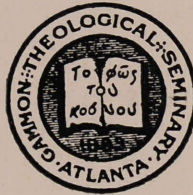


THE FOUNDATION

GAMMON
THEOLOGICAL SEMINARY
ATLANTA, GA.



Commencement Issue

Vol. XLVIII

Second Quarter 1958

No. 12

Campus News

Dean Martin L. Harvey of Southern University, Baton Rouge, Louisiana delivered a series of lectures at Gammon Theological Seminary November 5-6. The theme of the series of lectures was "The Ministry to College Students"

Two Gammon faculty members have been chosen for the group of "One Hundred Men" selected from The Methodist Church across the nation to participate in a special ministry to students. They are Dr. Harry V. Richardson, President of Gammon Seminary and Dr. Charles B. Copher, Head of the Department of the Old Testament.

The Dr. Pitirim A. Sorokin delivered the Annual Thirkield-Jones Lecture Series at Gammon Theological Seminary March 4th and 5th. Dr. Sorokin, international scholar and world renowned sociologist, is the head of the Harvard University Research Center. Dr. Sorokin's lectures are regarded as one of the highlight features of the 75th Anniversary of the Seminary. The theme of the lecture series was "Crisis of Our Age and the Way Out of It."

Mrs. James D. Wyker, winner of the "Church Woman of the Year Award" in 1955 was guest at Gammon Theological Seminary on Thursday and Friday, November 7-8. Mrs. Wyker, who has served as President of the National Council of United Church Women, was chapel speaker at 10 o'clock on Thursday, November 7th.

Professor M. J. Wynn, Dean of Students and Professor of Homiletics at Gammon, was elected First Vice President of the National Council of United College Fund Alumni, February 8th during the annual session of the National Council.

Gammon Seminary was host to forty District Superintendents of the Central

Jurisdiction of The Methodist Church in the Annual District Superintendents' Seminar, February 24-28.

The district superintendents represented seventeen conferences covering thirty-four States of the United States. Leaders for the conference were Dr. Leon M. Adkins, general secretary of the Division of the Local Church, Rev. Ernest T. Dixon, Jr., staff member of the Department of Local Church School Work and Dr. Bliss Wiant, all from the General Board of Education of Nashville, Tennessee.

President Harry V. Richardson returned to the campus from a ten week tour of Africa and the Middle East. His trip included a month in Liberia where he worked with the World Council of Churches. A month was spent in observation of Christian missions at work on the African Continent. He was particularly observing the ministerial training of native leadership, and a high point of the trip was his attendance at the International Missionary Conference in Accra, Ghana. He spent the last two weeks in Egypt, the Holy Land and Lebanon and had a brief stay in Turkey.

THE FOUNDATION

Gammon Theological Seminary

A. S. Dickerson, Editor

— Contributing Editors —

Lester R. Bellwood	Roger S. Guptill
Charles Copher	Ellis H. Richards
John W. Graham	Master J. Wynn
Ralph Williamson	Harry V. Richardson

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All communications relative to this publication may be addressed to A. S. Dickerson, Gammon Theological Seminary, 9 McDonough Blvd., S. E., Atlanta, Georgia.

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The Foundation . . .

VOL. XLVIII

ATLANTA, GEORGIA • SECOND QUARTER

No. 1

"The Honor of A Certain Aim"

MERRIMON CUNNINGGIM

Ephesians 6:10-18

One of the most significant dates of American history is seldom touched upon in our text books. It is the date, June 22, 1611. The locale for this day's tragic event was far to the north of the place where the Jamestown Colony was just getting its start, far northwest of the rock where the Plymouth colonists were to land nine years later. The event took place in the icy waters of what later came to be known as Hudson Bay, and its chief character was Henry Hudson himself.

Hudson, you will recall, was one of the greatest of those intrepid explorers who ranged far and wide in the waters of the New World. For a number of years he had had a dream of finding a Northwest Passage to the Orient, and he spent his days and his substance in the pursuit of this high endeavor. Most of his voyaging was west of Greenland, though on one of his earlier journeys he had discovered the great river that bears his name in New York State. Finally, on the most extensive exploration that he ever undertook, he made his way into the great northern bay but was caught by the winter ice before he could return home. The hardships and privations were intense, and finally, after the ice broke in the spring of 1611, many of his crew mutined when he determined to press further westward. On June 22 the mutineers put Hudson and eight companions, including crew members who were ill, in a little boat and set them adrift. And that is the last that was ever heard of Henry Hudson.

The American preacher and poet, Henry Van Dyke, has written the story in verse form, and the concluding lines of his poem represent an effort to capture something of what must have been the spirit of the great explorer as the mutineers sailed away and left him. Van Dyke has Henry Hudson saying to his companions in the little boat:

Yes, I seek it still,
My great adventure and my guiding
star;
For look ye, friends, our voyage is not
yet done;
We hold by hope as long as life en-
dures;
The world is round and God is every-
where,
And while our shallop floats, we still
can steer.
So point us up, John King, nor west
by north;
We'll keep the honor of a certain aim
Amid the peril of uncertain ways,
And sail ahead, and leave the rest to
God.

Our gathering today combines two occasions in one. We are met, first, on the occasion of the 75th anniversary of the founding of this institution, and secondly, we are gathered to honor the graduating seniors in this year's class. What shall be the nature of our concerns at this time? These two occasions represent temptations to us to spend our attention on secondary considerations. The first occasion, the anniversary of Gammon represents a temptation to look backward, and to call to mind the accomplishments of the past. But we know

Dr. Cunningham is Dean of the Perkins School of Theology, Southern Methodist University, Dallas, Texas.

that even greater days for this institution are ahead, and our task is to think into the future. The second occasion, the graduation exercises themselves, represent conversely a temptation to look forward, and to stress the fact that a new life opens up before those who today are completing their period of training. But if we are to do justice to the graduating seniors themselves, we realize that we must cast a backward glance over their careers, and over all that has produced them and brought them to this point. In respect to both occasions that have brought us together, there is an over-riding temptation to deal only with tangible elements in the life of school and the careers of the seniors. Yet this temptation, especially, we must resist; for the time calls for us to seek to understand the intangible elements in our picture, the qualities of mind and heart that are not fully symbolized by buildings, and books, and even diplomas. Thus it is that the question occurs to us, what qualities of mind and heart have brought us to this point? What qualities can serve us well in the future? It was while I was thinking on this line that I was reminded of Van Dyke's poem: "We'll keep the honor of a certain aim amid the peril of uncertain ways, and sail ahead, and leave the rest to God." For it seems to me that each of those concluding clauses is suggestive for the two occasions on which we have gathered together, and for answering the question as to what qualities of mind and heart should be paramount in our concern.

First of all, the phrase, "The peril of uncertain ways," is an excellent summary of the day in which we live. The trouble spots at home and abroad fill the front pages of our newspapers: Lebanon and Algeria, France and Russia, and countries across the world; Little Rock, and synagogue bombings in Nashville and Jacksonville, and all the host of towns across the land where tension reigns. Sputniks give us pause, and the recession makes us unsure about the future. And yet we are aware that, to the Christian, this world is always, to some extent, an alien world. Perhaps we should

not ask for anything better, or expect anything more. The author of our Scripture reading was fully aware that the Christian must wrestle with principalities and powers, and the world rulers of this present darkness. To the follower of the Lord Jesus Christ it was ever thus, and thus it is today.

It is in this kind of framework that we ask the question as to what qualities of mind and heart the Christian must possess. Many come to mind, of course, but I wish to call your special attention to three, all of which are suggested by the phrases of Van Dyke's poem. First, "the honor of a certain aim" calls to mind the emphasis that our Scripture passage puts upon the virtue of perseverance. The quality we so desperately need is faithfulness to the assigned task, the possession of a fundamental purpose in living. Stated another way, the thing that seemed to characterize the life of Henry Hudson, and the imagination of the poet, consumed his interest to the very end, was his clear-eyed conception of his calling, and his dedication to it. This it is that Gammon must have, and that you and I as individuals must have, if we are to hope to meet the needs of the time in which we live.

Let me speak, then, about the importance of this quality as it applies, first, to Gammon, and then to the honorees of this occasion, the graduates of the year. As to Gammon, it is the unique role of this or any other seminary to be a school. The seminary shares with other agencies of the Church the responsibility to foster religious faith, to preach the Word, to spread the good news of God in Christ. But as a school, a seminary has a special obligation which pertains to it alone, namely, to promote the serious study of our faith. I have recently read two different inaugural addresses of seminary administrators, and each of them has emphasized the task of the seminary to give intellectual leadership to the Church. This is the emphasis, also, of the recent volume by Richard Niebuhr, *The Advancement of Theological Education*. And we find the charter for this kind of emphasis in the great command of Jesus

himself, "Thou shalt love the Lord Thy God with all thy heart and soul and strength, and *mind*." This seminary has been faithful in the past to such a trust, and it must be in the future. It must continue to maintain a clear-eyed conception of its own peculiar calling, joining with all the other agencies of the Church in the general task, and giving special emphasis to its own particular functions.

The second application of this quality has to do with the students of this seminary, and particularly those who today receive their diplomas. All ministers, to be sure, must have some sense of a special calling, but B. D. graduates are distinguishable from others because they have freely adopted a life of study. Such a life is not easy today, with all of the distractions in the world around, and with the scorn that is sometimes poured upon those who seek to learn and to understand. "Egghead" has come to be a term of reproach in our vocabulary. And the recent reaction in this country to the Russian sputniks is only a partial relief from this attitude, for the general temper seems to be that we should use the eggheads for the purposes of science and technology, and should honor them only as they can give promise of enabling us to catch up in the scientific race. Yet the world desperately needs the use of reason on problems of more crucial import than even the weapons of defense. The world is calling for an analysis of the intangible values of men, for the use of the mind on things that really matter. And seminaries and ministers must be faithful to their special obligations to study, and learn, no matter the hysteria of the moment.

What a thrill it was to me recently to see a little item in our Dallas newspaper to the effect that a Negro woman had just graduated from high school at the age of 75. All her life she had wanted to learn, but she had never had the opportunity until at the age of 63 she was able to enter the first grade. She has been faithful, even at her age, to the task to which she set her hand; and now, just the other day, twelve years after she be-

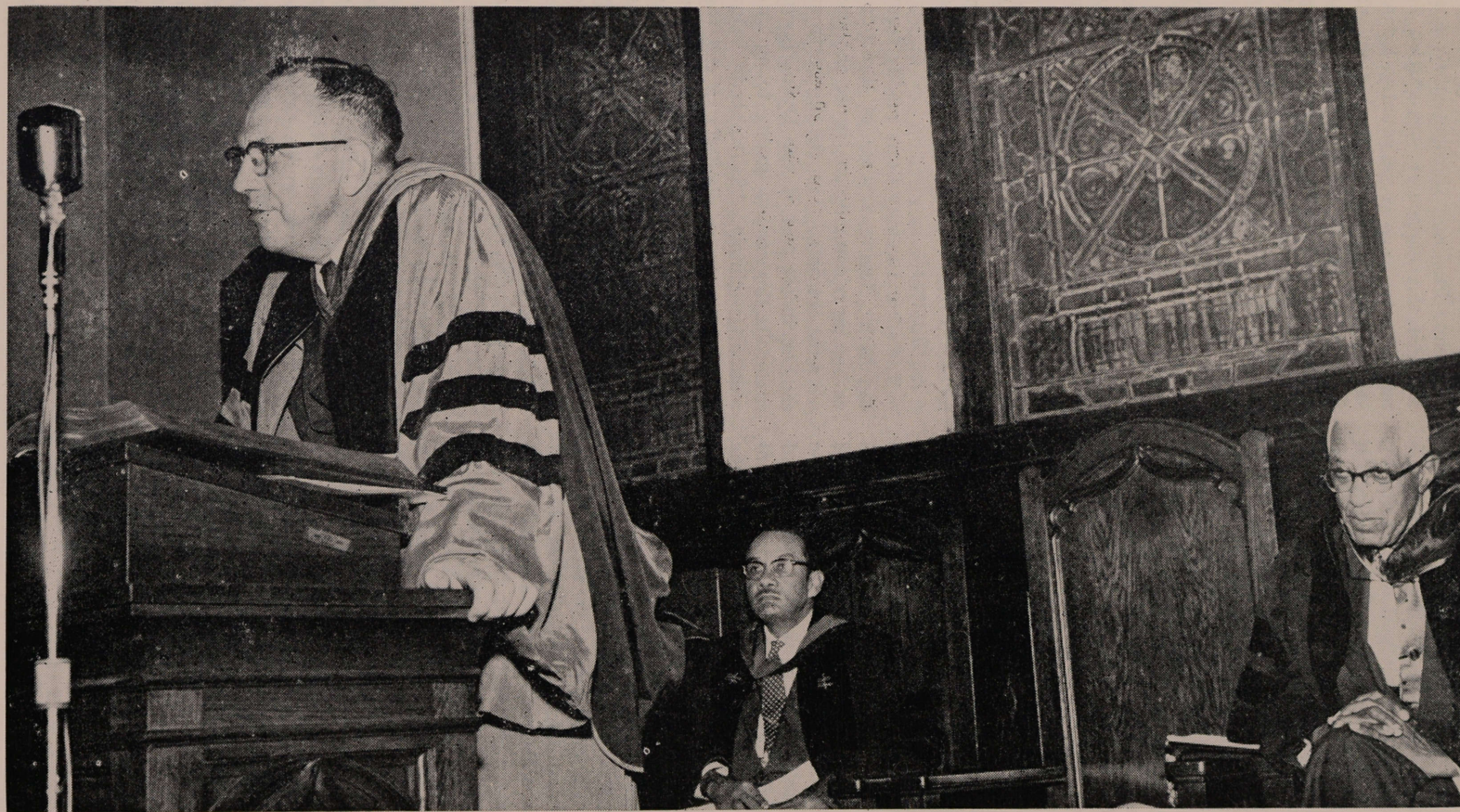
gan, she has received her high school diploma. This is a thrilling story, and word of this happening was carried in newspapers all across the country, I dare say. But this little incident ought to mean even more to you, perhaps, than to me, for the place where this thrilling act of faithfulness occurred was right here in Atlanta; and perhaps some in this company today know the name of the woman to whom I refer.

Graduates of Gammon in the class of 1958, to you is given the opportunity, and the obligation, to be true to the honor of a certain aim, to persevere in the life of learning and study which you tried to impart.

have adopted. The seminary has sought to encourage you in these ways, and there now rests upon you the obligation to be faithful to what this institution has tried to impart.

The second quality flows readily from the first. Having a sense of direction, and an inner commitment, is not enough; we must *act* on it. And the phrase from the concluding part of Van Dyke's poem that calls this second quality to our attention is simply, "Sail ahead." Our whole Scripture is, similarly, a call for resolute action: "Be strong"; "put on the whole armor of God." To steadfastness of purpose must be added staunchness of action. Our faithfulness in conceiving our task must be matched by our courage and fortitude in its performance.

What special pertinence does this quality possess for the two objects of our concern at this gathering? First of all, let us apply this quality to Gammon itself. Gammon is the only Negro seminary of the Methodist Church, and as such it has a special responsibility to train Negro ministers. This being so, it cannot escape from its involvement in the question of race, and it has given itself through the years to the task of enlightening the world around in respect to this serious question. In the midst of a society that denies equal opportunity to members of minority races, Gammon has been resolute, and we can be sure that its future course will be no less courageous than its past. Its attitude and



Dr. Cunningham Delivering Baccalaureate Commencement Address —
Dr. Richardson and Bishop Bowen Listen.

strategy have not been craven on the one hand, nor characterized by bravado on the other, but have truly manifested the fortitude of which we speak. All honor to this institution for having possessed, and for determining to continue to possess, this second important quality of mind and heart. And what about the students, and the young ministers, that Gammon has sought to train? To be sure, Negro ministers are not only ones who are called upon to exercise courage, for white ministers as well as Negroes must possess this quality in order to be effective witnesses in these dire times. The white ministers here in Atlanta who issued their famous manifesto on the subject of Race Relations last fall possessed a full measure of fortitude in so doing, for they felt called to take an affirmative position, no matter that it might be unpopular with many of their people, and they did so without flinching. But the courage that Negro ministers need is perhaps of a higher order, for often it means, for them, a resoluteness to refrain from affirmative action. It is sometimes easier to wield a sword than a shield. And the magnificent thing about Martin Luther King, who has thrilled all about us by his great work in Montgomery, is that his fortitude was of the more difficult sort, namely, the determination not to retaliate in hate, but to stand resolutely in love.

It is interesting to notice that our Scripture passage makes this same emphasis. Great courage is indeed called for, but all of the equipment of the Christian warrior which the Scripture lists is defensive in nature—armor, breastplate, shield, and helmet. That is, all except one item, the sword of the spirit. In order to be both loyal to the past and responsible to the future, we must add to the quality, faithfulness, the requisite courage; and quite often this courage calls for us to stand firm as often as it does to dash off into battle.

Graduates of the Class of 1958, the days of your ministry will be difficult days. Hold in mind that the ministry of Jesus Christ is not a swashbuckling occupation, but is one that calls for tre-

mendous fortitude of spirit. Note well the examples of such a spirit that this institution, and those who have gone before you, have furnished. Resolve to implement your faithfulness to your calling by resoluteness of action in all you do.

The third quality that is needed today is the rarest of the three. Though the other two may often be lacking, this one is sometimes absent even from those who may possess the other two. The third quality is represented by the final phrase of our poem, "Leave the rest to God." It is such a rare quality that we do not have a good word for it in the English language. We might call it letting go, but it is not abdication. We might term it serenity, but it is certainly not quiescence, or lying down. Reliance is, perhaps, a good word to describe it, but it is not soft dependence. If we had not otherwise ruined the word, we might call it carelessness, but it is not by any means a lack of caring. The quality we have in mind can perhaps be described as poised assurance, or bedonair trust.

The best statement about it is found in the Gospel passages that try to define the quality not by one word but by a phrase, those passages that talk about losing one's life to find it, and finding one's life in losing it. From Martin Luther's great hymn, "Ein Feste Burg," comes a helpful phrasing: "Let goods and kindred go, this mortal life also, the body they may kill, God's truth abideth still . . ." A moment ago we noticed that the sword of the Spirit is the only offensive weapon listed among the Christian warrior's equipment; and the Scripture goes on to indicate that the sword of the Spirit is the word of God. That is, the sword is not ours. We are loaned it. We may use it. We may serve as a channel for its use. Protective devices may in some sense be said to be ours,—shield, helmet, breastplate—but the weapon we wield, the sword, is the Lord's, the word of God. This weapon we are called to use with dedicated abandon. That combination of dedication and selfless abandon is the two-fold quality that we need in order to allow the will of God

to be accomplished in our lives.

How can we apply this quality to institutions, specifically to Gammon? The history of this school shows that it has ~~always been willing to explore~~ the possibilities of larger service to humankind, irrespective of the school's own fate. It is even willing to consider losing some part of its life in order to find a larger life. Such an attitude is terribly difficult for institutions to take, even for the Church. Or perhaps we should say, especially for the Church. Those of us who are related to the Church's life in any way know with a deep sense of shame the institutionalism and the ecclesiasticism that often affect the Church's affairs. This protectiveness for the institution that we know most intimately is probably the greatest obstacle to the spread of the ecumenical movement. But Gammon, I like to think, is an exception to this general rule. And on the occasion of her 75th anniversary I want to pay her a tribute, not only for the faithfulness and courage with which she has accomplished her task through the years, but also for the unconcern for institutional protectiveness that has characterized her life, her lack of institutional self-defensiveness.

Can you and I as individuals muster the same kind of dedicated abandon? How can ministers, how can you who are graduating seniors, come to possess this quality? This is a crucial factor in the life of the minister, for the possession of this quality is the guarantee that the other two qualities which we have mentioned are truly present. The lack of this quality brings the other two to naught. All of us feel the great temptation to hold on to what we have—money, status, reputation. If such an attitude is paramount in us, then we will ultimately be faithless and cowardly. That is to say, if we cannot possess this third quality, our tentative possession of the other two will finally give way. Other people will not know whether we are truly faithful and courageous until we are willing to run the risk of the loss of everything we have and are, in order to be. For example, a soldier is no good if he feels

that he must live at all costs. The military metaphor is quite suggestive for the life of the Christian minister, as Paul and the writer of the Epistle to the Ephesians are continually reminding their readers. Do you know the little verse, "A Man Must Live"?

A man must live. We justify
Low shift and trick to treason high,
A little vote for a little gold
To a whole senate bought and sold
With this self-evident reply.

But is it thus? Pray, tell me why
Life at such cost one has to buy.
In what religion were you told
A man must live?

There are times when a man must die.
Imagine for a battle cry,
From soldiers with a sword to hold,
From soldiers with a flag unrolled,
This coward's whine, this liar's lie,
A man must live.

In the service of the gospel we must learn to hold the things of this life cheaply. We must learn somehow to sit loose in job, in salary, in the esteem of this world. This is what it means to possess the quality of dedicated abandon.

But a willingness to turn loose is only part of the quality. To what or to whom do we let go. If dedicated abandon is the attitude we must adopt, to what or to whom do we direct our dedication? The answer of the Christian minister is clear and certain. He must turn loose to God; he must be dedicated to the God that is revealed in Jesus Christ. This calls for a kind of perspective that enables us to live on a plateau far above the chaos and selfish concerns of this world. It means that somehow we must try to understand, and to adopt for our very own, the spirit of Jesus himself when he said, on the cross, "Into my hands I commit my spirit." Here alone is the poise, the only genuine peace of mind, heart and soul, that passes human understanding because it is no longer affected by human concerns. This is the quality that catches up and confirms all the other qualities that we as ministers

(Continued on Page 18)



A Part of the Academic Procession, Sunday, May 18, 1958

CAMPUS NEWS

(Continued from Page 2)

In an impressive ceremony on the evening of April 23rd, Dr. Harry V. Richardson installed the 1958-59 officers of the Gammon Women's Fellowship. The following officers were installed:

President, Mrs. Oswald Bronson
Vice President, Mrs. Moses Jackson
Recording Secretary, Mrs. Harold Sharpe
Corresponding Secretary, Mrs. Samuel Jones
Treasurer, Mrs. Rufus Wilson
Program Chairman, Mrs. Therman Taylor
Hospitality Chairman, Mrs. Ralph Williamson
Recreation Chairman, Mrs. Harry V. Richardson
Worship Chairman, Mrs. Robert Holloan
Ways and Means Chairman, Mrs. Paul Easley

Charles Stokes, President of the senior class at the Seminary announced plans for Senior Week which was observed at the seminary during the week of May 5th. Two chapel services were held under the direction of the class with outstanding ministers of the city as guest speakers. On Tuesday morning, Rev. Emory R. Searcy, pastor of the Mt. Zion Second Baptist Church, delivered the sermon.

On Thursday morning the guest speaker was the Rev. Homer C. McEwen, pastor of the First Congregational Church of Atlanta.

On May 15th, President Harry V. Richardson welcomed to the campus to a Fellowship Luncheon, pastors of the City of Atlanta with whom students in the Field Work Department had worked during the school year. Twenty-four students of the Field Work class, under the

direction of Rev. A. S. Dickerson, discussed with the visiting pastors the Field Work Program during the year.

The following ministers were in attendance at the luncheon: Rev. E. G. Newton, Rev. H. L. Burney, Rev. T. P. Grissom, Sr., Rev. F. W. Montgomery, Rev. E. W. McMillan, Rev. Cornelius Henderson, Rev. J. N. Shopshire, Rev. J. A. Baxter, Rev. W. H. Borders and Mr. Robert Shrider of the Bethlehem Community Center. Faculty members of the Seminary who served as parish visitors of this program were also present at the luncheon.

Mrs. H. V. Richardson, wife of Dr. Richardson president of Gammon Seminary has been elected to membership on the National Board of Managers of United Church Women of the United States of America. The Board of Managers is the governing and policy-making body of United Church Women.

Mrs. Charles B. Copher, wife of Dr. Charles B. Copher of Gammon Seminary was a delegatee to the Fifth Assembly of the Woman's Society of Christian Service of The Methodist Church held in St. Louis, Missouri on May 5th.

STUDENT CHRISTIAN LEAGUE OFFICERS

1958 - 1959

President, Oswald P. Bronson
Vice President, Cornelius Henderson
Secretary, Raymond Gibson
Treasurer, Granville Hicks
Business Manager, Edward G. Hinton
Inter-Seminary Movement Representatives:

Norman W. Stevenson
Rufus Wilson
Chaplain: Lenton Powell
Parliamentarian: John L. Preciphs
Advisor: Dr. Ellis H. Richards



President H. V. Richardson

President Richardson Completes Tenth Year At Gammon

Dr. Harry V. Richardson presented the tenth report of his administration as President of Gammon Theological Seminary to the Annual Trustee Meeting held at the Seminary.

President Richardson's report revealed a 100 per cent growth in student enrollment—which enrollment was increased from forty Bachelor of Divinity Candidates to eighty Bachelor of Divinity Candidates.

The 1958 student body comes from

nineteen States and the District of Columbia, British Guiana and Korea, representing forty undergraduate institutions.

The President's report also revealed a growth in the physical plant. The new apartment buildings for married students, housing sixteen families, have been added to the campus.

The faculty, students and alumni tendered President and Mrs. Richardson a fitting Reception on this occasion and presented many serviceable gifts to them.

Founders Day Address

By DR. J. S. SCOTT

President Richardson, members of the faculty, students of Gammon Theological Seminary and friends:

Today our thoughts turn to the lives and deeds of the consecrated men who brought Gammon into being and to the purpose for which this "School of the Prophets" was founded. The names of Gilbert Haven, who led the way in purchasing the site that was to be occupied by Clark College and Gammon and on which Gammon still stands; Henry W. Warren, Elijah H. Gammon and E. J. Fuller, who took the lead in planning the establishing of Gammon; Wilbur Patterson Thirkield, whose name is synonymous with that of Gammon; four great men who were associated with Doctor Thirkield as members of the faculty, in the early years; namely, Doctors Parks, Murray, Crawford and Bowen, and W. F. Stewart, who endowed the Stewart Missionary Foundation for Africa, all stand out in our thoughts in this hour. And, no doubt, these sainted leaders are present with us in spirit.

To my way of thinking, the greatest tribute we can pay to the founders will be to join hearts and hands and resolve to work shoulder to shoulder and heart to heart to make their dreams for Gammon come true in a larger way than ever before. However high we may lift our voices in paying tribute to the founders and in ascribing praise to our Heavenly Father for the glorious past of our Alma Mater, our words will be as a noisy gong and a clanging cymbal, unless we are fired with zeal and determination to do our full duty toward helping Gammon to measure up to its highest possibilities today and tomorrow.

The statement of purpose of the Seminary reads, in part, as follows: "Gammon Theological Seminary seeks to prepare men and women for various fields of Christian service. While it places primary emphasis on the pulpit and pastoral ministry, the seminary provides a

foundation for ministry in the educational, missionary, institutional, social and related fields." Every field listed here is highly important. In fact they overlap. For example, one cannot really preach without teaching. It is altogether fitting, however, that the primary emphasis should be placed on the pulpit and pastoral ministry. In other words, the major responsibility of Gammon is to produce preachers. Recently, I read a chapter entitled, "Preparing the Sermon," in a book written by a great preacher. As I read, I thought of the words of Bishop William A. Quayle, when he said, in effect, preaching is not making a sermon and delivering it. I quote the Bishop, "Preaching is the art of making a preacher and delivering that. It is no trouble to preach, but a vast trouble to construct a preacher." If salvation through Jesus Christ is the answer to the problems of mankind—and it is—then the interest in making preachers of His gospel should be universal.

Christian parents should be concerned about exposing their children to the ministry and other full time Christian vocations, just as they do to medicine, law, teaching, business, engineering and other fields. In his "Anointed to Preach," Dr. Clovis G. Chappel says, "By far the greatest recruiting ground for the ministry is the Christian Home. God's favorite way of speaking to us is through the voice of consecrated parents. There are many reared in such homes who have known from their childhood that they were destined for the work of the ministry."

It goes without saying that every preacher should carry this matter on his heart. Someone has well said, "Every Paul should have his Timothy."

The local church has no more important responsibility than that of giving sons to "bear the message glorious." The

Dr. Scott, the Founders Day Speaker is President of Wiley College, Marshall, Texas.

church that fails to give birth to preachers is not only by-passing an important duty, but is missing one of its greatest opportunities.

Christian teachers are in position to do a great service in this area. Not only those in the church related colleges, but also those in the state institutions and the public schools. Often the most effective religious teaching is informal. Someone has said, "What we do when we know not what we do is really the major ministry of life." Attitude and example just can't be beat. One way by which religion is taught is that it is caught." Said Dr. L. P. Jacks, who was once headmaster of one of England's great public schools, "We teach religion all day long:

By accuracy in arithmetic,

By learning to say what we mean in languages,

By humanity in history,

By breadth of mind in geography,

By thoroughness in handicrafts,

By reverence in astronomy,

By kindness to animals,

By good manners to one another,

By courtesy to servants,

By helpfulness in all things."

A recruiting program actively supported by the homes, the churches, the schools, and the preachers, themselves, would be a real asset in helping to make the dreams of the founders of Gammon come true.

Another step toward making the dreams of the founders of Gammon come true, would be to give Jesus Christ the preeminence in our lives and in our message. Speaking before a gathering of over 4,000 Methodist leaders in the city of Chicago in 1938, Bishop Ralph S. Cushman told about a group of Bishops, district superintendents, secretaries and pastors who met to pray and to study the question, "What is the matter with the church?" In seeking to answer the question, one prominent pastor said, "Too many of our leaders are not sure of Jesus Christ." This was John Wesley's problem, you remember. He met practically all the other requirements, but he fell far short of being a success.

Then after his Aldersgate experience he wrote in his diary, "I felt my heart strangely warmed. I felt I did trust in Christ alone for salvation and that He had taken away my sins even mine and made me free from the law of sin and death." The next Sunday morning he preached from the text, "This is the victory that overcometh the world, even our faith." It was faith in Christ. Then he went through England as a burning and a shining light preaching the gospel and Lecky, the historian, wrote that England was saved in the eighteenth century, by a man named John Wesley. I must mention the fact that while Wesley's heart warming experience was extremely important, the source of the heart warming was still more important—Jesus Christ.

Ever so often somebody raises the question as to whether the Negro preacher of the so called old school did not have more of unction and preach with greater power than is true of us today? Could not the answer to this question be that these fathers were sure of Jesus Christ? Jesus said, "Without me ye can do nothing" and Paul said, "I can do all things in Him who strengthens me." Our poor efforts are futile without Jesus Christ.

In "The Larger Evangelism," Dr. John R. Mott says "At the notable World Missionary Conference on the Mount of Olives . . . the company of Christian leaders from all parts of the world unanimously adopted a Christian message for the world mission of Christianity. This message was prepared by a very representative committee of outstanding Christian scholars of the Churches of Europe, America, Asia and Africa . . . This statement covered some eighteen pages, but it could be summed up in five words near the heart of the report: 'Our message is Jesus Christ.'"

The message of the apostles was Jesus Christ. In answer to the authorities concerning the healing of the cripple at the gate of the temple, Peter said, "Rulers of the people and elders, if we are being examined today concerning a good deed

(Continued on Page 16)

The President's

TO THE ALUMNI AND FRIENDS OF GAMMON:

My last letter to you was written at the beginning of my trip to Africa. This trip, as you can imagine, was just about the greatest experience of my life. It was long, it was arduous, but it taught me much about man and men, and about the nature of our modern world.

I began the trip at Dakar, which is on the southwest edge of the Sahara Desert. From there, I travelled around practically the entire African continent, getting as far down as Mozambique on the southeast end and as far north as Egypt.

A month was spent in Liberia sharing in a study that the World Council of Churches is making in that area of rapid social change. In Africa, as elsewhere, outside industries and modern techniques are moving in, and they are seriously upsetting the African's traditional, ancient ways of life. Tribal life, which has many virtues, is disintegrating. Family ties are weakening. Employment patterns and wages are often in a chaotic state. Crucial social problems now prevail in many sections, and the African, like everyone else, is trying to find a solution.

I saw much that was inspiring, some that was depressing. For one thing, with the exception of two or three countries on the west coast, there is little of Africa that the Negro truly owns. He inhabits it, but he does not own it in a final sense. His ownership is "regulated" by outside, stronger powers. In some cases, these outside powers are benevolent, and encourage the Negro's progress and development. In some cases it is not so.

There is one agency, however, that everywhere is interested in the Negro's development, and that agency is the Christian Church. It is a big factor in his education, it is a chief source of his wholesome contact with western civilization. It seeks to serve the African sometimes under very trying conditions in a spirit of highest heroism. I

Newsletter

came back with a new appreciation of the missionary and the mission cause. All in all, it was a wonderful journey, and I will be telling more about it from time to time.

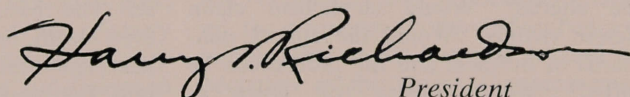
Now, here at the Seminary, we are at the end of another school year. It has been a good year. We had a large senior class again, who are excellent young folks, anxious to enter into the service of the church. The Commencement was one of the finest we can remember. The attendance was overflowing, the address by Dean Cunningham of Perkins School of Theology, was profound and inspiring, the number of parents and returning alumni was one of the largest we have ever had.

We are now facing the summer with its full schedule of activities. The Area Pastors School will run for four weeks this year, beginning July 7 and ending August 1. The School for Urban and Rural Pastors will be held in August as usual, beginning Monday, the 11th, and ending Friday, the 22nd. Dr. R. A. Felton will serve as Dean again this year. A distinguished faculty has been assembled and a large attendance is expected. This school is rapidly becoming one of the finest of its kind in the country. As you know, it is interdenominational and open to people of all churches.

This is Gammon's seventy-fifth year, and we have been celebrating the historic occasion ever since last December. We have had a long list of distinguished speakers and programs and we have more yet to come through the remainder of the year. We hope you will come to share these good things with us whenever you can. You know you will be welcome.

We all hope that you will have a pleasant and a progressive summer.

Yours in Christian fellowship,


President

FOUNDERS DAY ADDRESS

(Continued from Page 13)

done to a cripple, by what means this man has been healed, be it known to you all, and to all the people of Israel that by the name of Jesus Christ of Nazareth, whom ye crucified, whom God raised from the dead, by him this man is standing before you well. This is the stone which was rejected by you builders, but which has become the head of the corner. And there is salvation in no one else, for there is none other name under heaven given among men whereby we must be saved." Across the years there have been changes in social philosophy and new theological interpretations, still our message today is Jesus Christ.

Much that is being said and written about the robust status of religion in our country smacks of cheap optimism. The number and kind of church buildings being erected and the useful purposes they are designed to serve are most encouraging. But we will not have gone far enough until we build great Churches to inhabit these buildings. The task of the Church is to establish the Kingdom of God on earth. Everything else is subordinate to this and is only significant as it contributes to this end. In an editorial concerning the figures of booming Church membership published in the "Yearbook of the American Churches," The Christian Century, issue of September 2, 1955 expresses the same idea in this way, "The Yearbook was talking about an increase in church members, not a decrease in sinners. It was portraying a growth in organization, not a deepening of faith. Unfortunately, the carryover is not automatic. What actual difference would be made if everybody became a member of a church? Would penitentiaries open their doors? Would hospitals for the care of the mentally ill notice a change? Would our record for adult and juvenile delinquency be altered? Would alcoholism claim fewer victims? Would the ethical standards of business and the professions be lifted? Would justice roll down as waters, and righteousness as a mighty

stream? What difference would be made in church polity, in personal and family well-being, in private and public morality, in national behaviour? Did 2.8 per cent increase in church membership last year make ours a 2.8 per cent more Christian nation, doing 2.8 per cent more to make ours a better world?"

The whole human race hopes and prays for a better world. Before we can have a better world we must have better people. We need more than a new program, we need a new birth. Reformation will not go far enough, we need transformation. The only remedy for the healing of our bleeding, broken world is Jesus Christ. Man's fundamental need is a new heart and only Jesus Christ can change the human heart.

Again, if we would do our part to help to make the dreams of the founders of Gammon come true, we must give ourselves. In his book, "The Supreme Possessions," "Dr. G. Ray Jordan rightly says, "We cannot truly give ourselves until we give our very hearts." Grippled by the reality of this truth, Bishop Paul B. Kern used to say, "God could not save the world with the ten commandments. He tried it and failed. It took John 3:16 'For God so loved the world that he gave his only Son, that whosoever believes in him should not perish but have eternal life.'" In other words, the only Way God could save the world was to give himself, through his son. One cannot answer God's call and man's need until he gives himself.

The words of the Apostle Paul found in the second chapter of Phillippians are apropos here: "Have this mind among yourselves, which you have in Christ Jesus, who, though he was in the form of God, did not count equality with God a thing to be grasped, but emptied himself, taking the form of a servant, being born in the likeness of men. And being found in human form he humbled himself and became obedient unto death, even death on a cross. Therefore God has highly exalted him and bestowed on him the name which is above every

(Continued on Page 18)

Alumni Notes

Dr. E. W. Rakestraw, Pastor of Wesley Methodist Church, Los Angeles, Calif., represented Gammon Theological Seminary at the Inauguration of the first President, Dr. Ernest C. Colwell, January 20, 1958 at the Southern California School of Theology. Dr. Rakestraw is a graduate of the class of 1941.

Dr. Charles L. Warren, former pastor of Taylor Methodist Church, Oakland, California, has been appointed the new pastor of the St. Mark Methodist Church, New York City. Dr. Warren is of the class of 1936.

Miss Dorothy L. Barnett has been elected a Field Worker of the Woman's Division of Christian Service of the Board of Missions of The Methodist Church. Miss Barnett is a native of Gainesville, Georgia and spent her early life in Atlanta. She is a graduate of Spelman College and holds a Master of Religious Education degree from Gammon Seminary. For seven years Miss Barnett was Assistant to the Superintendent and Social Worker for Peoples Community Center—a Methodist institution in New Orleans, Louisiana.

The Rev. Alonza Walter Holley, Jr., represented Wiley College at the Inauguration of President H. V. Manning at Claflin College, Orangeburg, South Carolina. Rev. Holley is a graduate of the class of 1950.

Rev. G. D. Walker of Savannah, Georgia became the first Negro to qualify to run for a municipal post in Savannah, since the days of construction in a recent city-wide primary of Savannah. Rev. Walker is the pastor of the Asbury Methodist Church of Savannah and is a graduate of Clark College and Gammon Theological Seminary.

Rev. Edgar Leroy Mack has been called to the pastorate of the Coronado Congregational Christian Church, Norfolk, Virginia. Rev. Mack is a graduate of Gammon in the class of 1955.

The Inauguration Service of Dr. H. V. Manning, as the sixth President of Claflin College, Orangeburg, S. C., was held April 13, 1958. Dr. Manning is a graduate of Gammon Seminary in the class of 1945.

The Inaugural address was delivered by President Harry V. Richardson of Gammon Theological Seminary. Other Gammon graduates taking part in the Inaugural Ceremonies were Dr. John J. Seabrook, Rev. Warren B. Jenkins, Rev. Jonathan Jackson, Rev. Matthew D. McCollom, Rev. Virgil G. Wright, Rev. John Spears, Rev. C. R. Brown, Rev. T. R. Frierson, Rev. W. R. Gregg, Rev. W. M. Stokes, Rev. A. P. Sumter, Dr. A. R. Howard, Dr. J. W. Curry, Rev. C. F. Ferguson and Dr. J. S. Thomas.

Dr. L. L. Haynes, President of Morristown College, delivered an address at the Seminary Tuesday, February 11th.

Dr. Haynes' address was a part of the Diamond Jubilee Celebration of the Seminary. He is a graduate of Gammon in the class of 1945.

Rev. A. S. Dickerson, class of 1945, attended a Conference on Minority Community Resources in Washington, D. C., at the invitation of Vice President Richard V. Nixon, January 15th. The Conference was held in the Willard Hotel, Washington.

Dr. J. J. Hicks, of the class of 1941, pastor of Union Memorial Methodist Church in St. Louis and President of the National Alumni Association, inducted the members of the 1958 class into membership of the National Alumni Association at the recent Commencement at Gammon.

ALUMNI NOTES—Cont'd.

Rev. Jonathan Jackson, class of 1956, Director of Religious Life at Claflin College, Orangeburg, South Carolina, has received the Danforth Fellowship to study toward the Ph.D. degree.

Rev. Milton L. Upton, of the class of 1956, pastor of Rush Memorial Congregational Church in Atlanta was recently elected vice-moderator of the Georgia-South Carolina Conference of Congregational churches. He is an alternate delegate of the General Council of the Congregational Church which meets in Boston, Massachusetts.

Rev. J. I. Dixon, minister of Simpson Methodist Church, Indianapolis, Indiana of the class of 1938, was invited as one of the eminent clergymen to answer thought-provoking spiritual questions for the True Story Magazine. The questions dealt with moral problems. Prominent clergymen of various denominations are called upon to answer these questions.

Dr. E. W. McMillan of the class of 1933 was appointed District Superintendent of the Atlanta North District of the Georgia Conference at the recent session of the Annual Conference.

The Rev. Elijah Murchison of the class of 1930 was recently elected a Bishop in the CME Church.

HONOR OF A CERTAIN AIM

(Continued from Page 8)

need for the accomplishment of our tasks.

Graduates of Gammon in 1958, give yourselves solely to the guidance of God. Let not your plumb-line be either man's opinion, or self-advancement, or the direction of worthy institutions, even that of the Church. Center your loyalties on God alone, as you come to understand his will and his way through Jesus Christ. Be faithful! Be courageous! Be careless of self, trusting only in Him! "Finally, be strong in the Lord and in the strength of

his might." So shall you "keep the honor of a certain aim amid the peril of uncertain ways and sail ahead, and leave the rest to God."

FOUNDERS DAY ADDRESS

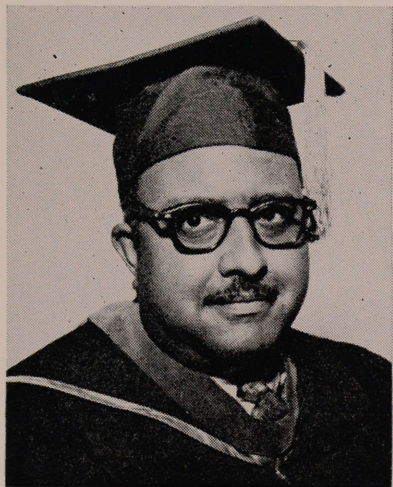
(Continued from Page 16)

name, that at the name of Jesus every knee should bow, in heaven and on earth and under the earth, and every tongue should confess that Jesus Christ is Lord, to the glory of God the father."

I have tried to say that our tribute to the Founders of Gammon Theological Seminary should be expressed in terms of making our wholehearted contribution to the fulfillment of the purpose for which Gammon stands. Some ways of doing this would be: First, to go all out to recruit young men and women for the ministry and other full time Christian vocations. Little was said about the need, for the reason that it is too obvious. Second, to make Jesus Christ first in our lives and our message. It is not enough to assert that Jesus is the only hope of the world. We must make this truth come alive in our lives and in our message. Third, we must give ourselves in consecration and in service. We have the examples of thousands of heroic men and women to show us the way. Above all, we have Jesus Christ, the supreme example. In the language of Peter Marshall, "May we put our hearts into our work so that our work may get into our hearts."

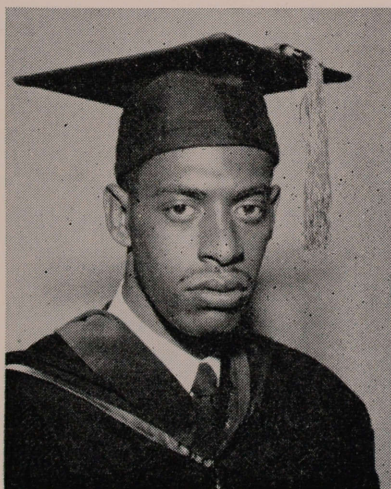
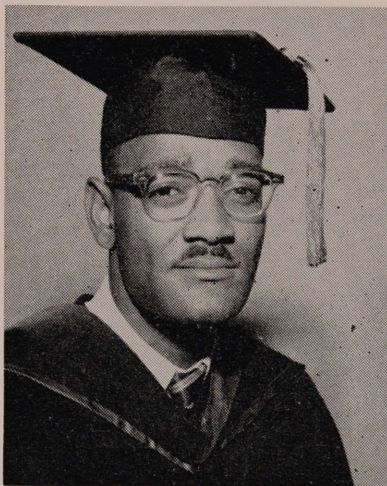
I have tried to commend Gammon's policy of placing primary emphasis on the pulpit and pastoral ministry. With the hope of fleaving this thought with you, I close with some words of Bishop Matthew Simpson, who said of the preacher: "His throne is the pulpit; he stands in Christ's stead; his message is the word of God; around him are immortal souls; the Saviour, unseen, is beside him; the Holy Spirit broods over the congregation; angels gaze upon the scene, and heaven and hell await the issue. What associations, and what vast responsibility!"

GRADUATES 1958
BACHELOR OF DIVINITY DEGREES

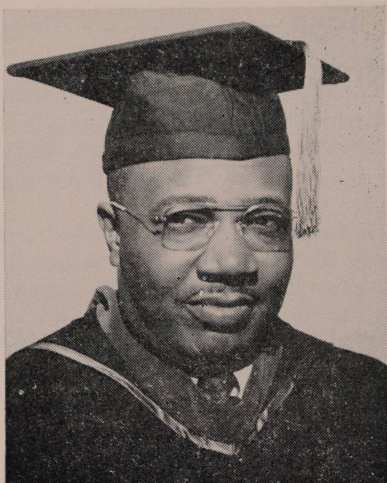


WILLIAM JACKSON CANAFAX
A.B., Philander Smith College, 1958

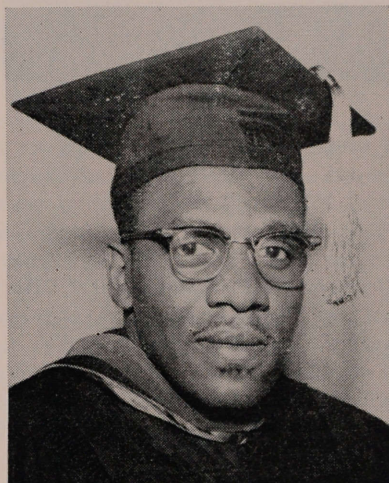
LAWRENCE THOMAS DAVID
A.B., Morris College, 1954



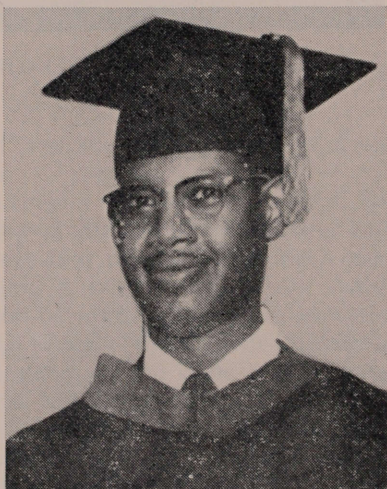
RUDOLPH FLOOD
A.B., Clark College, 1935



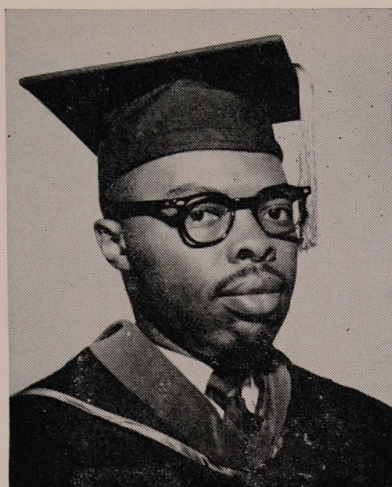
JOSEPH CAIAPHAS PARKER
A.B., Morehouse College, 1949



JOSEPH RONALD PRIMES
A.B., Claflin College, 1955

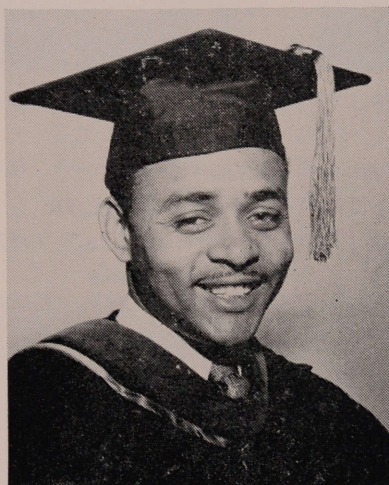


EDDIE JAMES RIVERS, JR.
A.B., Clark College, 1949

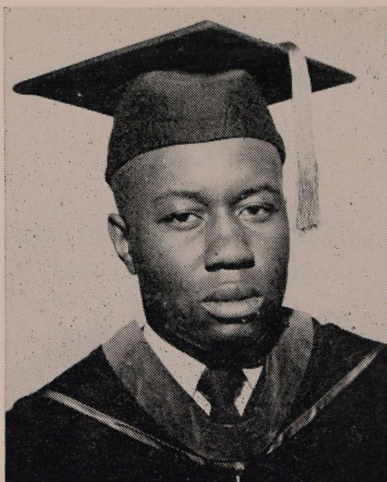


CHARLES LILLIAN STOKES
A.B., Paine College, 1955

ROBERT CARBITT STOVALL
A.B., Rust College, 1952
Cum Laude

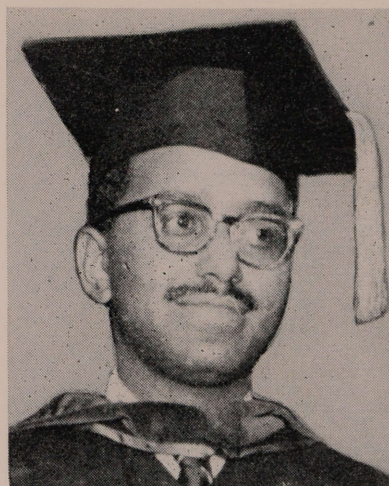


HORACE JEROME TRAYLOR
A.B., Zion College, 1953
Cum Laude



ROBERT LEE WALKER
A.B., Benedict College, 1955

CLAUDE EARL WESS, JR.
A.B., Lincoln University (Pa.), 1952
Magna Cum Laude



HENRY WALTER WILLIS, JR.
A.B., Clark College, 1954
Magna Cum Laude

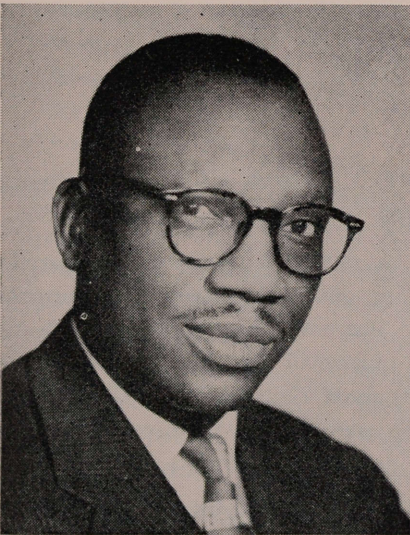
DOCTOR OF DIVINITY DEGREES



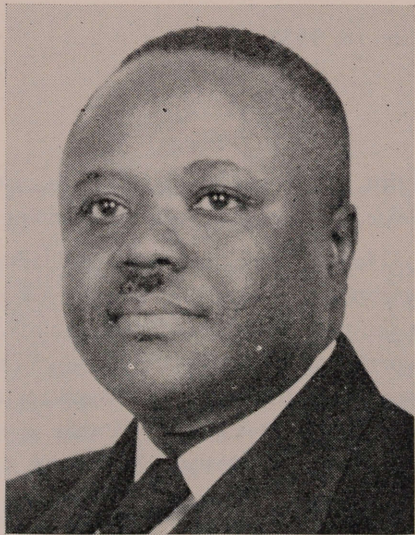
DAN SINGH CHOWDHRY
B.Sc., Northwestern University, 1923
M.A., University of Chicago
B.D., Garrett Biblical Institute



ELDRIDGE WEBSTER McMILLAN
A.B., Claflin College, 1927
B.D., Gammon Theological Seminary,
1933



CHARLES FRANKLIN GOLDEN
A.B., Clark College, 1936
B.D., Gammon Theological Seminary,
1937
S.T.M., Boston University, 1938



JOHN WESLEY CURRY
A.B., Claflin College, 1930
B.D., Gammon Theological Seminary,
1933
D.D., Claflin College, 1952

DOCTOR OF DIVINITY

Dan Singh Chowdhry. Gammon Theological Seminary takes pride in recognizing your efforts to establish the Christian Gospel in your own native land.

Although you were reared in an orthodox Hindu home, you were converted to Christianity at the age of sixteen. You immediately began educational preparation for an effective Christian ministry. In America you earned the Bachelor of Divinity and the Master of Arts degrees. You have since done further study in America and England.

In your ministry you have served as a teacher, preacher, administrator, and pioneer missionary, carrying the Gospel with devotion and sacrifice into difficult and dangerous areas where it would not have gone without you.

You have been a District Superintendent, a delegate to two General Conferences, and you now serve as Principal of Union Theological Seminary in Bareilly, India, one of the oldest and most effective Christian training centers in the Far East.

In recognition of your outstanding services to your Church, to our world and to our God, upon recommendation of the faculty and by vote of the Board of Trustees, I have the signal honor to confer upon you the degree of Doctor of Divinity, with all of the rights and privileges thereto belonging.

HARRY V. RICHARDSON

President

May 18, 1958

John Wesley Curry. graduate of the Class of 1933, your Alma Mater is pleased to recognize your outstanding ministry.

In the years since your graduation, you have furthered your own preparation by graduate study. You have served as a pastor, and as an effective administrator in the general affairs of your Church. Twice you have been appointed a District Superintendent, and you now serve in that capacity. Three times you have been chosen a delegate to the General and Jurisdictional Conferences. You have also shared fully in all activities that advance the welfare and effectiveness of your fellow workers in the ministry.

Therefore, upon the recommendation of the faculty and by vote of the Board of Trustees, I have the honor to confer upon you the degree of Doctor of Divinity, with all the rights and privileges thereto belonging.

HARRY V. RICHARDSON

President

May 18, 1958

Charles Franklin Golden, graduate of the Class of 1937, your Alma Mater is pleased to acknowledge your distinguished ministry.

After your graduation from Gammon, you continued your education by securing the Master's Degree in Sacred Theology, and after that by additional graduate study. You have served with distinction as a pastor and as a director of religious life in a college. For four years you were a Chaplain in the armed forces of this nation.

You have held with much credit positions of responsibility in general boards and agencies of your Church, and you now serve as Associate Secretary in the Division of National Missions in the Methodist Church. You were chosen by your Conference as a delegate to the last General Conference of the Church.

You have exemplified a splendid interest in the development of young people for Christian service, and you have helped many to prepare for their careers.

Therefore, upon recommendation of the faculty and by vote of the Board of Trustees, I have the honor to confer upon you the degree of Doctor of Divinity, with all of the rights and privileges thereto belonging.

HARRY V. RICHARDSON

President

May 18, 1958

Eldridge Webster McMillan, your Alma Mater is pleased to acknowledge your exemplary and distinguished ministry.

Twenty-five years ago you graduated from this Seminary. Since then you have proven to be a most effective pastor and church leader. You have given faithful and progressive leadership to the churches to which you were assigned. You have served as a District Superintendent, and have been appointed to membership on General Commissions in your Church. You have been interested not only in your own progress, but also in that of your brethren. You now are serving as Dean of the Atlantic Coast Area Pastors' School of The Methodist Church.

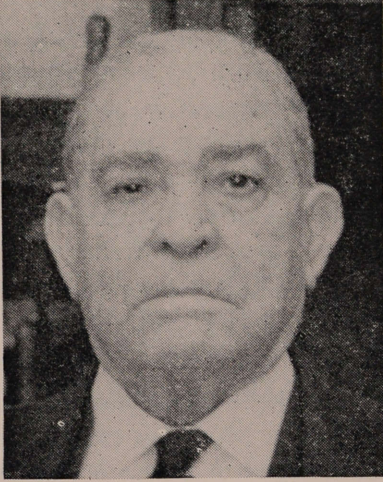
For these excellent reasons, upon recommendation of the faculty and by vote of the Board of Trustees, I have the honor to confer upon you the degree of Doctor of Divinity, with all the rights and privileges thereunto pertaining.

HARRY V. RICHARDSON

President

May 18, 1958

ALUMNI CITATION



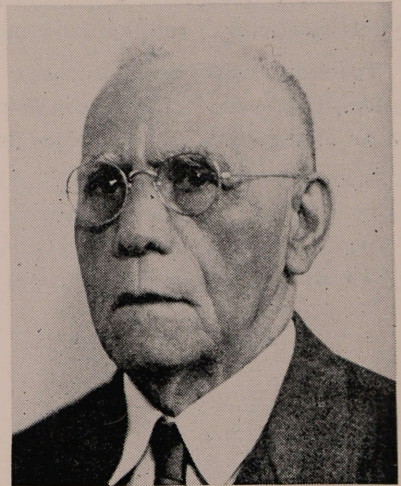
ROBERT MITCHELL McKENZIE

A.B., Paine College, 1909

B.D., Gammon Theological Seminary,
1911

M.A., Northwestern University, 1947

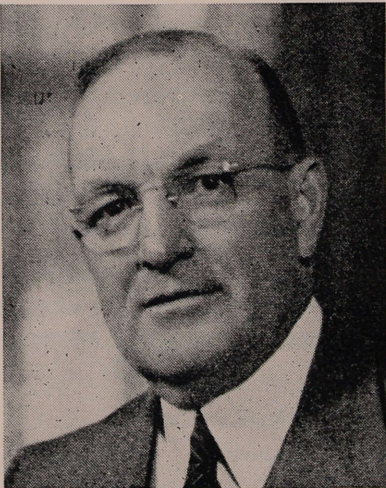
SPECIAL AWARD



JOSEPH WILLIAM QUEEN

Student, 1888 - 1889

CITATION FOR DISTINGUISHED ACHIEVEMENT IN HUMAN RELATIONS



HERMAN LEE TURNER

Pastor of Covenant Presbyterian Church
Chairman of the Georgia Council of
Churches

Past President of the Atlanta Christian
Council

Chairman of the group of eighty min-
isters who issued the manifesto for
the eighty white ministers of
Atlanta

ALUMNI CITATION

Robert Mitchell McKenzie, graduate of the Class of 1911, your Alma Mater takes pride in your long and illustrious career.

You have used the forty-seven years since your graduation exceptionally well. You advanced your education by obtaining the Master of Arts degree, and pursuing continued studies afterward. You have served with distinction as a pastor, and as a teacher in schools and in colleges. It is indicative that in the college where you now are teaching courses in religious education, your students enrolled number 245.

You have served your Church well, having been chosen a delegate to the General Conference of the Christian Methodist Episcopal Church seven times.

Upon recommendation of the Alumni Association and by the vote of the faculty and Board of Trustees, I have the honor to present to you this citation.

HARRY V. RICHARDSON

President

May 18, 1958

SPECIAL AWARD

Joseph William Queen, Gammon Theological Seminary is pleased to acknowledge your long and distinguished ministry. Seventy years ago you were a student here at Gammon. Sixty-four years ago you joined the Savannah Conference. In the years since then you have written a splendid record of ministerial service. You have been pastor of both large and small churches in your Conference, serving both with equal devotion and efficiency. You built four churches and two parsonages. Twice you served as District Superintendent, and twice you were sent as a delegate to general meetings of your Church. As an indication of the breadth of your interests, you have served as a trustee of Clark College for thirty years.

Therefore, upon recommendation of the Alumni Association and the faculty, and by vote of the Board of Trustees, I have the honor to present to you this citation in recognition of a ministry of which this Seminary is very proud.

HARRY V. RICHARDSON

President

May 18, 1958

CITATION FOR DISTINGUISHED ACHIEVEMENT IN HUMAN RELATIONS

Herman Lee Turner. Gammon Theological Seminary is pleased to recognize in this way your many years of highest Christian leadership. For 28 years you have served as pastor of Covenant Presbyterian Church in Atlanta. In those years you have made the pulpit of that church a veritable beacon tower of Christian guidance and inspiration. You have given yourself unstintingly to constructive civic interests, as indicated by the fact that in 1934, you were selected as Atlanta's outstanding citizen.

As a result of your leadership abilities, you have held positions of high responsibility in your own denomination and in interdenominational organizations both locally and nationally. You are now serving as President of the Georgia Council of Churches and as Vice-President of the National Council of Churches; you were Chairman of your own General Assembly's Special Committee on Segregated Synods and Presbyteries, and the work of that Committee marked a milestone in the progress of Christian brotherhood in church life.

You are a pioneer in the use of the radio in religion. For eleven years, your voice has carried significant religious news to a vast and growing radio audience. (I wake up on Sunday mornings to hear you.)

In all your labors you have maintained an ideal of Christian brotherhood that transcends all barriers of color or class, and with rare wisdom and courage, you have worked to make the ideal a reality. You have been a source of inspiration to your fellow ministers, and a hopeful ray of light to those for whom life may sometimes be dark.

For these and other good reasons, upon recommendation of the faculty and by vote of the Board of Trustees, I have the honor to present to you this citation.

HARRY V. RICHARDSON
President

May 18, 1958

1958

STUDENT AWARDS

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.

Willie Benjamin Clay, of Yazoo City, Mississippi and Lynwood Parker of Arrow Rock, Missouri received this award.

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 religious journalism.

Horace Jerome Traylor of Chattanooga, Tennessee received this award.

THE GAMMON FACULTY AWARD

To encourage interest in scholarly endeavors, the faculty members of the

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

Claude Earl Wess, Jr., of Cincinnati, Ohio received this award.

THE JAMES S. AND EMMA E. TODD AWARD

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."

William Jackson Canafax of Springfield, Missouri received this award.

THE FRANK W. CLELLAND AWARD

The Frank W. Clelland Award, 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."

Henry Walter Willis of Sylacauga, Alabama received this award.

BOOK REVIEW

SPIRITUAL RENEWAL THROUGH PERSONAL GROUPS, by John L. Casteel, ed., New York: Association Press. 1957. pp. XIV, 220.

Men hunger for intimate fellowship and recognition. Yet we live in a time when the massing of men into large groupings such as for industrial production, urban living, war, and sports tends to dwarf them and induce feelings of anonymity. This is a prominent phase of the spiritual sickness of our times and the church is not guiltless in contributing to it.

Among counter trends are those occasional endeavors such as Iona, Kirkridge, and local fellowships in a few churches. This book reports such experiments in nine congregations located in urban communities between the Rocky Mountains and the Eastern seaboard. No two churches have made the same approach nor developed similar programs except for the use of prayer, study, and intimate fellowship. Many ideas and much inspiration will be found in this book by the pastor or lay worker who is seeking deeper spiritual experience through group life. Victories and mistakes are both recorded here.

Two complaints may be entered against the book: First, that none of the case stories is taken from a town and country church; and second, that none of the writers exhibit any awareness of the real amount of research and writing on "the small group" which has been done in recent decades by sociologists and social psychologists. These researchers do not have the final word but their findings would have enabled the groups chronicled in this book to avoid a number of their errors and thus brought success earlier in several cases.

It seems to this writer that such "personal," "fellowship," or "cell" groups have a closely affinity to the early class meetings of Methodists and others. Actually Dr. Casteel's authors, and the sociologists, are probably but rediscovering the principles and procedures

which Jesus used with his band of disciples. Probably the first clear recognition of this was by A. G. Knebel, Cleveland "Y" secretary, whose remarkable statement appeared in *The Annals*, November 1937.

We commend Dr. Casteel's book. It is to be read, meditated upon, and used.

RALPH WILLIAMSON

BOOK REVIEW

THE PREACHERS TASK AND THE STONE OF STUMBLING, by Daniel T. Niles, New

York, Harper's. 1957. pp. 125. \$2.00.

These 1957 Beecher Lectures on Preaching are worthy of the long series which have been given at Yale. They are unique in that (1) their pattern is based on letters written to the author by Buddhist, Hindu, and Muslim friends; (2) for the first time the lectures were by a non-American and non-European; and (3) evangelism is treated with fresh clear insights. This is no stuffy book but is hot off the anvil of urgent actuality which Christianity faces in the Far East.

The preacher's task, says Dr. Niles, is to preach Christ crucified, and the stumbling block which men find so difficult is Jesus Christ. He is the "rock of offense," the "stone of stumbling." Yet the problem is that no one, including the author's three friends, accepts that it is over Jesus that he stumbles. How Dr. Niles deals with the Buddhist, Hindu, and Muslim refusals provides a fascinating book which is relevant to the work of every preacher—and indeed of every Christian.

Dr. Niles is a comparatively young man who again shows in this, his ninth book, his rare competency in communicating the Christian message and spirit. His books, as well as his positions in the World Council of Churches and the World Student Christian Federation, give him a worldwide ministry which seems destined to keep growing.

RALPH WILLIAMSON

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