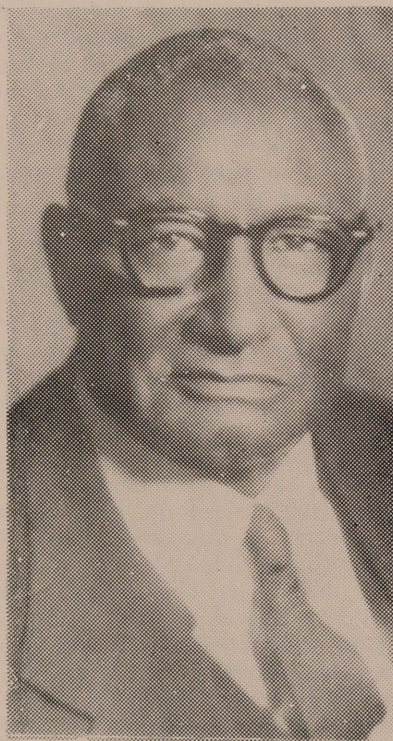
*(A condensation of an Address delivered
By Bishop Willis J. King)*

One of the most interesting and pleasing developments of the post-war years has been the increased interest in religion, both inside and outside the churches. Some call it a revival of religion. One sees it in the increased attendance at the churches and in the larger participation of laymen in the work of the churches. The Billy Graham meetings are a remarkable illustration of this new interest. It is reported that 95,000 were present in the City of New Orleans for the celebration of the Roman Catholic festival in honor of the Holy Mary, Mother of God, two years ago, and our Jewish friends always observe, with enthusiasm, their ancient Passover Feast. In short the churches have never had it so good.

Outside the church one sees it in a new interest in religious literature.

For example, the New Translation of the Bible, "The Standard Revised Version," (which now has reached a total of more than 3,000,000) has set an all-time record of books published in America, or anywhere else in the world. "The Robe," by Lloyd Douglas, has had a sale of more than 2,000,000 copies.

It is important that religious leaders should be able to evaluate this movement. First, we must appreciate the fact that we are living in an age of the most remarkable communications system the world has ever known. Any ideas—good or bad—which anybody wants to publicize can be given out to millions overnight. All thoughtful people realize that religion and religious agencies must publicize their activities. In an age which specializes in publicity, they would be very short-sighted not to do so; but it should be done in good taste and without



lurid sensationalism.

Second—and this is most important—we should be clear in our own minds as to the essence of genuine Christian witness. What does it mean for me to be a true follower of Christ? The essentials in this regard have not changed. Techniques and methods of expressing it may, like styles in clothing, change with the years, but the essentials remain. Down at the bottom it is the "old time religion," which was good for our fathers, and which should be good enough for us.

A.

There must be a recognition of the need of the Power which comes from the gift of the Holy Spirit.

As we read the story of the beginnings of the church following the crucifixion and resurrection of Jesus, we are amazed as well as thrilled at the transformation which came over that little group of Galilean peasants, unlearned men who were responsible for the establishment of the Christian Church. Timid and weak all of them, without either political or ecclesiastical standing, and yet, all of them, in a very short while, coming forward boldly and asserting with passion and power that the Crucified Lord was the Christ of God, and that all men through Him might be saved.

The only reasonable explanation of that remarkable phenomenon was Pentecost, and what happened there: the descent of the Holy Spirit upon them and the power that was given to them through that experience. We know what it did for them in the transformation of their characters. Instead of weak, timid men, they came forth strong and powerful, sure of themselves, and of their unique mission in the world. Henceforth, they were to be the bearers of a unique message; the preachers of the Good News about Jesus Christ, their risen Lord. Peter, their leader, who had at his trial denied his Lord, preached so effectively that thousands were converted and became professed followers of Christ. This little movement, beginning among the lowly, became in three or four centuries, the most powerful spiritual force in the great Roman empire. They had received the gift of the Holy Spirit, and this was the way it had affected them.

If the Christian churches, as a whole, or any branch of the Christian Church, hopes to have a great revival of religion, it must be preceded by the gift of the Holy Spirit. Our physical gadgets can help, but they can never take the place of that "Upper Room" experience. We must agonize again in many "Upper Rooms" for the outpouring of the Holy Spirit.

The Church as a church must consciously sense what it means to "witness for Christ" and be willing to pay the penalty involved in such witnessing.

Take our word "witness." According to the usual understanding of the term, a witness is an observer who has seen some occurrence about which he is asked or expected to testify. He is a spectator—often an unwilling one—who is summoned (in a Trial Court) to give testimony concerning the matter in question. At best the witness is an observer, with frequently no active interest in the case about which he is asked to give testimony. This was not the conception of witnessing held by the early Christians.

In the case of the Early Disciples of Christ, especially after Pentecost, it was never true that the witnesses were casual observers, or people who were unwilling to testify. They were actively interested, and their witnessing always involved personal risk to themselves and to their families. They were to witness to their faith in the Risen Christ and to their conviction that His principles would ultimately triumph in the world. When it is remembered that Jesus of Nazareth, whose disciples they were, and about whom they were giving this testimony, had just been put to death for asserting these claims about himself and his mission in the world, it can be seen how dangerous it was for any person, or group of persons, to stand up and be counted among his followers. But that is what "witnessing" for Him meant, and it is out of that kind of faith and courage that the Early Christian Church was born. Indeed, it is not surprising that the word "witness," as it had to do with the Early Christians, came from the same root as the word for "martyr." As men like Stephen, the first Christian martyr, gave their lives for this cause, the name for "witness" became synonymous with that of "martyr." Christian *witness* quite frequently means Christian *martyrdom*.

The history of the Church, therefore, proves that if and when there is to be a great Revival of Religion, which is to go out from it to the world, that Revival must first break out in the Church itself,

and must carry with it a full realization of what it involves for the Church in the way of the possible loss of prestige and position for the institution, as well as sacrifice on the part of individual Christians. "If any Church will come after me, let it deny *itself*, take *its* Cross and follow me."

C.

The Church must sense its responsibility for the transformation of the social life of which it is a part.

In the Prayer which for so long has been associated in the minds of Christians as the Lord's Prayer, we find the words, "Thy Kingdom come, Thy will be done on earth, as it is in heaven." These words cannot be interpreted in any other sense than the dissatisfaction of Jesus with the world as it is, and his confident expectation that the acceptance of His Way of Life would make it a better world. God's Kingdom would be a kingdom of righteousness and love. If and when God's will obtained among men, there would result the hope expressed in the song of the angelic choir, "Peace on earth, good will to men." Such an era could not come about merely by the passing of the years, or by wishful thinking. It must come from the earnest, determined efforts of good men striving unceasingly, but in love, to make the kingdoms of this world to become the Kingdom of our Lord, and of His Christ.

The use of the phrase, "And in Samaria," in the command to witness for Christ is symbolic of one type of social problem to which the church must find a way to apply to the Christian Ethic. For example let us take the Race Problem. The supreme test for *Christian* Jews to be able to witness for Christ was to be their attitude towards Samaritans. Their Christianity must be broad enough to include Samaritans as brothers. For centuries Jews and Samaritans had hated each other. Even now when traveling in Palestine one comes to the ancient village of Sychor, the Samaritan town, he senses something of the age-old hatred—"Jews and Samaritans have no dealings."

"Jews and Samaritans" are simply symbols of the Race and Color problems which the Church of Jesus Christ must

face in our day. It is more in evidence in some sections of the world than in others, but almost everywhere it is to be found in some form. The Church cannot ignore it; it must face it. It must be faced in the spirit of Christian love and forbearance by all concerned, *but it must be faced: it cannot be ignored.* Increasingly this question is forcing itself into the meetings of National and International Christian Assemblies.

In his illuminating and inspiring little book, "What did the World Council say to us?", Dr. Harold A. Bosley, the brilliant pastor of the First Methodist Church in Evanston, said of those who would like to avoid this question of racial segregation in the churches:

"There may be those among us who find this talk about ending racial segregation and discrimination a scandal to their prejudices, and who wonder where they can go to escape it. There is only one thing to say to those who feel that way: There is no place to hide from it any longer . . . There is not a single church in the World Council or in the National Council of Churches but what is committed along every line I have been discussing." . . . "If we are able to find a church that will cater to our racial prejudices, then write it down for a fact that that church is breaking faith with the clear witness of the Christian Gospel and is completely out of step with both Catholic and Protestant traditions the world over."

These words come with special pertinence to those of us who are members of the Methodist Church, which has always taken such advanced positions on questions of social reform, and which is now facing in rather acute form this problem of race relations in our own fellowship. We must reaffirm our position that "As Christians we confess ourselves to be brothers and sisters of Jesus Christ. This being true there is no place in the Methodist Church for racial discrimination or racial segregation." Having made this reaffirmation, we must move forward as rapidly as possible to the achievement of a completely non-segregated church.

What we have said of the necessity of the church to face the problem of race is equally applicable to the other social

(Continued on Page 12)



Scene from the Reception following the Thirkield-Jones Lectures. Left to right: Bishop J. W. E. Bowen, Dr. A. Dudley Ward, President Richardson, Mrs. J. B. F. Williams, and Mrs. H. V. Richardson.

Ministers wives chat with Mrs. M. W. Clair, guest lecturer at the Workshop. Left to right: Mrs. G. L. Tate, Sr., Mrs. C. B. Copher, Mrs. Velma Ector, Mrs. M. W. Clair, Mrs. G. A. Tate, and Mrs. G. L. Tate, Jr.



The Challenge To Christian Theology

(Excerpts from the first of the Thirkield-Jones Lectures for 1956)

By A. DUDLEY WARD

It is with great pleasure that I address you in this lectureship for which Gammon Theological Seminary has become so widely known.

In presenting to you this series on the general topic **CHRISTIANITY AND THE REVOLUTION OF OUR TIMES**, I realize that I am speaking to people who are much more aware of certain aspects of the change in our social structure than I. I come to share observations and whatever knowledge I have been able to gain.

I do not speak as an expert but rather as a fellow student who is attempting to assay his role in the church and society in the face of the demands of the present time. I do hope that you will raise your questions and present your points of view as we proceed together.

There are two assumptions which undergird what I will say during these two days. The first is that although I recognize the complexity of the issues we face, we have a responsibility to interpret these issues to our people in a way which will make it possible for them to comprehend the world in which they live and the demand which the Christian Gospel makes upon them and the hope which it holds for the solution of the problems of today's world. This does place a great responsibility upon the Christian leader.

The second assumption is that this is not a time for hanging out the black crepe or becoming a pessimist. This is a day of opportunity. It is one which offers to us as moral and spiritual leaders, the possibility for solving many of the grievous problems which have faced humanity throughout its long history. As we join our forces with people of like mind everywhere, we will find opportunities which are unlimited and victories which will be surprising.



Dr. A. Dudley Ward

The Principles in Jeopardy

The Christian Church faces today probably the most profound threat to Christian theology which has emerged in two thousand years. Christian teaching is most critically challenged by the revolution breaking around us. Christianity is now in a struggle for the intellectual and spiritual allegiance of the peoples of the world. . . .

The first of the principles now challenged by Communism is the fact of God, Himself. The assumption that there is a supreme Being with personality is viewed as an old wives' tale by those who see the origin and destiny of the universe and humanity in physical and historical processes. As a corollary to the belief in God is the assumption that fundamental to the universe and all of human society is a moral law. This conception is held in-

valid by those who say that sociological factors determine the rules of the game and the orders by which a human society is directed.

A second principle of Christian theology which is now in jeopardy is the supreme value placed upon individual personality in contrast to the emphasis upon the group and the state within a communist society. There is much ancient and current history to indicate the disaster which attends the growth of the conception that the state is the most important element in society. The conflict of the two forms of thought is found primarily in the attempts made to secure the allegiance of those suffering from man's ancient problem of poverty and its attendant evils. Personal initiative and self-help, made possible by compassionate sharing of material goods and technical skills, is opposed by the idea that the state which submerges the individuals' immediate interests can bring relief and progress.

A third factor in jeopardy is the recognition in the Judeo-Christian faith that a principle of evil works in individual human experience and in the corporate life of people. Christianity believes that there are in reality two natures in man, the one which is the spark of the Divine and from which derives all that is good in human experience, and the other which would corrupt human nature and degrade most if not all of its virtues. In the false ideology which confronts Christianity today there is no such conviction. The principle of evil is seen as a myth which has been exploited by organized religion to keep people in fear of judgment and has thus limited their possibilities to work to bring about their own salvation through the direction of the state. In such a system of thought it is possible to condone evil which expresses itself in the casual sacrifice of human life for growth of the state such as banishment to the wastes of the world and the mass murder of farmers who won't go along.

A fourth Christian principle which stands in jeopardy today is redemption which has always been associated with the Judeo-Christian faith and finds its highest expression in the person and work of Jesus Christ. In contrast, Com-

munist maintains that redemption is not of Divine origin or of Divine and human cooperation but the direct result of human activity under the direction of the master minds. This, of course, leaves no possibility for the regeneration of the inner spirit of a man.

A fifth principle in question is the belief in the divine destiny of humanity. In the Christian faith there have been two aspects. One, individual salvation which begins with a person's commitment to God through Jesus Christ and which concludes in an eternal state of being with God. Two, there has been a belief that there would be a resolution for the problems of history and human society in the establishment of a Kingdom of God in which the Will and Power of God would be supreme.

In Communist theology there is no provision for these two aspects. As a matter of fact, there is no end of history. History goes on forever. The individual is lost and new structures of society emerge. The total enterprise does not come to a conclusion nor is it reborn in a Kingdom in which the Power of God is the controlling factor.

Another aspect of contrast is the Christian attitude toward love and power. In Christianity the most critical judgment is leveled at power which controls or influences the life and destiny of human beings. There is no such criticism of power in the Communist theology. In that theology power is exalted as the great end and aim of society. Power must reside finally in the small coterie of leaders who control human destinies in an absolute way. Also in the Christian faith, there is the emphasis that in human life the ultimate power must be love which should reign in the heart of individuals and in society. The criticism of power and the exaltation of love is viewed by Marxism as weakness.

The Judeo-Christian faith has no basic apprehension about material things. As a matter of fact, the truth was uttered by the late Archbishop Temple when he said in effect that the Christian faith is the most materialistic of all historical religions. It therefore becomes highly important that we understand the contrast of the two systems in a time when ma-

terialism has become so pervasive. The Christian conception is that material things are held in a trustee relationship from God—"The earth is the Lord's and the fullness thereof." Material things are for the enrichment of life, primarily for serving God and our fellows.

The last point for discussion here is the nature of the church. In communist thinking there is no provision for the redemptive fellowship which we call the Church, that unique and distinctive organism living and moving in human society as the visible expression of the life and the spirit of God. The communist has only the party and the state.

*The Sources of Our Witness*¹

In this time of crisis the sources of our Judeo-Christian witness are in order. The sources for a witness in society are found many centuries before the life of Jesus. The concern in that early period was highlighted by the prophetic writing of Amos, Hosea, Isaiah, Micah, Jeremiah, Ezekiel. Even some of the Psalmist were social prophets. Their concern was that men's relationships to one another should be righteous in order that their relationship to God might be acceptable to Him. The problems of society in the eighth century before Christ are still with us. The prophet today who lifts his voice against excessive luxury, monopoly, or political corruption is in the highest tradition of our Judeo-Christian heritage. These were questions of concern twenty-seven hundred years ago.

'Conspicuous consumption,' is the problem of a wealthy society. Emphasizing contrasts between poverty and plenty, it lurks today in the background of the world-wide economic unrest.

The landless desire a piece of the good earth; land reform questions agitate much of the economically awakening East. In many areas of our country the large commercial farm continually squeezes the small family farmer, as corporation farming grows more prevalent.

1. The pages following—to the conclusion—are taken from THE MODERN SAMARITAN, a handbook on Christian Social Relations, a project of the Board of Social and Economic Relations and written by Clair M. Cook.

Political corruption comes under Isaiah's accusing finger, and he speaks plainly in words ascribed to the Lord:

'Your princes are rebels and companions of thieves.

Every one loves a bride and runs after gifts.' (1:23)

In their view of religion, the prophets saw the same necessity which Dr. Schweitzer expressed in the words, 'One must live ethics.' One must live religion, they said, in righteous social relations if his worship is to be acceptable to the Lord. . .

This insistence on linking faith with daily life helped make the Hebrew religion so far superior to all its contemporaries. Here was the soil which nourished the religion of Jesus. This was part of the background from which sprang the idea of a Messianic ruler of a coming kingdom, a 'shoot from the stump of Jesse.' . . . The ideal kingdom to come would be filled with social justice.

The religion of Jesus is both personal and social. This ideal of prophecy Jesus made his own. He stood squarely in the prophetic tradition. From him as well as from them we gain Biblical authority for striving after righteousness in the social order, through social processes. . . .

Jesus is concerned less with the right conduct of worship than with the right conduct of life. The Kingdom, a community of believers and children of God under God's leadership, involves a corporate—a social—salvation. Within it, each person is linked to others and must be concerned with them. . . .

Power . . . seems to be a key word among us. Horsepower . . . electric power . . . atomic power. But for the Christian, physical power in whatever form is not the greatest power. Thomas Chalmers wrote a famous sermon about 'The Expulsive Power of a Great Affection.' That same power—the power of love—is a force great enough to subdue the H-bomb, if we can organize its development and application with the intensity we use on atomic weapons.

Here is a basis for worship. Here is authority for personal religion. We need it if we are to be religious, worshippers of

God, Christians. Love of God led Jesus to the Temple, to Gethsemane, to Golgotha. Jesus did not separate love of God in His ministry from love of men. He said, "You shall love the Lord our God," but He continued by saying, 'You shall love your neighbor as yourself,' and added, 'There is no other Commandment greater than these.' (Mark 12:31; from Lev. 19:18).

Here is a basis for action. The greatest action, the supreme act, of Jesus was acceptance of the cross. Was that chiefly because he loved God, or because he loved men? Or will you have to say it was both? Love of man without love of God can be no more than humanism. Love of God without concern for other persons is an equally hollow formalism of the kind Jesus found repulsive: 'Woe to you, scribes and Pharisees, hypocrites! for you tithe mint and dill and cummin, and have neglected the weightier matters of the law, justice and mercy and faith; these you ought to have done, without neglecting the others.' (Matthew 23:23) Christian love of God and our neighbor

must be more than verbalized to be valid. It must be active to secure righteousness among men. . . .

Conclusion

It is in these conceptions that we face the challenge of ideologies which are succeeding in their struggle to gain the allegiance of people. If Prime Minister Bulganin of Soviet Russia is only partially correct when he says that a large part of the people of Asia have turned to Communism, he is at least presenting to us a tremendous challenge and also an opportunity to make clear the foundations and the expressions of our faith in ways which will commend them to human beings everywhere.

Christian theology in its fundamentals and in its expressions in modern times is challenged. It is in this challenge that the essence of the Revolution of our times and the place Christianity has in it are found. In the succeeding lectures we will analyze some technical aspects of this revolution.

EDITOR'S NOTE:

Dr. A. Dudley Ward, industrialist, scholar, pastor, is Executive Secretary of the Board of Social and Economic Relations of The Methodist Church. Prior to 1945 Mr. Ward worked in the business world as an accountant and student of industrial relations. After entering the ministry, he studied at the University of Delaware and Union Theological Seminary.

The new Board of Social and Economic Relations, which Mr. Ward now di-

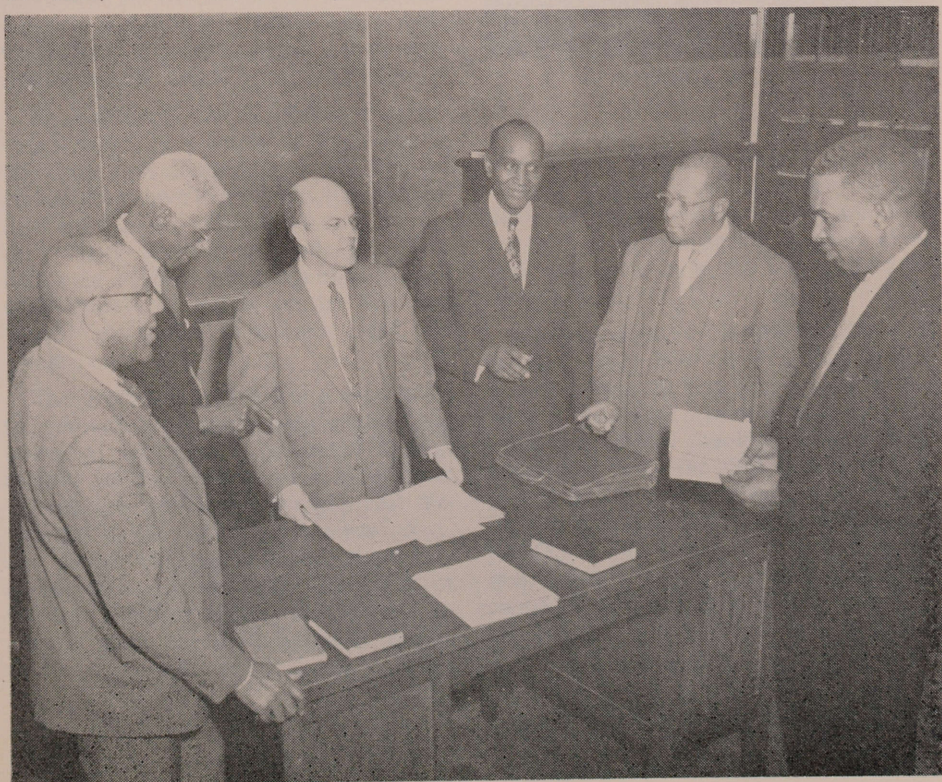
rects, was authorized in 1952 to promote programs and study in economic life, race relations, and social and economic welfare under the mandate of the Social Creed of The Methodist Church. Dr. Ward is the author of "The American Economy — Attitudes and Opinions," *Harpers*, July 1955, and editor of "The Goals of Economic Life," *Harpers*, 1953.

The general theme of the Thirkield-Jones Lectures was "The Christian Faith and the Revolution of Our Times."



Seminary professors in the Practical Field attend Conference at Gammon

District Superintendents discuss the Seminar. Left to right: Reverends W. R. Gregg, A. S. Bannister, R. B. Weaver, G. W. Carter, P. H. Kelly, and J. J. Johnson.



"THE CHURCH AND THE
CHRISTIAN WITNESS—Cont'd.

tural resources which are the right of all men to enjoy shall not be left locked up in the bosom of Mother Earth, but must be made available for all. And so we go to these far away places of the world in search of them. How the world is turning to Africa for what she has to give! The western nations of Europe and America must increasingly look to Africa for raw materials to supply their many needs. We must, in turn, give to these people something in exchange for what we receive from them. What is more valuable than the Christian Gospel, with all of its concomitant accessories of physical, intellectual, and spiritual benefits which constitute for us the "abundant life?"

E.

There must be a sense of "shared responsibility with the younger Christian Churches in the task of world evangelization.

A new word is being developed in this connection. It is the word "Partnership." There is an increasing recognition of the fact that the task of world evangelization is no longer, if it ever were, solely a matter of one group—representatives from the older churches of Europe and Amer-

ica bringing the Gospel to the peoples of countries which are predominantly non-Christian; but it is also the cooperation of these older churches with the younger churches which, in the Providence of God, have been raised up as a result of missionary effort. We must be workers together in planning the strategy for the continued advance of the Kingdom of God in every land. It must be made clear to the younger churches, as well as to the older ones, that the call to be "witnesses" is just as truly a call to one group as to the other. The younger churches must not merely receive: they must give as well. "Freely ye have received, freely give."

To summarize: This is the Church's finest hour, as far as the opportunity to witness for Christ is concerned. She never had so many people who march under her banners and accept, at least in externals, her shibboleths. Indeed, her greatest temptation is to regard these external and material symbols of success as the substance rather than the shadow. The Church must be constantly on the alert to know the mind of her Lord as to what is involved in Christian Witness, and the application of this witness to the problems of our day. We must not fail our Lord in this time of opportunity and challenge.

My Sabbatical Year

(Studies in the University of Chicago)

By CHARLES B. COPHER

The generation in which we live has experienced a revolution no less in biblical studies than in almost every other area of intellectual, moral, and spiritual pursuit. Evidence of such a revolution may be seen on one hand in the titles of numerous books that have been published within the last twenty years: *The Rediscovery of the Old Testament*; *Rediscovering the Bible*; *The Rediscovery of the Bible*; *The Relevance of the Bible*; *The Relevance of the Prophets*; *The Relevance of Apocalyptic*; *The Bible Today*; *The Old Testament and Modern Study*; *Old Testament in Modern Research*; *A Preface to Bible Study*; *The Gospel and Modern Thought*; *The Authority of the Biblical Revelation*; *Biblical Authority for Today*—to name a few. Further evidence lies in the revival of interest in and the publication of still more numerous articles and books on the subject of biblical theology: during the past fifteen years more works have appeared on this subject than during the fifty years prior to 1940.

In addition to the revolution that has come about as a result of a change in thinking, new discoveries in the field of archaeology have thrown much additional light on biblical studies, so that we are in a better position to study the Bible than ever before. Most significant of all such discoveries made during the past decade are the now popular Dead Sea scrolls.

The grant of a sabbatical leave during the present academic season enabled the writer to set aside a period of several months for the purpose of coming more abreast the significant changes and discoveries made since his student days, and under the guidance of authorities in respective areas. The University of Chicago Divinity School was selected as a good place in which relevant studies could be pursued: faculty, course offer-



Dr. Charles B. Copher

ings, library facilities. Here, during the autumn quarter, three courses were studied; and three additional ones are to be pursued during the spring quarter, along with some courses in the College of Jewish Studies.

Studies engaged in during the fall quarter were: Biblical Theology, Palestinian Judaism In The Time of Jesus, and New Testament Interpretation. The course in biblical theology was concerned chiefly with the Old Testament. It was however, of great value in developing an understanding of the Bible as a whole, in arriving at definitions and methodology, and in determining the scope of the subject of biblical theology as a whole. The doctoral dissertation of

(Continued on Page 21)

The President's

TO THE ALUMNI AND FRIENDS OF GAMMON:

The second semester is now with us, and like the first semester, it has brought a full quota of activities.

First we had the Seminar for District Superintendents, which was well attended again this year. It is increasing steadily in popularity and in usefulness. Along with the Seminar came the Thirkield-Jones Lectures, delivered this year by Dr. A. Dudley Ward, Executive Secretary of the Board of Social and Economic Relations of the Methodist Church. From his own scholarly background and his position in the Church, Dr. Ward was able to speak of current issues in social relations with rare insight and much practical helpfulness. Excerpts from his lectures will be carried in this and subsequent issues of the *Foundation*.

In February a group of workers in the field of rural religion met at the Seminary for a two-day conference. They considered methods of expanding a program of service to rural pastors and people which has been going on for more than ten years. The Home Missions Division of the National Council of Churches sponsors the program.

Another delightful activity was the Workshop for Ministers' Wives. Under the direction of Mrs. C. B. Copher, the ladies of the campus and the ladies from the city held several sessions on problems that arise from being a minister's wife. This and other activities are described elsewhere in this issue.

On March 1 our Trustees held their annual meeting. They seemed pleased with current progress at the Seminary, and they gave much thought to ways of making Gammon a great school. They were much concerned with the vast needs of our ministry on the one hand and the limited number of theological students on the other. While Gammon now has its largest enrollment, it is not as large as it ought to be if Gammon is to make its proper and needed contribution to ministerial training. Here is a task for all of us, preachers and laymen alike.

It is a source of deep gratification that an ever increasing number of alumni come to attend events on the campus. Nothing inspires us more than seeing again the students of other days.

Newsletter

You will be interested to know that because so many Conferences will come so close together this year, the General, the Jurisdictional and the Annual Conferences, Gammon will try to alleviate the crowded schedule somewhat by combining the Baccalaureate and Commencement Exercises into one joint service to be held on Sunday afternoon, May 20, at the usual time of four o'clock. Many schools, particularly graduate schools, are now doing this. This year it will be especially helpful to the students who shall need to get to their Conferences.

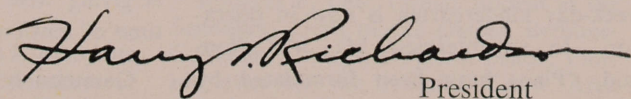
In mid-March I attended the kick-off Convocation of the U.N.C.F. in Cleveland, Ohio. It was a grand occasion. The drive was warmly received by the people of Cleveland and by spokesmen from all over the nation. We are rapidly coming to see that our colleges are more needed now than ever. That fact was stressed in all addresses. In the face of increasing enrollments and the need for more and better leadership, to think of abandoning our colleges today would be equivalent to group suicide.

I am writing now to each alumnus personally, asking him to support this Fund which has meant so much to Gammon. At this time I simply want to call your attention to the Drive, and to ask that in your church and in your community you do whatever you can to make the Drive successful. Gammon, like all the other schools, needs it now more than ever.

The trees on the Campus are beginning to turn green again, and the gardens of many Campus homes are now radiant with flowers. It all indicates that the beauty and the joy and the freedom of spring will soon be with us again.

Our prayer is that the coming springtime will bring to you new hope, new happiness, and larger achievement.

Yours in Christian fellowship,


President

Here We Are . . .

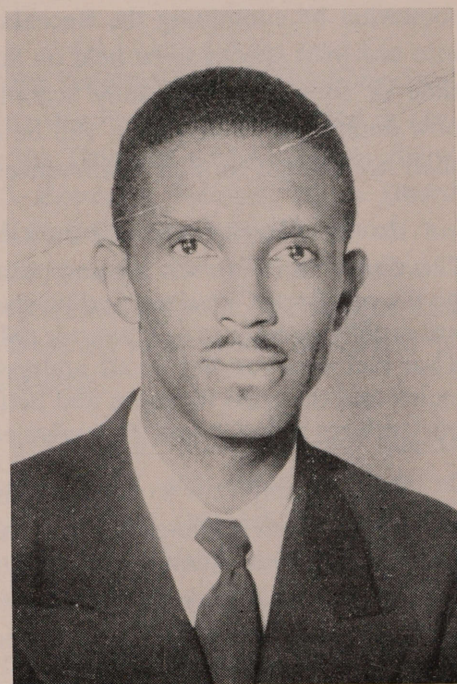
(The first in a series of articles on outstanding alumni of the Seminary)

Matthew D. McCollom, a graduate of the class of '50 and who received the Master of Sacred Theology degree at the Seminary in '55, is rapidly rising to a place of high distinction in the Ministry.

The son of a Methodist minister and district superintendent, Mr. McCollom has taken up the task left by his late father, namely, that of completing the structure of the Trinity Methodist Church in Orangeburg, South Carolina, where he serves at present.

In 1950 under the leadership of Mr. McCollom, the Trinity Methodist Church was completed in all its important aspects, with only a few minor things left to be done. However, despite the pay-as-you-go-plan, the furnishings of the sanctuary and the Church School necessitated the incurring of a debt of some seventeen thousand dollars. Through the pastor's keen sense of planning, the debt was reduced to twelve thousand dollars by 1953. Mr. McCollom then initiated a "Make Trinity Free in '53" drive, and the entire amount was raised during that year.

Under Rev. McCollom, the church has experienced a new awakening. The attendance at all services has increased, the financial side of the church is much larger than in previous years, and the membership has continually grown. A week-day kindergarten is now in operation. In an interview Mr. McCollom said, "Plans have been formulated by which Trinity Methodist Church may more effectively serve the laity, the stu-



Rev. Matthew D. McCollom

dents of the educational institutions located here, and the community at large."

Mr. McCollom is a very energetic worker. In addition to his church duties, he takes an outstanding lead in civic and social affairs. In the field of human relations, he works courageously for greater opportunity for the people of his section. As president of the local branch of the N.A.A.C.P. in the city where he serves, he is giving wise Christian leadership in a time of tension and confusion.

Gammon is proud of this son who is bringing distinction to himself and to his Alma Mater.

Alumni Notes

L. S. Allen, B.D., '42, a delegate to the General Conference, and Pastor of the Central Methodist Church, Atlanta, Georgia, served as host to the Atlantic Coast Area delegation to the General and Jurisdictional Conference on February 8, 1956.

C. B. Copher, B.D., '39, Professor of Old Testament, Gammon Theological Seminary, is doing post graduate study at the University of Chicago while on leave of absence.

A. S. Dickerson, B.D., '45, District Superintendent of the Atlanta South District of The Georgia Conference, and President of the Atlanta Interdenominational Ministers Alliance has been appointed leader of a Bible study tour of Europe and the Holy Land.

John C. Jackson, B.D., '52, was recently appointed Pastor of the newly organized Cleveland Avenue Methodist Church, Kansas City, Missouri.

Hubert V. Manning, B.D., '45, former Pastor of the Wesley Methodist Church, Charleston, South Carolina, has been elected by the Board of Trustees of Claflin University as the sixth president of the University.

M. J. Wynn, B.D., '41, Professor of Practical Studies, Gammon Theological Seminary, was the Religious Emphasis Week Speaker at Savannah State College, Savannah, Ga., March 28-April 1, 1956. He was also elected fourth Vice President of the National Inter-Alumni Council of the United Negro College Fund, Inc. at its annual meeting in February in Philadelphia, Pa.

J. W. Rambo, B.D., '53, has been appointed to the Bowen Methodist Church in Tuskegee, Alabama.

James S. Thomas, B.D., '43, Associate Director of the Board of Education of The Methodist Church, Nashville, Tennessee, is the author of a sermon pub-

lished in the February issue of the "UPPER ROOM PULPIT." He has also written an article in the February issue of The "CENTRAL CHRISTIAN ADVOCATE" entitled, "The Contribution of The Negro College To An Age of Integrated Education." Dr. Thomas was one of the many alumni attending the Rural Workers Conference held on the campus February 25-26, 1956.

J. Leonard Farmer, a former member of the Gammon family and an authority on the sociological and philosophical problems with which we are confronted, has written a new book entitled, "JOHN AND JESUS IN THEIR DAY AND OURS." A review of this book is included in this issue of *The Foundation*.

DeWitt Dykes, B.D., '31, has been appointed to the staff of the Department of Finance and Field Service with the Board of Missions of the Methodist Church.

S. Marion Weeks, Sr., B.D., '47, Secretary of the American Bible Society, is a member of the Board of Managers of the Atlantic Coast Area Pastors School which met on the campus January 23, 1956.

C. S. Stinson, B.D., '46, recently attended the General Board meeting of the National Council of Churches, Inc. at the Brick Presbyterian Church, Omaha, Neb. Rev. Stinson was also present at many special meetings at Gammon, including the District Superintendents' Seminar.

C. M. Luster, B.D., '31, Pastor of the Trinity Methodist Church, of the Houston District of the Texas Conference represented Gammon Theological Seminary at the inauguration of President S. M. Nabrit, of Texas Southern University.

Rodgers P. Fair, former student at the Seminary, Dean of the chapel, Bethune-Cookman College, Daytona Beach, Florida attended the Atlantic Coast Area Board of Managers Pastors School meeting held on the campus January 23, 1956.

H. A. Davis, B.D., '52, attended the Connectional Council of the A.M.E. Church in Little Rock, Ark., on Feb. 14-17. Rev. Davis is pastor of the St. John A.M.E. Church, Atlanta.

James E. McCallum, B.D., '50, Executive Secretary of the North Carolina Conference Board of Education, and Pastor of the Ashbury Temple Methodist Church, Durham, North Carolina was a recent vesper speaker at Clark College, Atlanta, Georgia.

E. W. McMillan, B.D., '33, Pastor of the Warren Memorial Methodist Church, will serve as host pastor to the Georgia Annual Conference May 23-27, 1956.

W. R. London, Jr., B.D., '47, and officers of the New Peck Methodist Church, New Orleans, La. laid the cornerstone to the new church recently. Bishop Willis J. King also participated in the ceremony.

Among the number of distinguished Gammon graduates who are pursuing higher graduate studies is Rev. C. S. Stinson, District Superintendent of the Atlanta North District of the Georgia Conference.

Rev. Stinson spent last summer at Garrett Biblical Institute studying Church Administration. He plans to continue his work this summer.

SPECIAL ANNOUNCEMENT

The Commencement Exercises will be combined this year with the Baccalaureate Services to be held on Sunday, May 20, 1956, at 4:00 P.M.

Division of the Local Church, General Board of Education; Rev. Webb Garrison, Department of General Church School Work, Division of the Local Church, General Board of Education; Miss Marguerite Newell, Audio-Visual Supervisor, Cokesbury Book Store, Atlanta; Mr. Lloyd H. Snyder, Jr., Manager, Cokesbury Book Store, Atlanta; Dr. Marshall Steele, Minister, Highland Park Methodist Church, Dallas, Tex.; Rev. George A. Tate, Director, Religious Life and Activities, Clark College, Atlanta; Dr. Prince A. Taylor, Jr., Editor, *Central Christian Advocate*, New Orleans, La.; Dr. C. F. Watkins, District Superintendent, Cleveland District, Holston Conference; Dr. A. Dudley Ward, Executive Secretary, Board of Social and Economic Relations, Chicago, Ill.; and Mrs. M. J. Wynn, Organist, Gammon Theological Seminary, Atlanta, Ga.

The Seminar is under the leadership of Rev. Ernest T. Dixon, Jr., of the Division of the Local Church, The Board of Education. Gammon Seminary welcomes and looks forward to this group of fine ministers who come to work and study the developments in the administration of their various Districts.

The faculty of the Atlantic Coast Area Pastors' School met at the Seminary on February 28 to make plans for the next session of the School which will be held at Gammon on June 25-July 13, 1956. This School is composed of pastors from the Central Alabama, Florida, Georgia, and South Carolina Conferences. It is most helpful to pastors who need to study for Conference credit. The School is growing annually both in the number of students, in the efficiency of the faculty, and in service to the ministers who attend.

The Board of Managers will hold its next meeting at the Seminary on July 11. Rev. E. W. McMillan is Dean of the School.

On February 25 and 26, a group of specialists in rural religion met at Gammon. All had served in the Southwide program of rural religious extension work sponsored jointly by the Home Missions Council of the National Council of Churches and the Phelps-Stokes Fund, and directed by President H. V. Richardson.

The meeting was called by Dr. Richard O. Comfort, the newly elected head of the Dept. of Town and Country Work of the National Council of Churches. For two days the group discussed the needs of the churches in rural sections, and plans were devised for meeting the needs. Major emphasis will be devoted to training programs for rural pastors in state as well as private schools. Courses in community improvement and in race relations were outlined. They will be offered in pastors' schools this summer.

Prof. Ralph A. Felton of Drew University served as a consultant during the discussions. Dr. Felton played a large part in organizing the rural religious work program. The group included: Dr. T. D. Alexander, Pres. Shorter College, No. Little Rock, Arkansas; Rev. Ernest Dixon, Board of Education of the Methodist Church, Nashville, Tenn.; Rev. V. A. Edwards, Rural Extension Program, Tuskegee Institute, Ala.; Rev. John H. Graham, Dept. of Practical Studies, Gammon Theological Seminary; Rev. Harley Little, Hood Theological Seminary, Salisbury, N. C.; Dr. U. Z. McKinnon, Dean, Phillips School of Theology, Jackson, Tenn.; Dr. Harry V. Richardson, Gammon Theological Seminary, Atlanta, Ga.; Dr. James Thomas, Board of Education of the Methodist Church, Nashville, Tenn.

The Thirkield-Jones Lecture Series, delivered by Dr. A. Dudley Ward on February 28 and 29, brought to the campus many alumni and former students. Persons who came from out of the city are listed in the "Alumni News."

MINISTER'S WIVES WORKSHOP

A Workshop for Ministers' Wives was held at the Seminary in six sessions—two meetings each week, February 22-23, February 29-March 1, and March 7-8. The Workshop was sponsored by the Gammon Women's Fellowship and the Seminary.

Major topics discussed during the Workshop were: "The Wife As a Helpmate During Seminary Years," "Problems Developing When the Minister's Wife Is Gainfully Employed," "Problems Involved in Parsonage Living," "The Minister's Wife as a Participant in Church Activities," and "The Minister's Children." Leaders for the first two sessions were: Mrs. Homer C. McEwen, the wife of the Minister of the First Congregational Church, Atlanta; Mrs. T. Grissom, the wife of the Minister of White's Chapel Methodist Church, Atlanta; and Mrs. Roger S. Gupitill, the wife of the Minister of St. John Methodist Church, Atlanta.

Mrs. Matthew W. Clair, a former member of the Gammon family, the wife of Bishop M. W. Clair of the St. Louis Area, the Methodist Church directed the second week's sessions.

Mr. D. L. Boger, assistant of Personnel and Assistant Professor of Education at Morehouse College was the leader for the March 7 session. Resource persons were Mrs. Wm. H. Borders, wife of Dr. Wm. H. Borders, Pastor of Wheat Street Baptist Church, Atlanta; and Mrs. Homer C. McEwen.

The final session of the Workshop featured Bishop J. W. E. Bowen, Resident Bishop, the Atlanta Coast Area, who pointed out the important position the "lady of the manse" holds in the community in which she serves.

Mrs. Marie W. Copher is the Chairman of the Gammon Women's Fellowship Club.

ANNUAL TRUSTEE BOARD MEETING

Climaxing the series of important events recently held on the Campus was the annual meeting of the Board of Trustees which met on Thursday, March 1. In every way it was an excellent meeting.

In his annual report President Richardson announced that Gammon now has both the largest number of B.D.'s and the largest budget in its history. He pointed out other achievements, particularly improvement to the physical plant and expansion in the instructional program. He stressed the need for increased financial support to meet the enlarged budget. The report was received with commendation for the excellent way in which affairs of the Seminary are being directed.

Present in the meeting was a special committee of five persons appointed by the Board of Education of the Methodist Church to work with a similar number from Gammon's Board of Trustees on plans for future development of the Seminary.

Before going into their meeting, the Trustees attended the Chapel service where they were presented to the students and the District Superintendents attending the Seminar. They witnessed the presentation of \$50.50 to the Seminary by the Superintendents. Rev. M. O. Ballard presented it to President Richardson who received the gift for the School.

The Department of New Testament of the Gammon Theological Seminary was fortunate to secure the fine picture "Our Bible—How It Came To Us" through the kind co-operation of the American Bible Society. It was presented in the Gammon Chapel on the evening of March 13 to the Gammon students as well as to ministers and friends of Atlanta.

The picture is a quite authentic representation of the long hard struggle involved in bringing our Holy Bible to us in its present form. We are certain that those who were privileged to see it left with a deep appreciation of our great heritage—the Holy Bible. All join in extending our gratitude to the American Bible Society for this opportunity.

Among the many recent visitors to the Campus were:

Senator John Adams, Sr., '10, Omaha, Neb., Lawyer, Minister, and State Senator of Nebraska.

Bishop J. W. E. Bowen, Guest Speaker in Chapel, Resident Bishop, Atlanta Coast Area, Atlanta, Ga.

Mrs. Karl Dietrichs, Representative, *The Christian Science Monitor*, Atlanta, Ga.

Mrs. Margaret H. Ekstrom, Director, Northeastern Area, Migrant Ministry, Division of Home Missions, National Council of Churches of Christ in the U.S.A.

Rev. Charles F. Golden, Associate Secretary Section of Home Missions, Division of National Missions of the Board of Missions, The Methodist Church, New York, N. Y.

Rev. and Mrs. Deane W. Irish, Madison, Wisconsin.

Dr. Donald H. Kuhn, Guest Speaker in Chapel, The Board of Temperance of The Methodist Church, Washington, D. C.

Rev. and Mrs. Paul E. Lewis, Minneapolis, Minn.

Dr. Stanley H. Martin, Director, Dept. of Loans and Scholarships, Board of Education, The Methodist Church, Nashville, Tenn.

Mrs. Lenore Pennington, Field Agent, New York State Council of Churches, Syracuse, N. Y.

Rev. Daniel L. Ridout, Secretary, The Baltimore Area, Central Jurisdiction, The Methodist Church, Guest Speaker in Chapel.

Dr. Roy P. Steen, District Superintendent, The Appleton District, Wisconsin Conference, Appleton, Wisc., Guest Speaker in Chapel.

Mrs. Edna M. Weaver, Minneapolis, Minn.

Dr. Harry Williams, Representative, 70-E Program, Board of Education, The Methodist Church, Nashville, Tenn.

Miss Ethel Van Horn, Wayzata, Minn.

GIVE TO THE U.N.C.F. DRIVE!

BIRTHS

Born to Mr. and Mrs. Lawrence T. David on Dec. 7, 1955, was Lawrence Kenneth David at McLendon Hospital. Baby Lawrence Kenneth weighed 8 lbs 5 oz. at birth. Mr. David is a Middler from Cheraw, S. C.

Born to Mr. and Mrs. William Bright Meekins on Feb. 6, 1956, was William Bright Meekins, Jr., at Harris Memorial Hospital. The baby weighed 8 lbs. 15 oz. at birth. Mr. Meekins is a Junior from Washington, D. C.

MARRIAGES

Mr. John D. Boone, Jr., Senior, married to the former Miss Gladys Left of St. Stephen, S. C., on March 4 in St. Stephen. The marriage was performed by the Rev. F. H. Grant.

Mr. Henry C. Clay, Jr., Senior, married to the former Miss Effie Husbands of Heidelberg, Miss., on Dec. 24, 1955, at Heidelberg. Mrs. Clay is a teacher in the Mississippi school system.

COMMENCEMENT SCHEDULE

Sunday, May 20

4:00 P.M.—Baccalaureate and Commencement Exercises.

Address: Dr. Frederick D. Patterson, Director The Phelps-Stokes Fund and President of the United Negro College Fund, Inc., New York City.

5:00 P.M.—The President's Reception to Trustees, Faculty, Seniors, Alumni, and Friends.

MY SABBATICAL YEAR

(Continued from Page 13)

Dr. Frederick Prussner who, in addition to his work as professor in the Candler School of Theology, is teaching courses in Old Testament at Gammon in the absence of the writer, proved very helpful in this particular study. The subject matter usually included in a study of the so-called Intertestamental Period was covered in the course on Palestinian Judaism In The Time of Jesus. For the writer, the greatest benefit derived from the course came out of attention given to the Dead Sea scrolls and their possible relationship to the sect of the Essenes. The chief value in New Testament Interpretation lay in a rather detailed investigation of *Form Criticism* which seeks to determine and date the various types of literature in the Bible, particularly that in the gospels.

During the spring quarter the study of biblical theology is to be continued. Two courses in the general area have been chosen: Development of Hebrew Eschatology and New Testament Theology (Eschatology and Christology). A third course chosen for study is Early Christianity and graeco-Roman Culture.

No less educational than the classroom and library activities was the experience of living for three months in International House. Here, among some five hundred students from practically every country under heaven, were spent many of those moments which, added together, have made my sabbatical year one of the richest years of my life.

Dates To Remember

JUNE 25-JULY 13—ATLANTIC COAST AREA PASTOR'S SCHOOL

JULY 11—BOARD OF MANAGERS MEETING OF THE ATLANTIC COAST AREA PASTORS' SCHOOL

AUGUST 13-24—RURAL AND URBAN PASTORS' SCHOOL

Book Reviews

JOHN AND JESUS IN THEIR DAY AND OURS, by J. Leonard Farmer. New York, Psycho-Medical Library, Inc.. 1956. 304 pages. \$5.00.

The thesis of the book rests on the two following assumptions: first, the career of Jesus as related to the social problems and aspirations of his people in his day is still applicable in the world of our day; second, a conflict of policies between Jesus and John the Baptist separated them into opposing camps, with both proclaiming opposite solutions to social problems. The social dilemma facing them in their day is similar to the current dilemma facing us in our day on a world-wide scale.

John looked upon the Messiah as one who would inaugurate the day of vengeance of God—a reign of terror. He sought social reform by means of violent social and political revolution. The Messianic mission of Jesus was quite the opposite. It was one of peaceful and non-violent achievements one dedicated to the promotion of the social salvation of the helpless, underprivileged and destitute. It was humanitarian rather than wrathful.

With this analysis of the social reform as both Jesus and John the Baptist saw it, the author stands them both before present world issues, asking how they would face the conflicts between communism and capitalism or democracy if they were here today. He asserts that communism employs almost the same solutions that John the Baptist advocated and capitalism or democracy pursues the peaceful, morally and spiritually persuasive method that Jesus actually followed.

This book is both stimulating and enlightening. The author admits in the beginning that "while the reconstruction is critical, it is not "arbitrary or purely academic." He has displayed deep insight in his reconstruction of the Messianic mission of Jesus. He depicts Jesus' concept of the coming of the Kingdom of God, not as apocalyptic, but as a gradual progressive development by peaceful methods "like leavening of dough, or the development of a tree out of a tiny seed." This transmutes a traditional pessimistic view of our social order (apocalyptic) into an optimistic world view as Jesus saw it with more responsibility placed on the part of the individual.

I highly commend this book to anyone who is seriously attempting to correlate the life and teaching of Jesus with the political and social problems of today. Every minister or student of theology would profit by having it in his library.

YOU CAME UNTO ME. A GUIDEBOOK IN PASTORAL CALLING FOR MINISTERS AND LAYMEN. Durham, North Carolina, Religion and Health Press, 1955. \$1.00.

This small book is designed to aid both ministers and laymen who are charged with the responsibility of pastoral care in the community. It is invaluable for the beginner, for it takes him immediately into the dynamics of counseling giving simple rules that assure him of making helpful and successful calls.

The book contains a brief analysis of such subjects as: the healing emotions involved in pastoral care; the interpersonal relationship; the dependency relationship; the art of asking questions; the art of being persuasive; the use of prayer in calls; and, the problem of keeping records. There is also a series of conversations illustrating various problems in pastoral counseling. All of these factors contribute to the value of this book thus making it imperative to those who are interested in being helpful to people such as: the sick, the dying, the bereaved, the shut-in, the aged, and the alcoholic. It is a good book for a minister to present to his parish visitors.

THE UNITY OF THE BIBLE, by H. H. Rowley. Philadelphia, The Westminster Press, 1955. 201 pages. \$3.50.

Mr. H. H. Rowley takes the historical approach in his attempt to prove his thesis which is based on the assumption that the Bible contains a dynamic (not static) unity in its development from the Old Testament through the New Testament, carrying with it enduring significance throughout the ages. The historical approach is exemplified in the author's insistence upon reading each portion of the Bible in terms of its own *Sitz im Leben* before the enduring message can be ascertained.

The author does not deny that there is great diversity in the Bible, and he frankly admits that the diversity in which the unity is found must not be forgotten. In his attempt to elucidate the true meaning of the dynamic unity of the Bible, he says that "it is not to be supposed that development was brought about by the unfolding of the human spirit through the mere passage of time. There is no automatic spiritual growth of mankind, and the Bible nowhere tells the story of such a growth. It records how men of God, mediated ideas and principles to men. It does not tell how men by the exercise of their minds wrested the secrets of life and the universe from a reluctant Unknown, but how God laid hold of them and revealed Himself through them. If there is any truth in this, then a unity of the Bible is to be expected."

As the author develops his thesis he reaches several conclusions that demonstrates the enduring unity of the Bible: he asserts that the seeds of monotheism in the works of Moses became clearly formulated in Deutero-Isaiah and later developed into universalism; he sees a common bond between the Law and the Prophets, asserting that "both regarded the attitude of the heart and the bearing in life as more fundamental to true religion than ritual forms;" he sees unity in the Bible among the teachings about God and man, all of them having the same basic theme; he sees a unity of the Old and New Testaments in terms of their dependency upon each other—the Old depending upon the New for its fulfilment and the New looking back beyond itself to the Old for support. All of these things tie the Bible into a basic unity.

I highly recommend this book to those who are searching for a dynamic reality in the Holy Bible—a reality that carries with it an enduring significance.

LESTER R. BELLWOOD

COME AS YOU ARE, by O. H. Austin, New York, The Abingdon Press, 1956, price \$1.50.

This book is written for the average individual. It tells of the average people who answered Jesus' invitation "Come Unto Me." They came as they were, smelling of fish, probably dirty and improperly clad.

The book suggests that men today may come with their hopes, fears, forebodings and all, for Jesus still says, "Come As You Are."

To all who seek God's help in an age such as ours or in any age, here is a helpful volume.

THE MINISTRY OF THE GLORY CLOUD, by R. E. Hough, New York, Philosophical Library, Inc., 1955, price \$3.50.

The studies comprising this volume show how God manifested Himself to His ancient people in the Glory cloud known to them as the "Shekinah" or "residence" meaning the place where Jehovah was pleased to dwell among men. The Biblical name however is "The Glory of the Lord."

Reverend Hough traces the ministry of the glory cloud from the Gate of Eden through the Abrahamic Covenant and its helpfulness during the Exodus to the return of Christ on the cloud.

Every principal event during this vast period of time in which this ministry of the glory cloud was exercised is examined by Reverend Hough.

It is a very stimulating study of probably too often neglected portions of Divine Word.

MASTER J. WYNN

THE EMPTY ROOM, by Vincent A. McCrossen. New York, Philosophical Library. 1935, 153 pages. \$2.75.

This book gives a vivid description of the Empty Room at the United Nations. Although the writer entitles his book: "Empty Room," it is a paradox. The room is empty visually but filled with voices of nations speaking. The writer states that it is true that the Empty Room has been emptied by all the evil forces and influences but it is also filled. "One has to be emptied to be filled." The Empty Room is not filled with the voices of politicians but with the true voices of nations.

Part II of the book describes what the writer feels these voices say. Among the nations speaking are U.S.A., Russia, Israel, Germany and China. The writer in a very dramatic expression gives the yearnings of the souls of these several nations.

The book is written in simple language. Laymen will find it to be interesting and readable. Public speakers may find it to be provocative and interpretative of the dreams of the nations cited.

J. H. GRAHAM

BY FAITH ALONE—The Life of Martin Luther, by W. J. Kooiman, translated by Bertram Lee Woolf, New York, Philosophical Library, 1955, 218 pages, \$6.00.

M. Luther was one of the great figures in modern times, but it has only been realized since about 1904 (with Denifle's great work on Luther) how great was the problem Luther sets for historians. Luther's Works are indeed many, some in German and the most in Latin. To know Luther through his Works is therefore quite a job. The present author, a Dutch professor of Church History, says little that is new, but he does show that Luther was a great expositor of the Word of God, a sort of "Doctor of Holy Scriptures," (cf pp. 37-43).

This English edition has been revised by Professor Kooiman. It should appeal to the average historian who wants to have some exact information about the life and work of Luther.

FAITH ACTIVE IN LOVE—An Investigation of the Principles Underlying Luther's Social Ethics, by George Wolfgang Forell, New York,

The American Press, 1954, 200 pages, \$3.75.

According to the publishers, this study is the product of ten years of research and besides it is objective. Perhaps the key to Luther and his thought are these words of Dr. Forell:

"The motivating force behind all Christian ethics is God's love. Man receives God's love in faith and passes it on to the neighbor. Faith is active in love toward the neighbor. Faith brings men to Christ and makes Him their own with all that He has; then love gives men to their neighbor with all that they have."

According to the publishers of this volume, this book helps shift the center of Luther's study to the United States.

THE CHURCH AND THE PUBLIC CONSCIENCE, by Edgar M. Carlson, Philadelphia, Muhlenberg Press, 1956, 104 pages, \$1.75.

The relationship of the church to society is a perplexing problem. What has the Church done for the world, for society, for man? What is the church doing now? In recent times the human lot has been improved. Who, or what, did it? Who knows the right answer?

Dr. Carlson emphasizes the biblical premise that God is the creator and sustainer of all life. God's law undergirds the political, economic and social orders of life. His law is a law of love. Justice is exercised in the political and economic order because of love for fellow citizens.

The church, therefore, says the author, has the responsibility of maintaining these relationships. According to the publisher of this book, this work is of considerable depth and special significance for those vitally concerned with the problems of Christian social action.

THE THEOLOGY OF REINHOLD NIEBUHR, by Hans Hofmann. Translated by Louise P. Smith, New York, Charles Scribner's Sons, 269 pages, \$3.95.

The author tells us this: First of all, R. Niebuhr's work attempts to relate Christianity (according to R. Niebuhr) to the contemporary world by taking both equally seriously. Secondly, Dr. Niebuhr's vision and attempted synthesis are not always evident in his books. It is therefore the purpose of this volume to show the inner unity of Dr. Niebuhr's thought and thus to initiate the reader to Dr. Niebuhr's writings.

CHRISTIANITY AND FREEDOM—A Symposium. New York, Philosophical Library, 1956, 163 pages, \$2.75.

This symposium is conducted by a team of experts in their own particular field. The basic thesis, presented by G. Thibon, is that all truly free societies have developed in fact under the influence of the Western Church. Daniel-Rops contributes a chapter on the conditions required for a truly Christian society. The general summing up is by the archbishop of Paris. For him the problem today is the enslavement of man to the machine. He finds that the more technical his area becomes, the more urgent becomes the task of forming free men: men who make themselves free by utilizing robots, not robots taking the place of human beings. For the archbishop of Paris, freedom lies at the very heart of Christianity. For his Christianity is not a system of church bosses, but thought and life, that is, a *bond* between persons, a religion of the spirit. The only dependence that binds the Christian is a law of love and divine sonship: "Where the Lord's spirit is, there is freedom," 2 Cor. 3:17. The Christian's vocation is therefore at once personal and collective, inner transformation and social obligation.

THE SANE SOCIETY, by Erich Fromm, New York, Rinehart & Co., 1955, 370 pages, \$5.00.

This volume is a "must" for every minister and teacher, for it exhibits the plight of modern man. The main concern of our society is production and sale of goods which, after all, are not all indispensable. How is man able to be *human* in a world which has become purely a machine? Modern man has become a robot; he has become alienated from the world he has created—alienated from his fellow man, from the things he uses and consumes, from his government, from himself. If we go on this way, the result will be an insane society of totally alienated men. What can we do? There is a way—a way to create sane individuals and a sane society. And this way is humanism as presented by Dr. Fromm. In a masterly way, Dr. Fromm outlines various possibilities of social change which can divert us from the road to robotism and lead us to mental health as productive, responsible individuals in a sane society. Every man who will actually read this book, will greatly profit thereby and be grateful (in an ungrateful world) to Dr. Fromm for having written this excellent volume.

P. T. FUHRMANN

SOME IMPORTANT THINGS I HAVE LEARNED ABOUT THE GAMMON SUMMER SCHOOL

By RALPH A. FELTON

1. It's the only School in the nation, as far as I know, where scholarships are available for everyone, covering tuition, board, and room.
2. It is the only Summer School for pastors in the country that offers courses in both rural and urban church work.
3. Most people agree that two of the foremost problems in most American churches are evangelism and church finances. The Gammon Summer School offers courses in both of these subjects.
4. It is fully accredited, the same as the University of Chicago, or Garrett, or Boston, or Oberlin.
5. It accepts all denominations on exactly the same basis.
6. Pastors who attend Gammon's Summer School come there in exactly the same way to become more efficient in their work as thousands of teachers, scientists, librarians, and physicians attend their summer schools.
7. It is free from racial prejudices.
8. Its faculty is inter-racial.
9. Each pastor is important. There are no "little men" and no important parish problems. Every man's problems are important.
10. Each teacher is there because he prefers teaching in the Gammon Summer School to any other school.
11. This 1956 Summer School is being held in a time when social changes are occurring all over the world. Twelve great nations have won their freedom since World War II.
12. This year of 1956 is the first year since World War II that food production has increased faster than population. Yet even now two-thirds of the world go to bed hungry every night. Two-thirds of the world's population are unable to read. Two-thirds of the families in many countries are landless. The message of the Church is needed now more than ever before.
13. Each of us has what may seem to be more than our share of discouragements, but when we climb into our automobile or get on the bus or train to start for the Gammon Summer School this next August, we know that we are doing the very best that we can to make our ministry more efficient and to help BUILD A BETTER WORLD.

SUMMER SCHOOL FOR RURAL AND URBAN PASTORS

August 13 through August 24, 1956

Plans are being made for one of the largest and most helpful Summer Schools for Interdenominational Rural and Urban Pastors that we have yet had at Gammon. The School begins on August 13 and continues through August 24.

EXPENSES

Meals and lodging will be provided at Gammon Seminary at a cost of \$20.00 for the ten days.

TRAVEL ALLOWANCE

Pastors located 400 miles or more from Atlanta will receive clergy fare one way, if recommended by their District Superintendent or Presiding Elder.

SCHOLARSHIPS

75 scholarships of \$20.00 each have been provided for those who need assistance. They will be awarded in the order of application received. Requests for scholarships should be sent to Dr. Harry V. Richardson, President, Gammon Theological Seminary, Atlanta 15, Ga. Persons who receive scholarship assistance or travel allowance must register on August 13 and remain through the full two weeks.

If you plan to attend the Summer School and need a scholarship, clip and return the following application:

APPLICATION

Dear Dr. Richardson:

Herewith is my application to attend the Summer School for Rural and Urban Pastors on August 13-24, 1956, at Gammon Seminary. I agree to arrive on August 13 and to remain through the full ten-day session.

Enclosed is a list of the names and addresses of minutes of other denominations who are interested in attending the School.

Signed: _____

Address: _____

