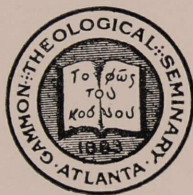


THE FOUNDATION

**GAMMON
THEOLOGICAL SEMINARY**
ATLANTA, GA.



Commencement Issue

Vol. XLVII

Second Quarter 1957

No. 2

Campus News

Senior Class Week, with the theme "*The Cruciform Future*," was one of the impressive highlights of the Commencement activities. A fellowship hour was observed in the Dining Hall on Monday, May 6, with a breakfast for seniors. President and Mrs. Harry V. Richardson were invited guests.

On Tuesday, May 7, a special Chapel Service was held with the Reverend W. H. Hodge, brother of one of the graduates, as guest minister. Reverend Mr. Hodge is a native of Texas, and a graduate of Southern University. He received his B.D. degree from Oberlin Theological Seminary. He has done advanced work at Garrett Biblical Institute and the Oberlin Seminary. At present he is serving as pastor of Diamond Hill Baptist Church. In addition to his pastoral duties, he serves as an instructor of Religion and Theology at Virginia College and Seminary at Lynchburg, Va.

Godfrey L. Tate, Jr. and Cornelius Williams, seniors, led the Service.

Holy Communion was observed at the mid-week Prayer Service on Wednesday night, May 8, with Dr. Charles B. Copher, of the Department of Old Testament, preaching the Communion Sermon. President Harry V. Richardson and Prof. M. J. Wynn conducted the impressive Service.

The Senior Week closed with a second Chapel Service on Thursday morning, May 9. Dr. Monroe F. Swilley, Jr., pastor of the Second Ponce de Leon Baptist Church in Atlanta, was the guest speaker. Dr. Swilley is widely known both as a scholar and as a religious leader.

At the close of these Services, the seniors honored Prof. and Mrs. M. J. Wynn with tokens of appreciation for their interest in the class and their helpfulness. In addition to their other duties, Mrs. Wynn is Chapel Organist, and Prof. Wynn was the Senior Class Advisor.

Worship leaders for the final Service were Nathan Dell and Nimrod Q. Reynolds, both seniors.

Honoring the seniors, their visiting relatives, and alumni, President and Mrs. Richardson entertained with a breakfast at their home on Sunday morning, May 19, at eight o'clock. Over fifty persons, many of whom were parents, wives, and sweethearts of the seniors, enjoyed a delicious breakfast and cordial fellowship at this occasion.

The 1957 graduating class was formally inducted into the General Alumni Association by Dr. John J. Hicks, the Alumni President, during the Commencement Exercises in Seminary Chapel on May 19.

The students, faculty, and staff members surprised President and Mrs. Richardson at the Commencement Exercises with an individual brief case and traveling kit. The project was sponsored by the Middler Class of which Dr. Lester R. Bellwood, Professor of New Testament, is sponsor. President and Mrs. Richardson were really surprised and quite happy at this presentation!

THE FOUNDATION

Gammon Theological Seminary

— Contributing Editors —

Lester R. Bellwood
Charles B. Copher
Paul T. Fuhrmann
John H. Graham

Roger S. Guptill
Ellis H. Richards
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. XLVII

ATLANTA, GEORGIA • SECOND QUARTER

No. 2

"God and The Educated Man"

"Thy Kingdom come . . ." Matthew 6:10.

*(The Baccalaureate-Commencement Address, delivered in the Seminary Chapel,
Sunday, May 19, 1957.)*

BY DR. JOHN O. GROSS¹

Without question, the most widely used and best known prayer is the Lord's Prayer. Ignorance of it reflects the lowest possible level of religious literacy. One petition in it is "Thy Kingdom come." The answer to this could bring justice, righteousness, and peace to the world. Jesus did not mean for these words to be a mirage in man's quest for these lofty goals. Human society demands a social framework of some sort. Man's most serious intellectual efforts have been concerned with creating kingdoms affording the best possible living conditions for mankind.

The earthly kingdom which Jesus knew was Caesar's. Winston Churchill says in his *History of the English-Speaking Peoples* that for three hundred years under Roman rule Britain enjoyed in many respects the happiest, most comfortable, and most enlightened times its people ever had. But Rome did not meet the standards of the kingdom which Jesus proclaimed. One third of the people of that day lived in slavery. The world, he knew, could not exist one-third slave and two-thirds free.

Ideas are the seeds from which kingdoms grow. They are germane to them

just as acorns to oaks. It has been estimated that in the history of mankind there have been twenty-one civilizations; fourteen of them have failed because they could not be God's instruments. Jesus' idea of a kingdom has furnished a standard for evaluating the worth of the cultures to seventy generations of Western men and women.

In this century two cultures have emerged to seek world dominion. One which sprang from the concept of a super race reached its highest pretensions in the master racialism of German Nazism. The other grew from an idea set forth in a pamphlet called "The Communist Manifesto" written by two German social theorists, Karl Marx and Friedrich Engels, in 1848.

Lazar Kagonovich at the 1955 celebration of the Russian Revolution declared that the revolutionary ideas of Marx and Engels, as interpreted by Lenin, were now being accepted by the working masses in every part of the world. These "immortal ideas," he said, explain the growth of communism from only 240,000 people in 1917, "a drop in the sea of people," to millions of workers and peasants all over the world. It is hardly probable that the German high command, which sent Lenin and a few of his associates through the lines in

1. Dr. Gross is General Secretary of the Division of Educational Institutions, The Board of Education of the Methodist Church.

1917 to stir up a revolt in Russia, had the remotest suspicion that in less than thirty years the political descendents of this man would be ruling a large portion of the Fatherland. The spread of communism has demonstrated again that an idea can mobilize the energies of people to bring into existence a new social order.

Students of social change know the power latent in a dynamic idea to create its own kingdom and its rule of conduct. History reveals that revolutionists possessing this knowledge have enlisted whole masses of humanity in movements to change their existing environments.

Fortunately, the demand for change is two edged. It may be tilted upward from the low, selfish aim of a dictator to a high and noble one. This thesis is illustrated by the cinema play "The Great Dictator." It started out as a rollicking farce but ended as a great drama setting forth a high, moral lesson. The rabble-rousing dictator, Hynkel, rushing toward one of his conquered countries to address his new subjects, missed his way. A Jewish barber who looked like him was greeted as the Fuhrer and shoved to the loud-speaker to address the wild, cheering masses of humanity. But while he looked like the dictator, he did not talk like him. Instead he spoke of friendliness, neighborliness, love, and those eternal virtues that make for peace and good will. This is the speech as taken from the script: "I should like to help everyone, if possible—Jew, Gentile, black man, white." We all want to help one another. Human beings are like that. We want to live by each other's happiness, not by each other's misery. We don't want to hate and despise one another. In this world there is room for everyone. And the good earth is rich and can provide for everyone. The way of life can be free and beautiful, but we have lost the way. Greed has poisoned men's souls—has

barricaded the world with hate—has goosestepped us into misery and bloodshed . . . Our knowledge has made us cynical; our cleverness, hard and unkind. We think too much and feel too little. More than machinery we need humanity. More than cleverness we need kindness and gentleness. Without these qualities, life will be violent and all will be lost.

"The aeroplane and the radio have brought us closer together. The very nature of these inventions cries out for the goodness in man—cries out for universal brotherhood—for the unity of us all. Even now my voice is reaching millions throughout the world—millions of despairing men, women, and little children—victims of a system that makes men torture and imprison innocent people. To those who can hear me, I say—do not despair. The misery that has come upon us is but the passing of greed—the bitterness of men who fear the way of human progress. The hate of men will pass, and dictators die, and the power they took from the people will return to the people. And so long as men die, liberty will never perish . . ."

Because the basic principles making for social changes have been used by selfish, designing men, some people associate all efforts for change with evil. Jesus, his crucifixion reveals, declined to accept his world as final and unchangeable. He taught that the making of kingdoms could be directed toward the welfare of all men. Paul's zeal along this same line caused his enemies to accuse him of trying to turn the world upside down. In retrospect we can now see that Paul's world needed to be turned upside down in order to bring the right side up.

The permanent result derived from any dynamic idea is reflected in the culture it creates and fastens upon society. Whenever an idea fastens itself upon the imaginations of men and becomes clear

enough to guide their thoughts, a swift transition to a new order of civilization quickly follows. Let this be joined by some social cataclysm and people may be quickly welded into a mass movement to change existing conditions.

Jesus' petition encourages this possibility. Failure to realize his ideals prompts some to cry out with the disillusioned Malay princess—a victim of uncompromising racial prejudices—in Maxwell Anderson's play "The Wingless Victory": "He came too soon, this Christ." Others, however, observing unmistakable signs of progress toward a better world made here in our own nation during the past three centuries have been encouraged to believe that society may be upgraded through a combination of Christ's life-giving ideas with education.

The history of social changes encourages the understanding and use of dynamic ideas. Every great intellectual awakening which has stirred the world, Alfred Whitehead says, began as a protest against inert ideas. This was true of Jesus. He transmitted to old truths new power. He taught with the authority of one who believed what he said.

Jesus' disciples caught from him this faith. The courageous faith of the first disciples furnishes the unmatched saga of human history. With neither money nor influence they set out to claim a pagan world for God. In three centuries, high and mighty Rome acknowledged Christ as Lord.

President Eisenhower, in a commencement address delivered at Pennsylvania State University in June, 1955, spoke of two great Americans who became world characters. One, he said, was an unknown printer and the other a backwoods lawyer. After noting the great advances made in the nation's educational work, he asked why America

should not expect a thousand Franklins and Lincolns to come from the millions of youth living in an atmosphere of learning with the intellectual resources of the ages at their command. This question stirs our imagination. We do have a right to expect this unmatched educational system to produce creative seminal thinkers.

But the cynic who sees only superficiality in modern education expects no such miracles. Much, he would say, is not education but the dispensing of information. Many of our popular television programs specialize in showing the capacity of the human mind to absorb facts. And some are saying with Whitehead that a "well-informed man is the most useless bore on earth." The possession of a large amount of disconnected information is no sign of moral and intellectual greatness.

Great educators know that there is a difference between teaching students and teaching subjects. Among them was the late Dr. Rollin H. Walker of Ohio Wesleyan University, one of this century's ablest teachers. Bishop Herbert Welch, in a memorial tribute to him, said that he faced each new entering class "sensitively aware of the boundless potentialities in a bunch of students." He always earnestly coveted "the power to speak the magic word which would release them from indifference and narrowness, from pride and sensualism, from any deadly enemy of a full manhood, and set them free for the pursuit of those things which are true and honorable and of good report." The long line of distinguished Christian leaders who came from his classroom confirms again that education at its best depends not upon a subject, but rests with a teacher.

Educators frequently quote Jesus' words: "You will know the truth and the truth will make you free." But they

seldom mention that Jesus set it forth as a principle to bring all educational efforts into a well-defined orbit. It is incomplete when detached from the preceding verse: "If you continue in my word, you are truly my disciples." Then, "You will know the truth and the truth will make you free." This creates for education the atmosphere needed for sound learning. It furnishes a basis for the evaluation of all that is taught. When Jesus is identified with the learning process all of its parts are brought together in a meaningful whole. "In him all things hold together." (Col. 1:7 RSV)

The religious element furnishes the clue for discovering the sort of education needed for God's work. It places decision, commitment, acceptance of personal responsibility, and concern for the common good in the education process. In fact, we may describe religion as the catalytic agent which fuses hopes, ideals, and responsibilities into the whole fabric of life. Without religion, the educational efforts of the college or university stand uncommitted and tentative. It requires that the giving of knowledge to men must be accompanied with guidance on how to realize their humanity through decision and action. The modern university fails when it leads men into an intellectualized way of life and does not give them a desire to become participants in the real struggles of life. The presence of vital religion will prevent an educational institution from sending its graduates out into the world as disinterested spectators.

A long list could be compiled of influential persons who have come from Christian educational institutions having this sort of educational environment. One which we can lift up here is Holland Nimmons McTyeire from Randolph-Macon College. He had entered that institution to prepare for law. There, his biographer said, he found "the mind

which was in Christ." This changed the entire direction of his life and started him toward becoming the foremost spiritual and intellectual leader produced in the South during the last half of the nineteenth century. As the founder of Vanderbilt University and its first president, he helped God to release cultural and spiritual influences which have blessed men in every part of the world.

A study of the movements which have woven the theistic and Christian conceptions of life into our world shows that God used able leaders, and in many instances some intellectual giants. To them humanity is indebted for the moral principles and social and religious ideals which have helped move our world along toward a righteous and just culture.

But we do not always associate these men with periods of preparation or intellectual activity. They did not live in little eddies of their own apart from the streams of thought of their time. If their life stories could be reconstructed, we would find that they possessed the best education afforded in their time. Their life and work will ever remind us that it requires as much intelligence and native ability to learn and understand God's moral and ethical laws as it does to know the natural laws of our physical universe.

In the galaxy of great men whose ideas have lighted the path for humanity in all ages, no name shines more brilliantly than that of Moses. Tradition intimately connects him with the placing of Hebrew culture in the stream of life. (Someone has remarked that many of the greatest truths we possess are channeled to us through tradition.) The Ten Commandments stand above time and place and continue to furnish the foundation for an enduring civilization. Christians acknowledge their debt to him for their belief in the one living God.

Little is known of Moses' life and his

experiences in Egypt. Cecil B. DeMille, producer of the motion picture "The Ten Commandments," said, "The Bible is silent about the period of Moses' life between the time when he was found in the bulrushes by Bithiah, Pharaoh's daughter, and the killing of the Egyptian taskmaster by Moses after he had grown to manhood. For the history of these thirty years, we turn to the ancient historians Philo, Josephus, and Eusebius—who, in turn, based their accounts of Moses' young manhood upon still earlier writers whose works are now lost."

Moses doubtless had the best education that the most civilized nation of that time could offer. Like most children of the royal household he was trained by the priests—the educated class of his day—in agriculture, mathematics, law, and government. It is not unreasonable to assume that God would search for someone with this background and knowledge for one of the monumental tasks of all time.

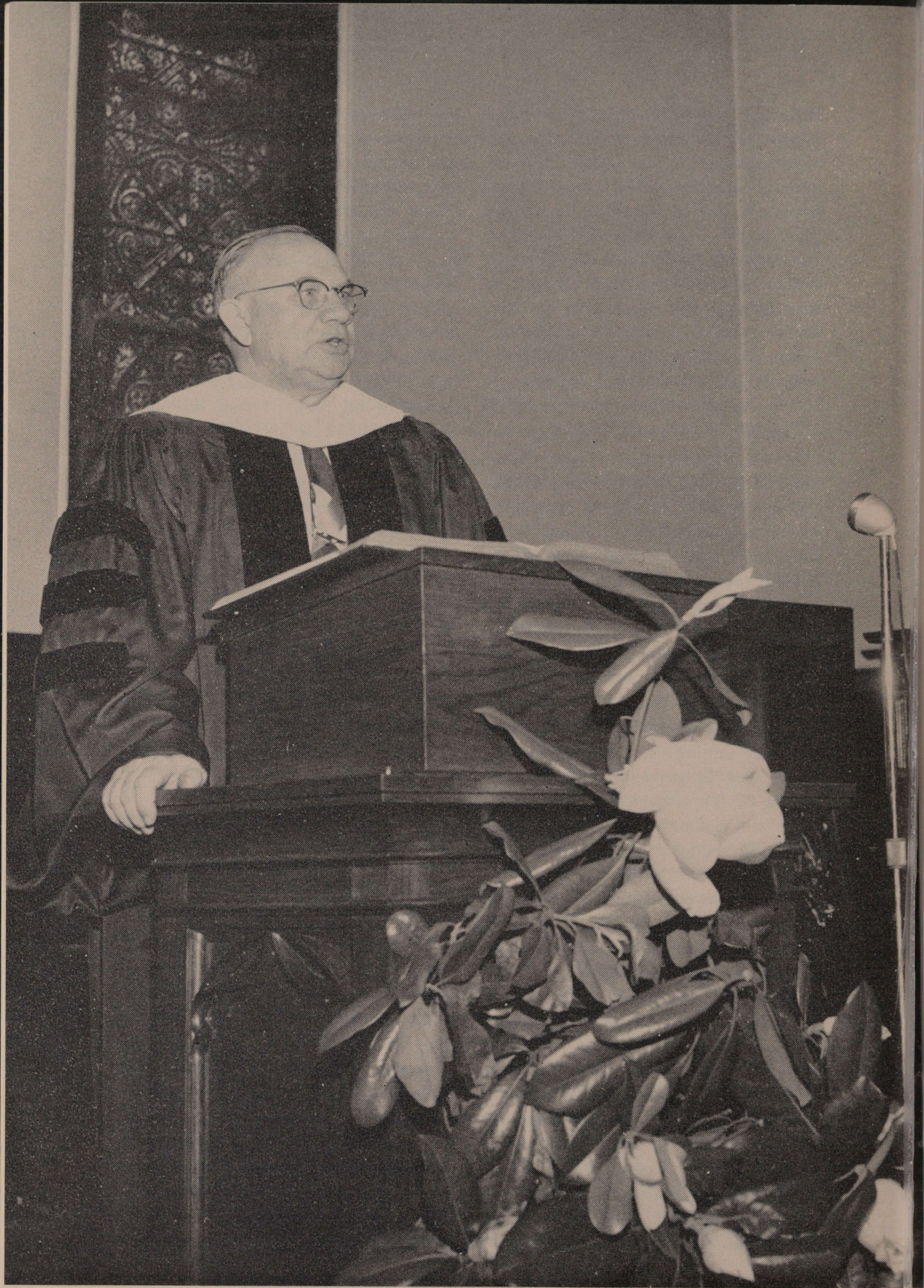
In the study of philosophy the Hebraic-Christian culture is given its merited place. But the personalities which created it do not come in for equal treatment with the ones who developed the Hellenistic culture. Any objective study of the life and work of the Hebrew prophets will place them among the great seminal thinkers of the ages.

It is common for persons who associate knowledge and intellectual skills with formal education to assume that Jesus' disciples had certain academic limitations. This lack, however, does not mean that they were either ignorant or untrained. The training of the twelve by Jesus deserves to be classified as one of the most successful educational efforts of the centuries. If, as we often say, the best of education comes from association with a great teacher, then we must conclude that the three years spent with

Jesus furnished the richest possible educational experience. Furthermore, the results of their labors show that they were men with disciplined minds as well as trained hearts.

Jesus' plan to make our Christian faith leaven man's culture has demanded the service of the best minds of the centuries. Among the outstanding personalities found during the first century the name of Paul is pre-eminent. His youth was spent in two of the foremost educational centers of his time. Tarsus, his home city, was known as a center of Hellenistic learning. Gamaliel's school in Jerusalem was without question the best one of the Hebrew world. In it Paul was schooled in the sacred Scriptures. The extent of this training is seen in Paul's own writings. They contain quotations from 141 different chapters and over 200 verses of the Old Testament. Because he was so saturated with the holy writings he could scarcely write a page without drawing upon them. This rich educational background furnished the material needed by him to formulate the theology through which the moral and spiritual precepts of Jesus were channeled to Christendom. More than any other disciple he gave character to our faith and saved it from becoming just another Jewish sect. He made Christianity a world religion, universal in appeal and competent to meet the needs of life in every place and in every time.

The direction of our Christian faith across the centuries has been guided by many intellectual lights. Whenever the influences which make for morality and righteousness were obscured, some great luminary would appear and point the way. Augustine, when he saw civilization around him disintegrating, aroused new interest through his "City of God." Later, Thomas Aquinas, the greatest of the Scholastics, came to stir up intellectual



DR. GROSS DELIVERING BACCALAUREATE-COMMENCEMNT ADDRESS

ferment and set men again in the search for truth. The centers where medieval Christian scholars congregated formed the foundations of great universities which have advanced truth through the centuries.

The unknown pious saint who contributed a copy of the Holy Scriptures to the University of Erfurt shows how one obscure person through his gift to an educational institution may influence the direction of history. By placing the Bible in the hands of young Luther he opened up a new channel through which God's truth could flow in greater volume to enrich the intellectual and spiritual life of the world. The Reformation movement was in itself an intellectual awakening as well as a religious one. By bringing new power to a dormant religious idea educational concern was quickened in every part of the world.

Our own English-speaking people shared in this religious and intellectual awakening. English scholars were needed to put the word of God into the language of the people. Cambridge University furnished them for the English-speaking world. Also men of high intelligence and great dedication were needed to create the political framework for the larger freedoms envisioned for mankind by the Reformers. Geneva, Cambridge, and Oxford furnished them. By 1640 approximately thirty graduates from Oxford and seventy from Cambridge had reached our shores. John Harvard and three other Cambridge graduates founded Harvard in 1636. John Witherspoon, a graduate of the University of Edinburgh, made Princeton University a foremost influence in the political and spiritual development of our young republic.

The history of the Methodist Church, despite some early accusations of anti-intellectualism, illustrates the dependence of God upon men with disciplined minds.

Methodists properly trace their educational beginnings to John Wesley, a graduate of Oxford and one of the great scholars produced during the eighteenth century. Some Methodists, in emphasizing the evangelistic mission of their church, explain Wesley by his Aldersgate experience. This is not enough. Wesley had been methodically schooled from birth. The parsonage at Epworth was in itself a rich educational experience. His formal education began at Charterhouse and concluded at Oxford. John Wesley's life between Oxford and Aldersgate shows that a combination of scholarly habits and formal religion do assure effectiveness in God's work.

Methodists have developed their own philosophy of education. It holds that a warm religious atmosphere provides the best climate for the period of intellectual incubation. Ideas must work through hearts as well as heads. Pure intellectualism is not the sole answer. We do not minimize God's grace when we say that the warmth Wesley felt in his heart came from a fire made by the spirit igniting the fuel which had been stored by many years of disciplined study. If this spark had touched an intellectual vacuum there would have been just a momentary emotional flash. Out of this background Wesley developed the Wesleyan educational principle which is summed up by the Kingswood aphorism, "Unite the pair so long disjoin'd, Knowledge and vital piety." It explains the uniqueness found in Methodist educational work for the past 150 years.

Scholarly habits united to the warm heart have produced for God's cause able leaders possessing a high sense of mission. Many small schools which professional educators have depreciated as worthless educational instruments have turned out some of the church's most effective leaders. John R. Mott came

from one of these schools. In the aggressive religious atmosphere of an Iowa college Mott found a conflict between his personal ambition and God's plan for his life. He left it and went to Cornell University thinking he could get away from his conscience, find contentment in a formal religious life, and proceed with his plans. There, under the guidance of a prominent English athlete, he saw again the wisdom of "following the gleam of light leading Christ's way." His quest for a convincing religious experience was completed after a period of hard, earnest study which enabled him in intellectual honesty with St. Thomas to say to Christ, "My Lord and my God."

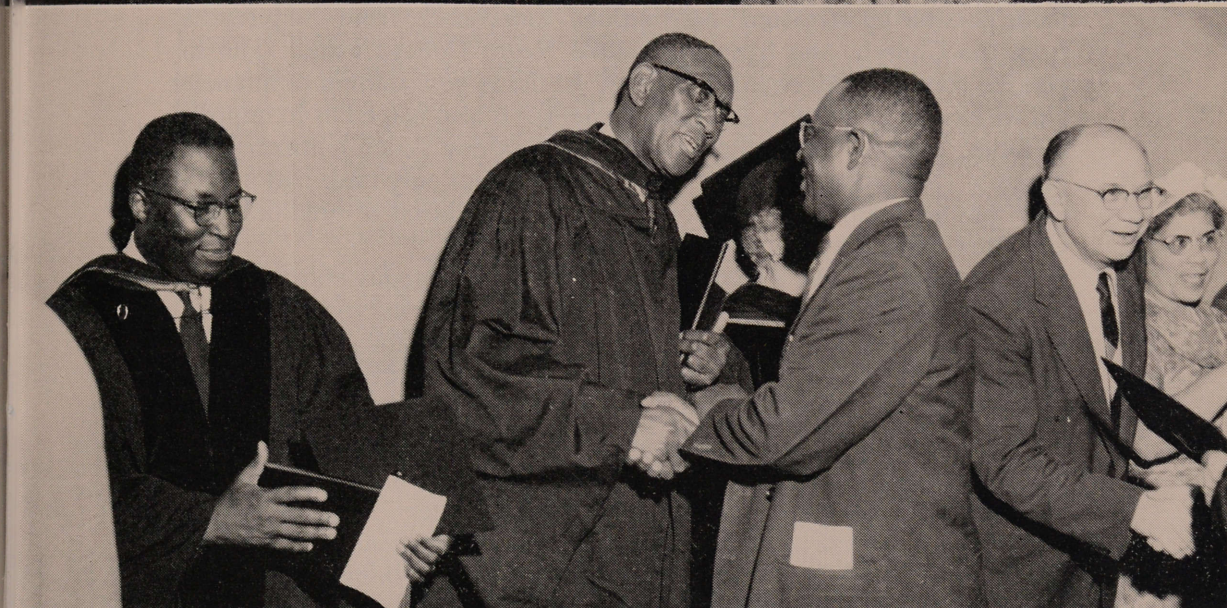
Mott's life shows the use God can make of an educated man. His gifts for administration, power of producing enthusiasm, genius for leadership—all consecrated to God—made him the foremost Christian leader of our century. He influenced more young men than any of our day. He multiplied his efforts manifold by holding that "It is better to get ten men to work than to do the work of ten men." He stirred a sleeping church to the importance of student evangelism, put passion into the missionary program of the Christian church, and urged it into an adventurous crusade.

Mott's vision of the possibilities of the Christian evangel continuously expanded upward from one high level to a higher one. He thought in terms of continents and planned for centuries. His period of active service covered sixty years. During that time he helped to establish five world-wide Christian movements. First among them was the student Volunteer Movement for foreign missions in 1886. As a result of the movement, about 20,000 students have gone into foreign missionary service.

Always in the forefront of his creative planning was the student. This is illustrated in his connection with the formation of the World Council of Churches.

As a young Christian leader Mott deplored the Christian divisions and sought a basis for unity among all Christians. At the close of the last century there was little disposition on the part of the churches for co-operation. But Mott knew students and believed that they would be free to adventure where the churches were restricted. Consequently, in 1895 Mott with five others set up a plan to unite Christian students in all nations in deepening their own spiritual life, in leading others to become disciples of Christ, and planning for the extension of His Kingdom throughout the world. Thus the ecumenical idea was planted. Soon the World Student Christian Federation had unions in 3,000 institutions of higher education with a membership of 300,000 students and professors. In 1948 at Amsterdam the former leaders of this student movement brought into existence, under the plan which Mott had helped to direct, the World Council of Churches. At the 1954 assembly in Evanston which represented 103 denominations with thirty million members, the executive leadership and half the delegates came from the W.S.C.F. Other movements of world-wide significance which he helped to organize and direct were the World's Alliance of the Young Men's Christian Association, and the International Missionary Conference.

God's work calls for men with great minds. In fact, we may say without fear of contradiction that if Christianity survives, it will be in an atmosphere created by dynamic, disciplined leaders. Christian scholars see the connection between the leadership of great men in the causation of historical events. It is therefore patent for us in this period when our Christian heritage is fighting for survival in many parts of the world to recognize again the intimate connection between the advance of our Christian faith and consecrated intelligence. The best-known strategy for every crisis has been the winning and enlisting of potential leaders.



COMMENCEMENT SCENES

The President's

TO THE ALUMNI AND FRIENDS OF GAMMON:

The Commencement Exercises for 1957 brought to a close a most successful year at the Seminary. First of all we awarded the largest number of Bachelor of Divinity degrees ever given at any one time, twenty-two. This was a goal toward which we have long been working, and for it we are deeply grateful. In addition we awarded a Master of Sacred Theology degree, the third since this program was initiated some nine years ago.

Among many other blessings we mention a nearly balanced budget, made possible by increased contributions from friends, from Conferences, from the Church, and from the United Negro College Fund. The increased contributions enabled us to award the largest amount of financial aid we have ever given to deserving students. It also helped us to improve facilities, expand the faculty, and strengthen our general instructional program. So, when you put it all together, we not only have had a good year, but we seem to be keeping up with the tradition of greatness that Gammon has always enjoyed.

Yet a school, like a man, must think not only of today and yesterday. It must think also of tomorrow if it hopes to hold its greatness. And here, we are pleased to say, the future is most encouraging. It seems now that Gammon may have an opportunity for even wider service in the future than it has had in the past.

You know of the situation confronting the Negro church in America. There are about 10,000,000 Negro Christians with about 50,000 churches, and between 40,000 and 50,000 ministers. This is roughly one-tenth of American Protestantism. The replacement needs in this ministry are about 2,000 ministers annually, to say nothing of additional ministers for growth and new work.

We need 2,000 new pastors a year, yet from all the seminaries of the nation we get less than 100 in any year. This means that over 95 per cent of the pastors going into our pulpits every year are professionally unprepared for their work. This is a deplorable situation which can only work to the detriment of the church. Gammon is doing more to cope with this situation than any other single school in the world, yet what we are doing is less than a drop in a lake, almost nothing in the face of the great need.

In recent years, vast programs and large amounts of money have been set up to improve the Protestant ministry generally, but so far not one penny has been directed towards the specific needs of our group, and these are the most crucial needs in the church. Fortunately today interest is awakening. Many agencies now want to do something, and since Gammon is the largest and most effective seminary that we have, they

Newsletter

want to do it with Gammon and through Gammon.

We have already reported that last summer the General Education Board of New York City appropriated \$15,000 to Gammon for a study to see how the three seminaries in Atlanta might cooperate in a joint program of theological education. A distinguished study committee was formed consisting of Dr. Ernest C. Colwell as chairman, who helped to fashion the Federated Theological Faculty in Chicago and the Harvard Divinity School; Dr. Merrill J. Holmes, President of Illinois Wesleyan University; Dr. F. D. Patterson, President of the United Negro College Fund, Inc.; Dr. Walter N. Roberts, President of the American Association of Theological Schools, and Dr. Henry P. Van Dusen, President of Union Theological Seminary in New York.

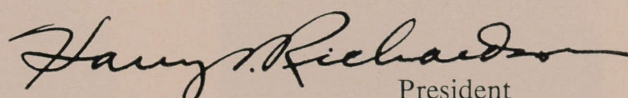
The Committee has been working diligently, and they are nearing the end of their plan. In general it provides for the three schools in Atlanta, Gammon Theological Seminary, Morehouse School of Religion, and Turner Theological Seminary at Morris Brown College, to cooperate in providing theological instruction. A fourth school has come into the plan, and this is Phillips School of Theology, of the C.M.E. Church, now located in Jackson, Tenn. It will move to Atlanta.

The plan calls for cooperation, not merging, or integration or federation. Each institution will remain an independent, separate, autonomous corporation or school, each retaining its own assets, funds and resources, and each awarding its own degrees. With funds that may be obtained for the purpose, certain central instructional facilities will be erected that will be used by all of the schools. The central facilities will be under the direction of a board of trustees that will be made up of representatives from the boards of each participating school.

It is hoped that two or three million dollars in new money can be obtained for the project. The advantage is that the cooperative effort would provide finer facilities and a better faculty than any one of the schools could ever afford alone. Also, since Gammon is accredited, the other schools by association with Gammon will gain full accreditation. This is why Gammon is necessarily the heart of the new plan. This is also an opportunity for Gammon to advance the whole cause of theological education for our entire group. Could we ask a nobler mission? We will say more about the plan in subsequent communications.

May the summer days now approaching bring to you and yours rest and joy and progress.

Yours in Christian fellowship,

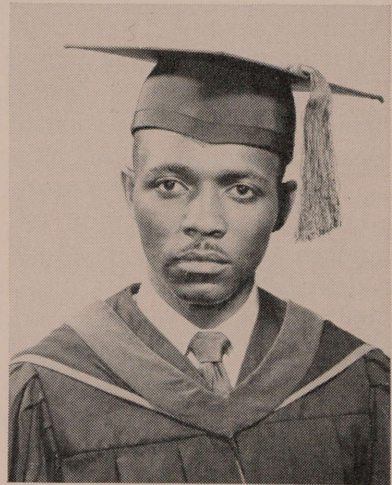

President

GRADUATES 1957
BACHELOR OF DIVINITY DEGREES



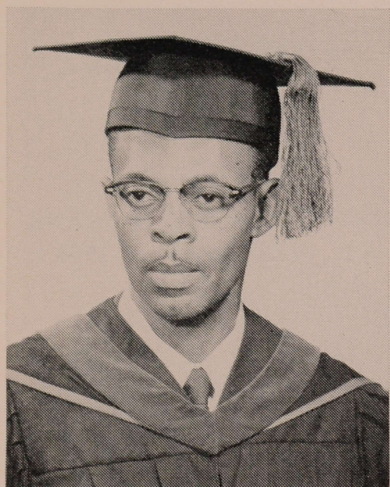
GRADY LAMAR BENNET, JR.
A.B., Morehouse College, 1950

OREE BROOMFIELD
A.B., Mississippi Industrial College,
1954

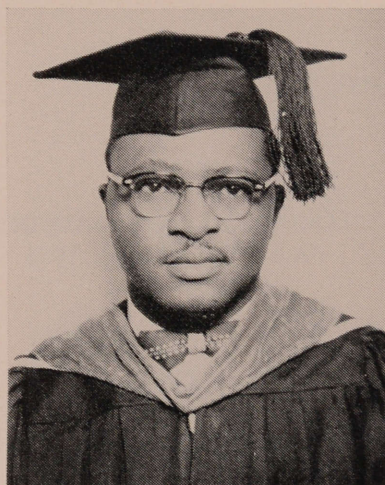


JOHN GREELY CORRY
A.B., Johnson C. Smith University,
1954

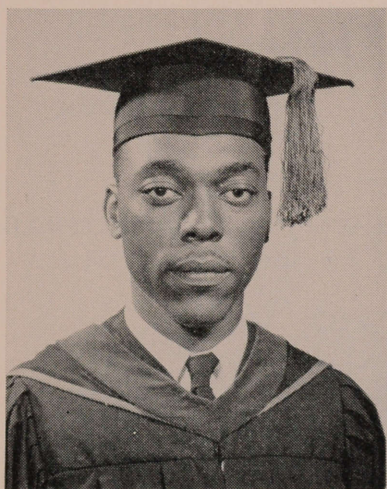




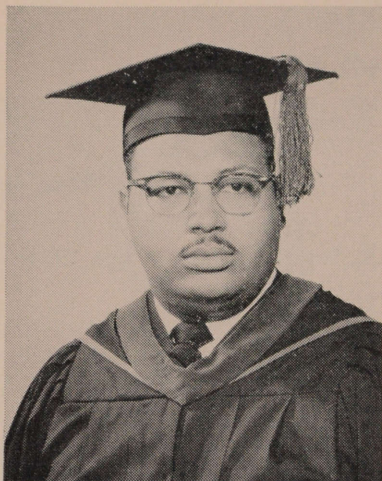
NATHAN DELL
B.S., Savannah State College, 1954



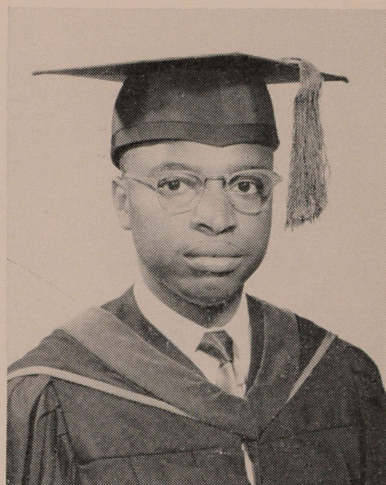
SANDY DINGLE
A.B., Claflin College, 1951



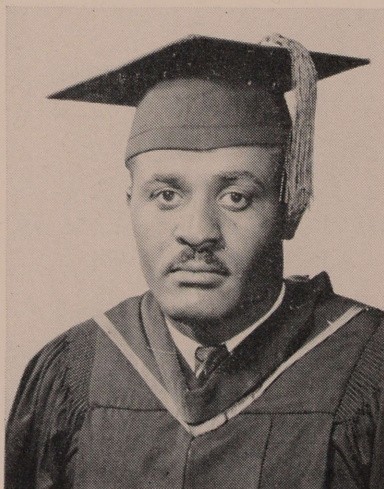
ROOSEVELT GILBERT ELAM, JR.
A.B., Lane College, 1951



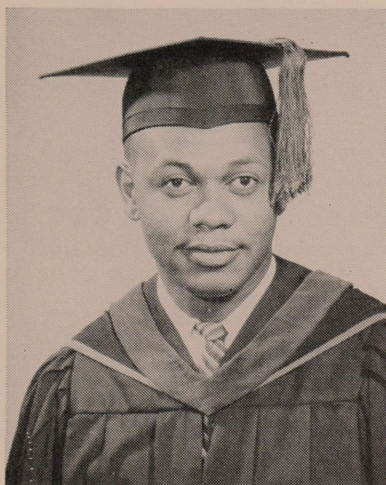
DONALD WINNFIELD FRANK
A.B., Dillard University, 1954



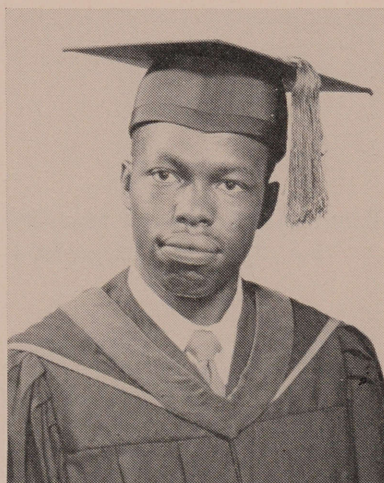
JAMES SOLOMON GADSDEN
A.B., Claflin College, 1954



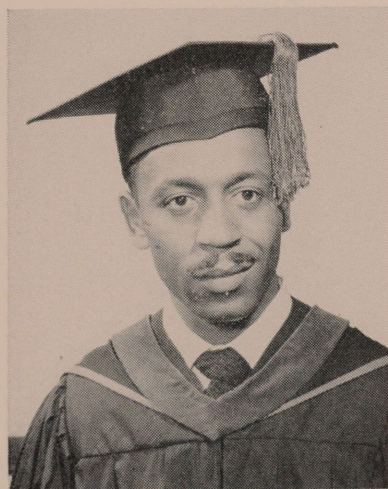
WALLACE STOVALL HARTSFIELD
A.B., Clark College, 1954



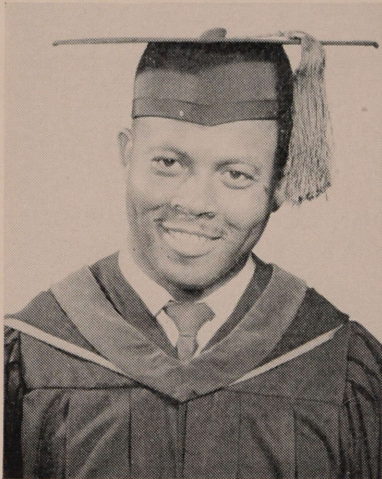
JOHN FREDRICK NORWOOD
A.B., Claflin College, 1951



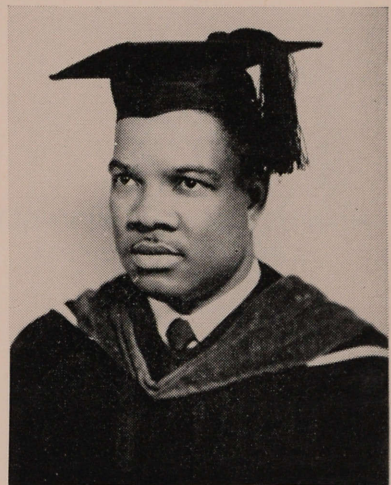
NIMROD QUINTUS REYNOLDS
A.B., Clark College, 1954



CLARENCE MONROE SAVOY
A.B., Lane College, 1954



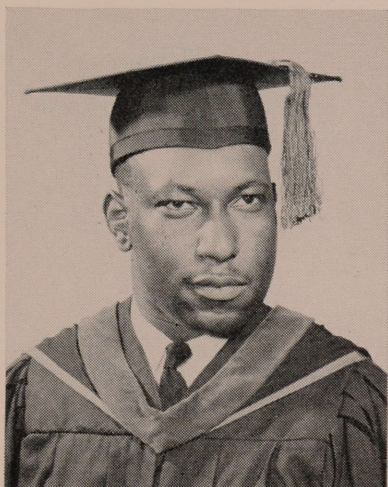
MARSHALL EARL HODGE
A.B., Huston-Tillotson College, 1953



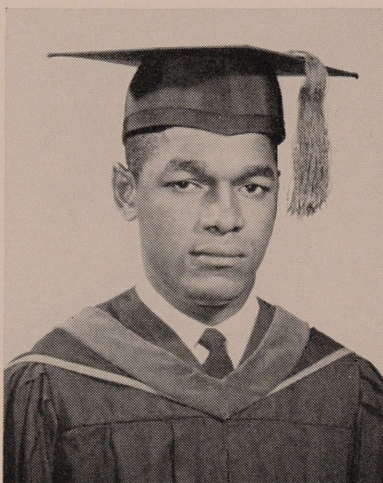
HEZEKIAH STEWART MALONE, JR.
B.S., LeMoyne College, 1954



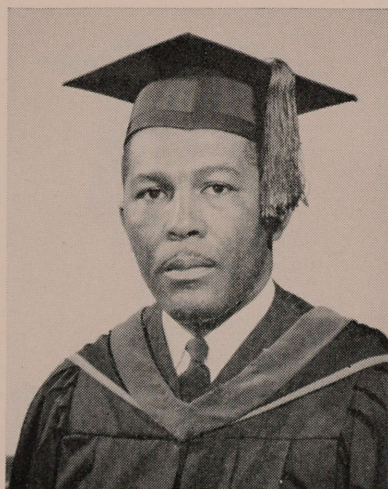
FRANK WOODSWORTH
MONTGOMERY
A.B., Clark College, 1954



PAYTON McCALLIE SIMS
A.B., Morris Brown College, 1954

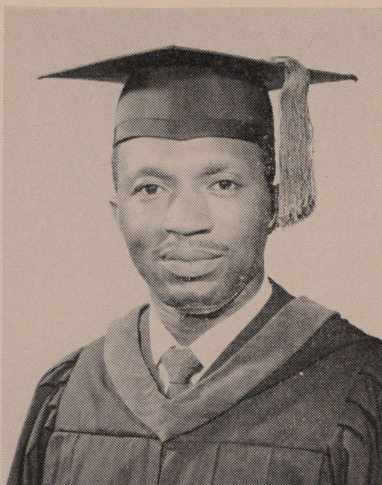
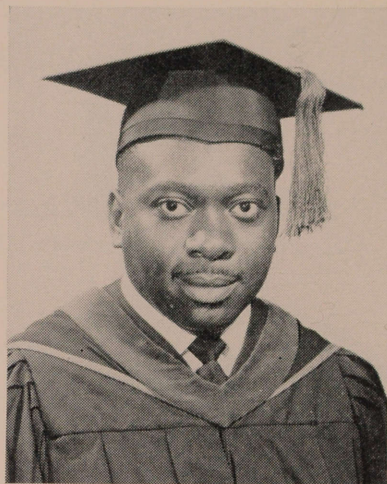


WILLIAM SMITH
A.B., Texas College, 1953



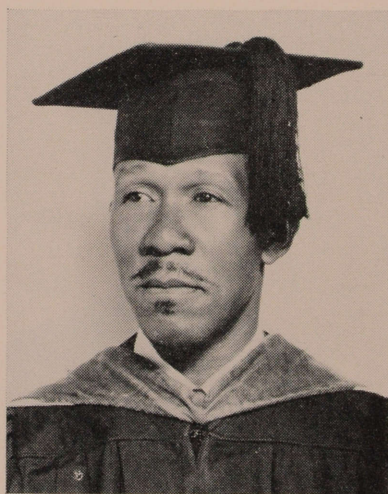
GODFREY LAFAYETTE TATE, JR.
A.B., Clark College, 1955

CHARLES DOUGLAS WELLS
A.B., Wiley College, 1954



CORNELIUS WILLIAMS
A.B., Dillard University, 1954

JOHN BENJAMIN FRANKLIN
WILLIAMS, SR.
A.B., Lincoln University, Pa., 1925
M.A., Columbia University, 1929

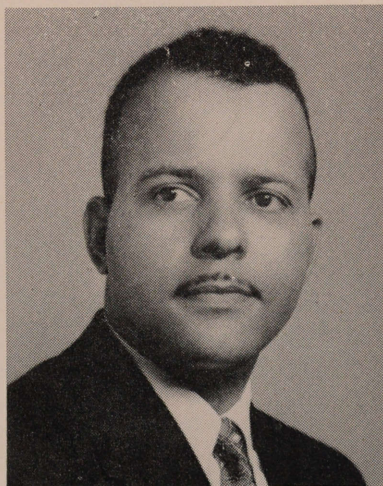




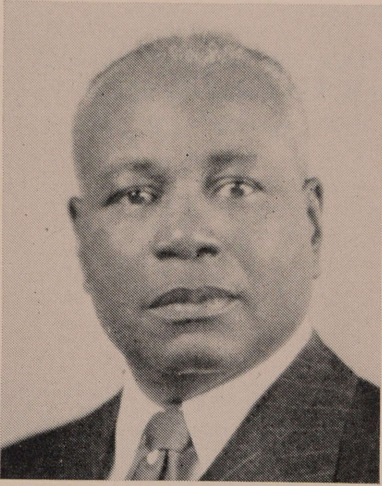
LARRY HAWKINS WILLIAMS
A.B., Morehouse College, 1953

MASTER OF SACRED THEOLOGY DEGREE

HOWARD CUNNINGHAM
A.B., Benedict College, 1944
B.D., Gammon Theological Seminary,
1949

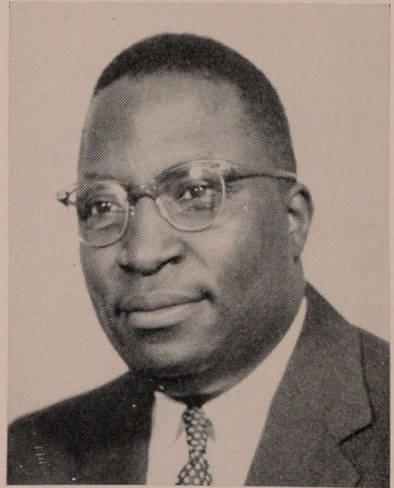


DOCTOR OF DIVINITY DEGREES

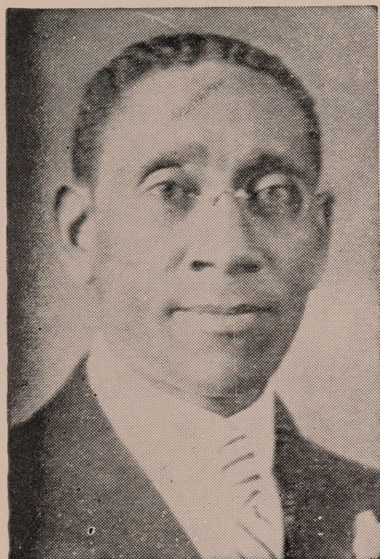


COSUM MASON LUSTER
B.A. Wiley College, 1924
B.D. Gammon Theological Seminary,
1931
(See page 25)

HUBERT VERNON MANNING
A.B., Claflin College, 1940
B.D., Gammon Theological Seminary,
1945
M.A., Boston University, 1947
(See page 25)



ALUMNI CITATIONS



HENRY PAYTON GORDEN

Class of 1909

(See page 26)

MASON CLAUDIUS PULLIAM

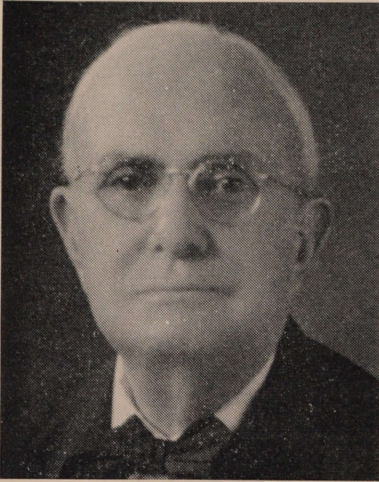
Awarded Posthumously

Class of 1909

(See page 26)



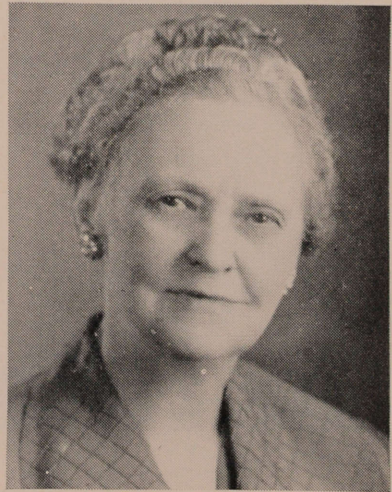
SIXTIETH ANNIVERSARY ALUMNI CITATION



ROBERT ELIJAH JONES
Bishop, The Methodist Church (*Retired*)
Class of 1897
(See page 27)

CITATION FOR DISTINGUISHED ACHIEVEMENT IN HUMAN RELATIONS

DOROTHY ROGERS TILLY
(Mrs. M. E. Tilly)
Atlanta, Georgia
(See page 27)



Citations for

DOCTOR OF DIVINITY DEGREES FOR 1957

Cosum Mason Luster, teacher, preacher, and church leader, your Seminary recognizes with pride and gratitude your rich ministerial career.

Trained to serve as a high school and college teacher, you preferred to serve in the field of religion. Since your graduation in 1931, you have served as a college pastor, as a pastor, and as a representative of your brethren in the general councils of your Church.

Your ministry has been marked by the erection of a church edifice of outstanding beauty and efficiency. In the tradition of the teacher, you have put into your church and elaborate program of Christian education.

You have been interested in the social and civic interests of your community, serving on numerous boards and committees, in positions of responsibility, and holding the respect of your fellow citizens for your labors.

Therefore, in recognition of your achievements, upon the recommendation of the faculty and by vote of the Board of Trustees, I have the honor of conferring upon you the degree of Doctor of Divinity with all of the rights and privileges thereunto belonging.

HARRY V. RICHARDSON

President

May 19, 1957

Hubert Vernon Wanning, President of Claflin University, you have used the years since your graduation exceptionally well. You have furthered your education and preparation for service by graduate study for which you received the degree of Master of Sacred Theology. You have served effectively as a teacher, a principal, a minister to migrant agricultural workers under the auspices of the Federal Council of Churches, and as a pastor of major churches.

You have done these things with distinction and effectiveness. Now you have been called to the presidency of an old and hallowed institution, Claflin University, which has played a leading part in the educational development of your people, and which looks forward to a future of still richer service.

In recognition of your growth, your service, and the high position you now hold, upon recommendation of the faculty and by action of the Board of Trustees, I have the honor to confer upon you the degree of Doctor of Divinity.

HARRY V. RICHARDSON

President

May 19, 1957

ALUMNI CITATIONS FOR 1957

Henry Hayton Gorden, your Alma Mater acknowledges with pride your long and successful ministry.

Since your graduation in 1909, you have served as a pastor, as a church builder, and as a District Superintendent. You have done all of these things well. In one of your pastorates more than one thousand new members were taken into the church. During the same pastorate a new church building was built and paid for in full at a cost of over \$85,000.00. You have faithfully pursued your own intellectual and spiritual development, and you have been a source of help and inspiration to your fellow ministers.

Therefore, upon recommendation of the Alumni of the Seminary and by action of the Board of Trustees, I have the honor to award you this citation.

HARRY V. RICHARDSON
President

May 19, 1957

***Mason Claudius Pulliam**, graduate of the Class of 1909, in the long life with which you have been blessed you have exemplified both the spirit of Christian service and persistent self-development. Your academic education and your professional training were secured through your own efforts. These culminated in your graduation from Gammon and in your later graduation from the University of Chicago.

In your ministry you served faithfully the churches to which you were assigned. As a District Superintendent you wisely and kindly administered the work under your care. You, therefore, have come to the evening of life, rich in the knowledge of the good you have done and in the high regard of your fellowmen.

Upon recommendation of the alumni of the Seminary and by action of the Board of Trustees, I have the honor to present to you this Alumni Citation.

HARRY V. RICHARDSON
President

*Awarded Posthumously
May 19, 1957

SIXTIETH ANNIVERSARY ALUMNI CITATION

Robert Elijah Jones, your Alma Mater takes pride in honoring once again your long life of distinguished service. Sixty years ago you graduated from this Seminary. In those years you have served as a pastor, as a Sunday School field secretary, as editor of a Church journal, and for twenty-four years as an active Bishop of your Church. In all these places you have served with rare distinction and effectiveness.

Your work as a churchman has been paralleled by your labors for betterment in American human relations. Wherever you have gone you have been concerned for the social problems around you. You have always stood as a fearless champion of the disadvantaged and oppressed. Your forthright writings attracted nation-wide attention and helped to bring the better day that we now enjoy. You participated generously in constructive social movements, and for these efforts you twice received the Harmon Award.

You served as a Bishop of your Church through some of the most crucial years of its history. You played a large part in achieving the unification of 1939, creating the present Methodist Church.

In the years of your retirement, you have continued active in the work of the Church and in behalf of your fellowmen. Your life and your influence will long stand as an inspiration for those who are to follow you.

Therefore, upon recommendation of the faculty and by action of the Board of Trustees, I have the honor of presenting you this citation upon the sixtieth anniversary of your graduation, with gratitude and high regard.

HARRY V. RICHARDSON
President

May 19, 1957

CITATION FOR DISTINGUISHED ACHIEVEMENT IN HUMAN RELATIONS

Dorothy Rogers Tilly, Christian, humanitarian, and leader of the Church, for many years you have devoted your life to making the Christian way in human relations a living reality in our time. You have sought to do this through your own efforts as a Christian woman, and through the positions you have held in church and secular organizations. You were selected by the President of the United States to serve as a member of the Committee on Human Rights, whose declarations have given expression to the hopes of suppressed groups everywhere. In 1948, you were chosen "Woman of the Year" by your fellow citizens of the great State of Georgia.

With a devotion of purpose reminiscent of the early Christians, you have held to your self-chosen mission of keeping love and brotherhood alive in our Southern way of living. In all of this you have been supported and assisted by your companion of many years, Milton Eben Tilly, whose sacrificial and inspiring collaboration we recognize at this time.

Because you still stand in our Southland as a tower of strength in a day when evidence of strength is sorely needed, Gammon Theological Seminary, upon recommendation of the faculty and by vote of the Board of Trustees welcomes this opportunity to acknowledge and express gratitude for your life and your labors.

HARRY V. RICHARDSON
President

May 19, 1957

Alumni Notes

A Message From the Alumni President . . .

Dear Alumni:

I wish to take this means to express our sincere thanks to you for the fine support given the Alumni Association since our last appeal to you for Alumni dues and organ fund contributions.

Your response has been gratifying, and we look forward to retiring the balance we now owe to the organ fund very shortly.

It is our hope to liquidate our present indebtedness before our Founder's Day meeting, so as to consider another worthy project for our Alma Mater.

We covet your interest and support. The progress of the school is thrilling, and we solicit your help in the continued program of Gammon Seminary.

To date the total amount contributed by the Alumni on the organ fund is \$2,096.13. The unpaid balance is \$703.87. Thank you for your continuing support in this effort.

With every good wish for your success, I am

Sincerely yours,
John J. Hicks
General President of the
Alumni Association

Dr. Charles L. Warren, B.D., '36, D.D., '53, and pastor of Taylor Memorial Church, Oakland, Calif., is a member of the "1957 Summer Around the World Study Tour," sponsored by the San Francisco State College.

Dr. Warren left San Francisco for Honolulu, June 20, to join a group of 23 other leaders from all sections of the United States, who will make the tour. The trip will include visits to Tokyo, Taipeh, Hong Kong, Manila, Saigon, Bangkok, Rangoon, Bombay, and Moscow.

Rev. Major J. Jones, B.D., '44, received the Th.D. degree from Boston University on June 2, 1957. At present Dr. Jones is pastor of Stanley Methodist Church, Chattanooga, Tenn. Congratulations to Dr. Jones upon this academic achievement!

Rev. Payton McCallie Sims, B.D., '57, is pastor of The Shorter Chapel A.M.E. Church, Tullahoma, Tenn. Rev. Sims sends greetings to all his classmates and friends.

Rev. Wilbert B. Miller, B.D., '53, is pastor of Laura Street Presbyterian Church, Jacksonville, Fla. His address is 818 Laura Street, Jacksonville 2, Fla.

Rev. Godfrey L. Tate, Jr. B.D., '57, and a member of the Washington Annual Conference, is pastor of the Roncerverte White Sulphur Charges, Roncerverte, West Va. Rev. Tate graduated from the Seminary this year with second highest honors.

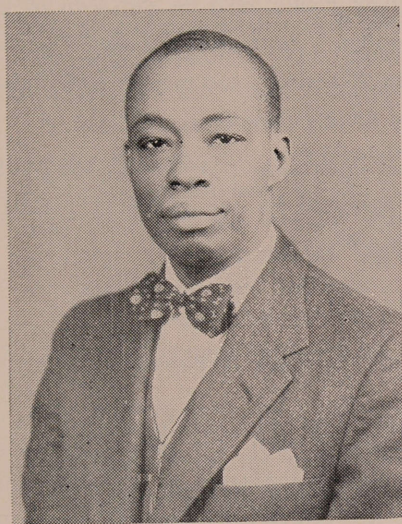
Rev. Willie B. Randolph, B.D. '53, visited the campus recently while enroute to the United Nations Assembly in New York City.

Rev. P. Harold Gray, B.D., '55, was married to the former Miss Nannie Jane Nelson in Camden, S. C., on June 7, 1957. Rev. Warren M. Jenkins officiated. Rev. Gray now pastors Ebenezer and Galilee Methodist Churches in Bennettsville, S. C. He and Mrs. Gray visited the Seminary on June 13.

Rev. Hezekiah S. Malone, B.D. '57, was married the day before graduation, May 18, to the former Miss Mary Katherine Dobbs at Allen Temple A.M.E. Church in Atlanta. Pres. Richardson and Rev. John A. Middleton, the pastor of Allen Temple A.M.E. Church, officiated.

Here We Are . . .

(An article on one of the outstanding alumni of the Seminary)



REV. JAMES WILEY BROWN

James Wiley Brown is a graduate of the class of '34. Since his graduation from Gammon, he has continued his academic training in higher education. He has received the B.D. degree from Chicago Theological Seminary and the M.A. degree from The University of Chicago in the field of ethics and society. In addition, Mr. Brown has done graduate work in sociology and the social sciences at Fisk University and further study in experimental psychology at the Union College Laboratory of Psychology in Schenectady, New York.

Reverend Brown has distinguished himself both in the teaching and preaching fields. He began his career as a teacher-counselor at Fisk University, serving as assistant to Dean William J.

Faulkner in 1936. Since then, he has served as a staff counselor and resource leader on many occasions for the Y.M. and Y.W.C.A. Summer Conferences in Texas and Oklahoma. He has also served as College Pastor and professor of religion and philosophy at Tillotson College, Austin, Texas. During his tenure at Tillotson College, Reverend Brown filled the pulpits of many outstanding institutions, including Tuskegee Institute, Alabama State, Tennessee State, Prairie View, Texas Southern, The University of Texas, Mt. Holyoke (Mass.), Blair Academy (N.J.), and other colleges.

For the past three years, Reverend Brown has served as a summer camp counselor and staff member at Tower Hill, Michigan and Pilgrim Park, Illinois, under the auspices of the Illinois State Conference of the Congregational Christian Churches. His work in this respect has been praised highly by the states of Illinois and Michigan.

At present, Reverend Brown is serving as pastor of Lincoln Memorial Congregational Church in Chicago, Illinois. Under his leadership the church has raised its budget from \$12,000 to \$22,000.00; the membership has increased over thirty-three percent; the church has been completely renovated and beautified, and a parish house is being added at a cost of \$50,000.00.

Reverend Brown stands high in the splendid line of outstanding Gammon graduates.

CAMPUS NEWS
(Continued from page 1)

GAMMON WOMEN'S
FELLOWSHIP

The Gammon Women's Fellowship, under the efficient leadership of its president, Mrs. Godfrey L. Tate, Jr., recently ended a very busy school year of varied activities, ranging from a Workshop for Ministers' Wives to its closing family picnic. Composed of women of the Campus, the group has as its general objectives—to encourage fellowship, to render service, and to offer an outlet for spiritual, cultural, and creative interest among the Gammon families.

In addition to sponsoring annual holiday parties for the entire Gammon family and the Workshop for Ministers' Wives, the Fellowship also presented a musical and dramatic program which brought to the Campus a large number of guests.

President Richardson officiated at the Installation Service on Wednesday evening, May 8, in Thirkield Chapel, during which the following officers were installed for the coming school year: Mrs. William B. Meekins, President; Mrs. Rufus Wilson II, Vice President; Mrs. Albert R. Ray, Recording Secretary; Mrs. Paul H. Easley, Corresponding Secretary; Mrs. William J. Canafax, Treasurer; Mrs. Herthal R. Davis, Chairman, The Worship Committee; Mrs. Oswald P. Bronson, Chairman, The Publicity Committee; Mrs. Harold N. Sharp, Chairman, The Hospitality Committee; Mrs. William E. Tyler, Chairman, The Program Committee. At this service, the Fellowship presented to the Bethlehem Community

Center some toys for the Nursery School, which were accepted by Mrs. Eva Parks, Acting Director. They also presented a lovely punch bowl set to Gammon Seminary, which was accepted by President Richardson.

On Thursday evening, May 9, the Family Picnic, held on the lawn of the President's home was attended by more than 200 friends and members of student and faculty families.

An interesting program for 1957-1958 is promised by the incoming president and officers.

Mr. Theodore A. Powell, a member of the Junior Class, was presented the License to Preach at a special Service in the Seminary Chapel on Tuesday, April 30. Mr. Powell is a member of the North Carolina Conference, Western District, of which Reverend T. H. Wootten is District Superintendent. Reverend C. S. Stinson, of the Atlanta North District, Georgia Conference, presided in the absence of Reverend Wootten. President Richardson assisted Reverend Stinson.

Mrs. Olive Webster Alston, of Greensboro, N. C., who is studying for the M.R.E. degree at the Seminary, was granted the License to Preach Wednesday night, May 22, at Ariel Bowen Methodist Church, Atlanta, of which Rev. A. C. Epps is pastor. Reverend C. S. Stinson officiated. Mrs. Alston also was admitted to the Georgia Annual Conference on trial.

ANNUAL AWARDS

Each year the Seminary recognizes the outstanding achievements of the students. Awards are given for both academic attainment and Christian growth. The following awards were given this year:

THE NATIONAL METHODIST SCHOLARSHIP AWARD

Two National Methodist Scholarship Awards are made available in each Methodist theological seminary. They provide a cash stipend of \$500 each. Candidates for the awards are nominated by the faculty or an appropriate administrative committee in each seminary, but the final selection rests with the General Board of Education. The recipients are chosen from the Junior Class, and they must give unusual promise of usefulness and must have demonstrated outstanding leadership ability.

Awards also include a two-week travel seminar, during which the students visit the general boards and agencies of the Methodist Church.

William B. Meekins of Washington, D. C., and Robert C. Stovall of Pickens, Miss. received these scholarships for 1956-57.

THE SMITH-TAYLOR AWARD

Dr. Roy L. Smith and Bishop Prince A. Taylor, Jr., jointly, provide an annual prize for the member of the graduating class who has shown the most progress in written English during his seminary years and who gives promise of ability in the field of journalism.

James S. Gadsden of Bonneau, S. C., was the recipient.

THE GAMMON FACULTY AWARD

To encourage interest in scholarly en-

deavors, the faculty members of the Seminary have established an annual award to the member of the graduating class who has the highest scholastic average.

John G. Corry of Kings Mountain, N. C., who maintained a straight "A" average during his three years in the Seminary received the award.

THE JAMES S. AND EMMA E. TODD AWARD

Roosevelt G. Elam, Jr., of Trenton, Tenn., was the recipient of the James S. and Emma E. Todd Award, established by Mrs. Mary J. Todd McKenzie of Jacksonville, Florida, in honor of her parents, the Reverend and Mrs. James S. Todd. The income from this fund 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."

THE FRANK W. CLELLAND AWARD

The Frank W. Clelland Award was established by the Reverend W. T. Handy, Jr., pastor of Newnan Methodist Church, Alexandria, La., in appreciation of the personal and academic help he received from Dr. Frank W. Clelland for "highest ability shown in the fields of New Testament and Homiletics."

Wallace S. Hartsfield of Jacksonville, Fla., received the award.

The Foundation
Gammon Theological Seminary

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