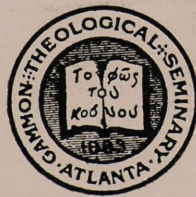


# THE FOUNDATION

**GAMMON  
THEOLOGICAL SEMINARY  
ATLANTA, GA.**



Winter Issue

Vol. L

First Quarter 1959

No. 1

# Alumni News

The Rev. C. J. Gray '47 has been elected to the Trustee Board of the National Methodist Theological Seminary. Mr. Gray is a member of the Central West Conference.

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Dr. J. W. Curry '30 recently attended the meeting of the Co-Ordinating Council of the Methodist Church. The Council met in Hollywood, California. Dr. Curry is District Superintendent of the Florence District of the South Carolina Conference.

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Dr. C. A. Talbert '30 has been elected as a member of the Trustee Board of Theological Seminary of Ohio. Dr. Talbert is a member of the Lexington Annual Conference.

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The Rev. and Mrs. John E. Spears are the recent parents of a baby girl, Mr. Spears '49 is the pastor of the Thompson Centennial Methodist Church, Anderson, South Carolina.

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The Rev. Edward G. McGowan '40 pastor of the Mt. Zion Methodist Church, Washington, D. C. will participate in the Methodist Heritage Tour to Europe this year. The tour will cover Belgium, Germany, Switzerland, Italy, and France. One of the first stops in England will be at Epworth, the birthplace of John and Charles Wesley. Numerous historical Methodist spots will be included in the tour.

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The Rev. Lorenzo J. Evans '41 visited the Mission Work of the Disciples of Christ Church in an East Asia Tour last summer. Mr. Evans toured the Mission work in Japan, Okinawa, Hong Kong, Thailand, Philippines and Hawaii. Mr. Evans is now busy touring the United States sharing his experiences with the churches of his denomination.

The following Gammon men who are serving as Conference Executive Secretaries of Christian Education in their respective Annual Conferences were in attendance at the Conference on Christian Education in Nashville, Tennessee, December 15-19, 1958: Rev. Warren Jenkins, '44; Rev. Joshua Reddick, '48; Rev. Cubel Johnson, '53; Rev. J. H. Jackson, '39; Rev. Robert Wynn, '42; Rev. Joseph Washington, '53; Rev. Clifton N. Bonner, '52.

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Rev. and Mrs. L. B. Felder, of Houston, Texas enjoyed a visit last summer to the World Fair in Brussels. The Felders visited several other countries while on their foreign tour. Mr. Felder graduated from Gammon in '42.

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Bishop Elijah Murchinson '30 of the C.M.E. Church, who was elected a Bishop of his church at General Conference last spring in Detroit, Michigan served as conference preacher at the November session of the Georgia Conference of the C.M.E. Church, Atlanta, Georgia.

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Rev. George D. Walker '47 pastor of the Asbury Methodist Church, Savannah, Georgia was recently elected to membership on the Executive Committee of the Savannah Branch N.A.A.C.P.

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## THE FOUNDATION

### Gammon Theological Seminary

A. S. Dickerson, Editor

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# The Foundation . . .

VOL. L

ATLANTA, GEORGIA • FIRST QUARTER

NO. 1

## Founders Day Address

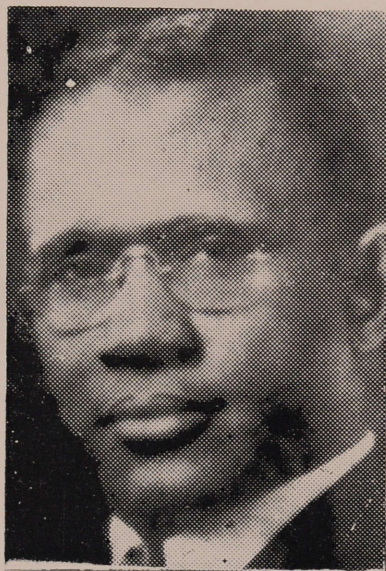
By

DR. JOHN W. HAYWOOD\*

Mr. President, Honored Platform Guests, Christian friends:

I have two connections with Gammon's past. I think you will indulge me the time to mention them here this morning. I knew very intimately Dr. Wilbur P. Thirkield, later Bishop Thirkield, who was the first Dean or President here. He was for two quadrenniums my resident bishop. After his retirement from the episcopacy, it was my great pleasure and privilege as Dean at Morgan College to invite him on two different occasions to come and speak to our faculty-student convocation and to have him at the same time a guest in my home. I knew also with even more intimacy and warmth Dr. J. W. E. Bowen, the father of Bishop Bowen. The truth of the matter is, the man who led me to the decision to resign the principalship of a small-town school in Texas and go back to the Theological seminary was Dr. J. W. E. Bowen. I was scheduled to come to Gammon and study but it happened at the time I was making plans to come to Gammon they offered me at my own Alma Mater an instructorship in the college department. This instructorship, in addition to offering what was then a considerable stipend, also offered the opportunity to study in the seminary. I laid the facts before Dr. Bowen, who was then the President of Gammon, and he not only graciously consented but urged me to take the offer at my own Alma Mater.

I think, if I were a Gammon alumnus this morning, I would feel the same obligation about my responsibility here



Dr. J. W. Haywood

today that I feel now. I have some very definite ideas about what ought to be done at Commencement time, and on Founders Days by a speaker. Gammon is seventy-five years old. Now when a man gets seventy-five years old, his eye is primarily on the end of life. He probably thinks about the kind of casket he wants to be put away in and where he wants to be put away, and to use a theological word, he is thinking about "eschatological" things. But now when an institution is seventy-five years old, it's just beginning its life. Its eyes ought, therefore, to be on the future, not on the past. I read a little aphorism the other day that said the fellow that looks back too much will soon find himself going in that direction.

It seems to me this seventy-fifth

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\*Dr. J. W. Haywood, President of Gammon from 1944-48, now resides in Denver, Colorado.



birthday of the Seminary is a good time for Gammon to assess the resources it has built up in the years behind it and in the light of the facts discovered, its strategy for using those resources to make this Christian ethic which it stands for and propagates the plain, effectual way of life for a world that has well nigh lost its way.

So I've come here today with a full-fledged theme to talk about. I want you to listen to it as I announce it to you.

The Atomic Age Confronts the Theological Seminary. Now I asked you to pay special attention because I have given special, meticulous effort to phrasing this subject in the current linguistic vogue. You know, a speaker or a writer today, unless he uses such phrases as nuclear age, space age, atomic age, is considered insufferably and irredeemably ancient. Now I couldn't afford to come down here to Atlanta, this city rightly noted for its culture, to speak on this significant occasion that brings us here to this now venerable school of the prophets—I couldn't afford to come here bearing any mark whatsoever of literary or cultural antiquity. And so I've phrased this theme in language that's just as modern and up to the minute as these 1959 Ford cars that they are pelting and barking about on the television and radio all the time.

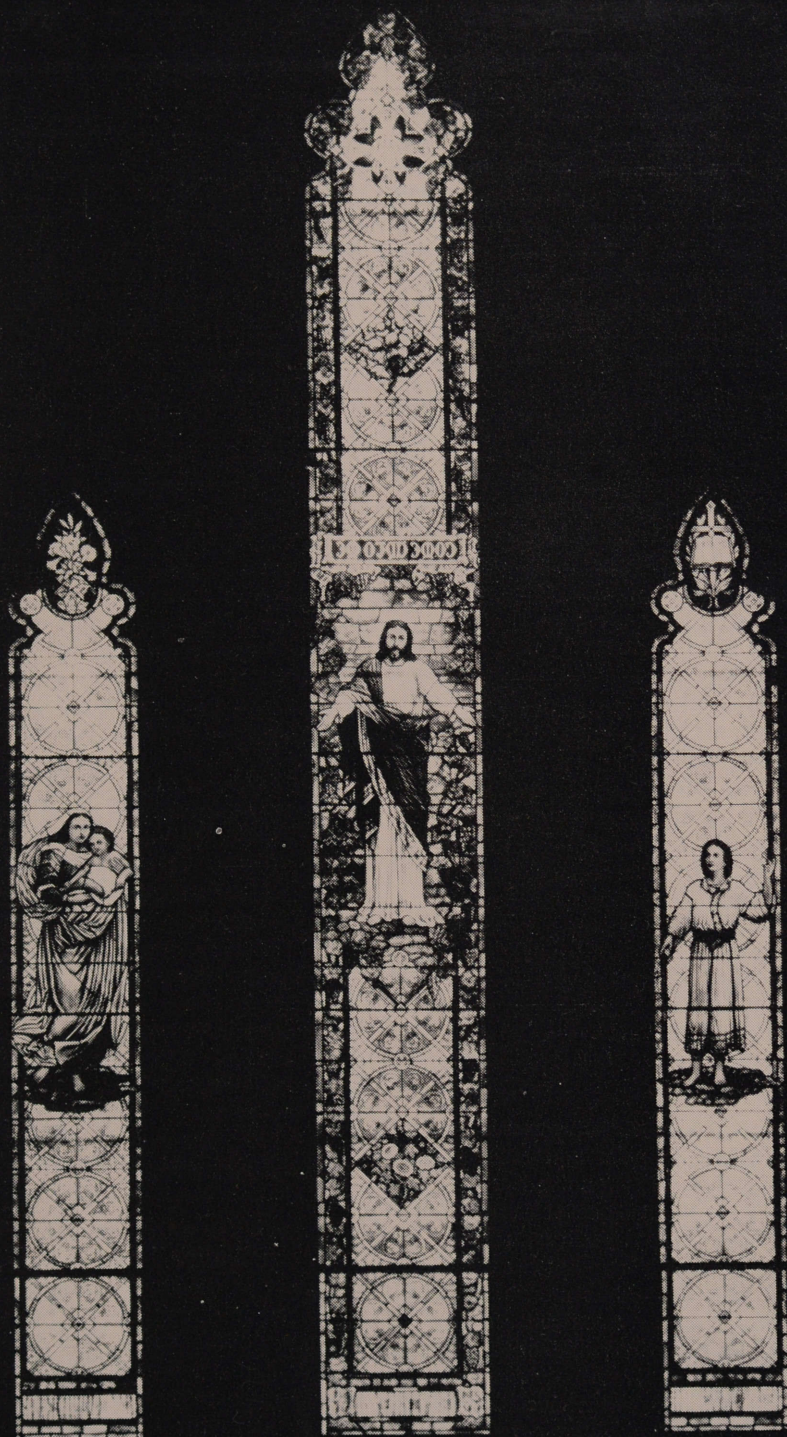
The Atomic Age Confronts the Theological Seminary. The word "confront" that's used here in this subject, by its simple etymology, implies merely to have your face, rather than your back, toward a given object. In its current usage, however, and that's the usage I'm using in the theme, it implies not only to "face" but to face with a deliberate, determined purpose of challenging, defying. Now it seems to me that we ought to think together today on a thesis something like this: The theological seminary as an institution whose primary purpose—I can say whose exclusive purpose, is that of propagating and effectuating the Christian gospel in the world, is faced today with problems which if not entirely new are complicated by such ramifications

and proliferations, as to constitute a fateful, ominous challenge to the Christian cause.

Seventy-five years. You know, I have been thinking a good deal about this seventy-five years that measure the life of this seminary. I've just about come to the conclusion that it's the longest period that has passed in the history of human civilization on this globe. I had an experience when I was home a few weeks ago in Washington that taught me that there are two very definite ways to measure the length of time. I was down in town on some business and by chance ran into an old college mate whom I hadn't seen since I left college. I was in the class ahead of him in college. His name is Killingsworth. Now Killingsworth was one of the kind of fellows you have in every school community who was a rip-roaring, riotous, jolly fellow and whenever you had a session with "Killy" you knew you were going to have a lot of fun. We stood on the street and reminisced and went back over the long years—we reminisced for a while and then I saw the old, familiar twinkle come into his eye and I knew something characteristic was coming. He said to me, "John"—No, he didn't call me John, he called me by my college nickname and it was the first time I'd heard it in years and my, how good it did sound! They called me "Shag" in college and they called me "Shag" because I wore my hair long and I didn't wear it long because of any fashion but because I didn't have money enough to have it cut. He said, "Shag, I have just lived through the longest period of time I ever lived through in all of my seventy-five years." He is seventy-five years old. "Well," I said, "What is it, Killy. How is that?" "Why," he said, "for three months my mother-in-law has been visiting me." Now that's one way to measure time—in terms of the visit of a mother-in-law.

That is not the standard of measurement that I have in mind this morning. One of the nineteenth century writers—I don't know his name—said "Life





#### GAMMON THEOLOGICAL SEMINARY

The CHAPEL WINDOWS. These windows of pure stained glass are unique in their beauty. They depict the life of Christ.



is not measured in days nor in figures on a dial but in deeds; in things done." That's the standard of measurement I have in mind when I talk about this age through which Gammon has lived. Have you ever stopped to make a little inventory of the marvelous, miraculous things that have happened in our world in the last seventy-five, fifty, twenty-five years?

Fifty-odd years ago, I left the little town in which I grew up in Texas to go to college in Pennsylvania. By the way, the name of the town is Waxahatchie and I feel just wicked enough this morning to like to test this *otium cum dignitate* sitting back here with spelling that name. Waxahatchie is about thirty miles south of Dallas. I was to ride on a train that had recently been inaugurated by the Missouri, Kansas, and Texas Railroad, one of the fastest trains in America at that time. By the way, they named it "The Katy Flyer." It's still on the schedules, only it doesn't have the significance it had then. Well, I got on the Katy Flyer and rode from there to St. Louis, Missouri. You never could guess the speed at which I rode. The Katy Flyer! It was a marvelous, breathtaking speed of thirty miles an hour! Now I suppose before many years they'll be inoculating these turtles down there in the Chattahoochie River bottom with atomic shots and they'll be running thirty miles an hour.

Fifty-odd years later, yesterday morning, I boarded a plane in Denver, Colorado. That plane climbed up to five miles above the surface of the earth and glided along at 365 miles an hour. By the way, haven't they just inaugurated transatlantic flight last month, in which the plane climbs up ten miles above the surface of the earth, and clips it off at 600 miles an hour? About the time that Franklin Roosevelt was elected president the first time, they were perfecting and installing out on Mt. Palomar in California that giant telescope. To give you some idea of its mammoth, prodigious dimensions; the glass, the lens at the outer end of that telescope is 200 inches

in diameter. Now, if I haven't forgotten my mensurations, that's sixteen feet and eight inches! That is to say, you could take two of your six feet, six inch men—that's an unusually tall man, and stand them before that lens, and stand one of them up on top of the other's head, and let that one standing on top of his head tiptoe and reach up, but he couldn't reach the upper edge. If tonight the astronomer lifts that giant eye up to the heavens, it will pick up the light of heavenly bodies that are so far removed from our world, that light traveling at the speed of 186,000 miles every time your watch ticks, will take not hundreds, not thousands, but hundreds of millions of years to travel the distance that astronomer would be looking from the top of that mountain. We used to talk in abstract terms about infinity. Now, we are actually trailing the flaming orbs as they roll down the vistas of infinity.

One other thing. I subscribe to a little science magazine. In an issue not too far back, I read this: The General Electric Company has now perfected an instrument for testing electric light bulbs and vacuum tubes. The scientists who know, say this—now, I'm quoting them; "I'm like Will Rogers who used to say all he knew was what he read in the newspaper." All I know about this is what the scientists say. The scientists say this: That instrument is so sensitive that it would detect a hole in a bulb that's so small it would take a thimble full of air a hundred and twenty years to leak out.

Now I've cited samples of the kind of things that have been going on in this seventy-five years of Gammon's living, and I've done it for a purpose. I'm coming to the point; I'm not going to talk about telescopes and so on. I'm coming down home now, fellows. I cited these things for this reason. This kind of achievement on the part of men is producing a definite psychology in this atomic age man. It's engendering in him a species of "bumptiousness" that I think can best be described by calling it the "Little Jack Horner" complex. Now



we older fellows know what I'm talking about when I talk about Little Jack Horner—they read Mother Goose Rhymes to us. Now they'er reading to the kids Dick Tracy and Howdy Doody. Here is the Jack Horner story: Little Jack Horner sat in a corner, eating his Christmas pie; He put in his thumb and pulled out a plum and said, "What a great boy am I!" Now I call attention to the fact that there is nothing in the record to show that Little Jack Horner had anything to do with growing the plums that went into that pie. He didn't even have anything to do with making the pie. All he did was to stick his thumb in the pie and yet he chortles "What a great boy am I."

Now this Atomic age man is sticking his thumb into pies that God has made. I remember when they fissioned the atom the first time. Why the way they chortled around over the world about it, you'd have thought that they had put one over on God. Why God's been fissioning atoms in the interior of the sun and the stars for countless billions of years! Now this man—you must remember I'm talking about his psychology now—this man, you must remember, is the man who is swinging these satellites up into orbit around our world, he is the man who down here at Cape Canaveral is shooting rockets 90,000 miles up into space! He is the man who is producing in his laboratory these wonder working vitamins, vaccines, and antibiotics—you go on, you can finish the list. And what I'm saying is this, which is significant for us who are going to try to propogate this Christian ethic—this man, engaged in that kind of world-changing occupation, is going to listen at best with bored tolerance to us as we talk to him about the changing world through the agency of the Christian ethic. Now that's the man the preachers and Christian workers are going to have to confront. Watch the word—confront—

when you go out into the world. A man with this kind of psychology—what are you going to say to him? What are you going to do for him. Let me give you some don'ts here this morning. Don't let him over-awe you. If he admits that he has any need of salvation at all, he'll try to convince you that that need is totally different from the need that men have had in the past. Now he's got just one need that is totally different from the need of men in the past, and that's the need to have his arrant Little Jack Horner egotism punctured. And I want you to take out with you a long sharp needle, when you go out—spiritual needle, of course—and baptize and make it thoroughly Christian, if you want to, but make sure it's long and sharp, and every time you get a chance you ram it into his self-sufficient, inflated ego up to the hilt. You let him know that you know that he's not ready to take over God's world. You let him know that these marvelous things that he's been doing, making us ooh and ah about his achievements, have just prepared him to enter God's kindergarten school.

Have you read Alexander Pope's Essay on Man. Pope lived in sixteen hundred and about the middle of seventeen hundred. Alexander Pope's Essay on Man—there is a passage in that essay—it's written in poetic form, beautiful, beautiful rhythmic poem. I contrast it with the poetry I read now that's called modern poetry. When I read this modern, it seems to me the fellow must have written it when he had a nightmare. I think it's in one of the cantos. Pope descants on human knowledge, and of course points out the inordinate pride and vanity that man had taken to himself even back at that time, three hundred years ago. He points out man's inordinate conceit as a result of his little knowledge. At the end of that canto, Pope gives this man this piece of devastating advice: Go, wondrous creature,



mount where science guides; Go measure earth, weigh air, and state the tides; Distrust the planets in what orbs to run, Correct old time and regulate the sun. Go soar with Plato to the empyreal sphere, to the first good, first perfect, first fair, Go, teach eternal wisdom how to rule, then drop into thyself and be a fool!"

Now, when you go out preaching, instead of ending your sermon with the usual clichés calculated to put the rousements on at the end, at least once a month—commit this to memory—close your sermon with that quotation from Pope. It will be the most salutary thing you can do to this atomic age man. You tell this man, of this atomic age, that the new powers and gadgets he's getting into his hand today, he's just about got sense enough to commit suicide with. And you tell him in no uncertain terms, with all the eloquence and fervor you can muster up, that unless he hears and heeds the gospel that Jesus preached by the seaside years ago, his scientific Frankenstein will stalk across the world with the atomic firebrands in hand that will set the fires of universal conflagration.

Lets look a minute at another aspect of this confrontation. I'm going to make a statement here which you are going to find hard to believe in the light of what I'm going to say here subsequently. I once studied systematic theology. Being trained in a Presbyterian seminary, you will know I got a good soaking in Hodges' theology and that was diluted with heavy shots of William Adams Brown and William Newton Clark and believe it or not the professor once selected me to review for a seminar session of the class, selected chapters of Richl's *Justification and Reconciliation*. You see I know the books, don't you.

I confess to you, this morning—maybe I ought to do it with contrition; I don't. I confess to you this morning that even as a seminary student—I never could generate much enthusiasm for systematic theology as an approach to practical, work-a-day religion. I read articles by the men whom we call the top echelon of the theological thinkers today and

once in a while I buy a book, and I struggle through that book. I never am sure when I get to the end of it whether I know what its been talking about, or not. I always come away from that reading, deeply grateful that Jesus didn't talk about God in theological language. I have two fears—one is with respect to systematic theology, as such, and to the development of religious thinking. I fear that in our theology we are drifting back to the disputatiousness of the school men of the Middle Ages who used to write tractate upon tractate discussing whether when we talk of Christ's relationship to God we ought to use the homousian or homoiousian. The difference is just one letter—"i"—an iota in Greek, and I call attention to the fact this morning that the iota in the Greek alphabet is the smallest letter in any alphabet in the Indo-European family of languages. Its even smaller than the Hebrew yod that Jesus talked about once. And while the learned school men were spinning their theological cobwebs, religion stagnated. Europe festered and rotted in iniquity until John Wesley came and brought the simple, direct word to hut and shop and mine, of God's all prevailing grace for needy men. It's said that Nero fiddled while Rome burned. I think we need to be careful that we don't tweedle while men grope and grovel and lose the way to God.

I have a second thing. I can get this before you best by citing an experience which I had when I was working with the Board of World Peace at United Nations. We used to hold, three or four times a year, seminars at the United Nations in New York City, bringing in Peace Commission workers and church workers and social action workers, etc., to expose them to and educate them on the workings of the United Nations. At one of these seminars, we had the first session at Union Theological Seminary. We had to speak to us that morning a brilliant young professor of Union. He fairly captivated the group with his intellectual brilliancy. He had his Phi Beta Kappa key dangling triumphantly from his chain, and he deserved it.

(Continued on page 10)



# Campus News

The home of President and Mrs. Harry V. Richardson was the scene of the Christmas party which was given for the faculty, staff, and students of Gammon Seminary. Several of the young women were invited from Clark, Morris Brown, and Atlanta University. Many games were played, Christmas carols were sung and a Christmas message was extended to all by Dr. Richardson.

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## *Clark-Gammon Night*

One of the highlights of the 75th Anniversary of Gammon Theological Seminary was on Tuesday evening, December 2, 1958 when Dr. J. deKoven Killingsworth, head of the music department at Clark College, presented the Clark College Philharmonic Society in a musical. Dr. Stella Brewer Brooks, head of the English department at Clark College, delivered the main address. Dr. Brookes has been connected with Clark for more than 25 years. This was a stimulating message and a very important feature of the anniversary. Mr. H. Eugene Craig '44 presided. Professor M. J. Wynn '41 extended greetings on behalf of the Clark Alumni Association. Dr. John H. Graham '40 extended greetings on behalf of the Gammon Alumni Association. Dr. Charles B. Copher '39 presented the speaker, Mrs. Brookes, and Mrs. Carrie L. George '54 gave words of response.

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The Gammon Women's Fellowship ushered in the Christmas season on the campus by giving a Christmas party for the children of the campus. The party was held in the school Refectory. Appropriate games were played, and each child was given a gift. The party was well attended and greatly enjoyed.

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The 75th Founders' Day celebration brought many alumni to the campus. Mr. H. Eugene Craig of the Gammon staff served as general Chairman of the Anniversary Committee. The following alumni attended these services: Rev. C.

B. Holloway '29, Chattanooga, Tennessee; Rev. J. C. Johnson '16, Nashville, Tennessee; Rev. Giles Brown '22, Johns Island, South Carolina; Dr. Joel Carson '07, Gadsden, Alabama; Rev. C. P. Payne '40, Meridian, Mississippi; Rev. G. C. Jay '48, Atlanta, Georgia; Rev. C. J. Gray '47, East St. Louis, Mo.; Rev. J. F. Norwood '47, Tuskegee, Alabama; Rev. Nimrod Reynolds '57, Tuskegee, Alabama; Rev. Leroy Fields '22, New Orleans, Louisiana; Rev. C. S. Stinson '46, Atlanta, Georgia; Rev. W. A. Potter '48, Atlanta, Georgia; Rev. T. P. Grissom '34, Atlanta, Georgia; Rev. A. S. Dickerson '45, Atlanta, Georgia; Rev. J. A. Baxter '13, Atlanta, Georgia; Rev. J. D. Grier '56, Hogansville, Georgia; Dr. W. D. Lester '27, Nashville, Tennessee; Rev. M. R. Dinkins '50, Cartersville, Georgia; Rev. F. W. Montgomery '57, Atlanta, Georgia; Rev. R. B. Shorts, '34, Atlanta, Georgia; Rev. A. C. Epps '47, Atlanta, Georgia; Rev. Horace Jerome Traylor '57, Chattanooga, Tennessee; Rev. Maurice W. Woodward '46, LaGrange, Georgia; and Rev. J. Hicks '41, St. Louis, Mo.

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## *Gammon's Seventy-Fifth Anniversary Exhibit*

Historical exhibit arranged on rare old coverlets and antiques enriched the 75th Anniversary celebration of Gammon Theological Seminary. A part of the exhibit was African Art and handicraft items presented to the school by its first president, Dr. Wilbur P. Thirkield. Some of the rare books given to Gammon by Miss Annie E. Hall traced the history of Gammon back to the year 1888. More recent pieces of sculpture and art were displayed by President Richardson, Mr. and Mrs. Stephen Nagbe and Bishop J. W. E. Bowen. Bishop Bowen made available items of his father who was connected with Gammon for 40 years as a professor and president of this institution.



### *Campus Births*

Mr. and Mrs. Paul Easley—daughter—Verita Jean.

Mr. and Mrs. Moses Jackson—daughter—Romona Jean.

Mr. and Mrs. Abraham Davis—daughter—Gretchen Marie.

Mr. and Mrs. Samuel P. Jones—daughter—Stephanie.

Mr. and Mrs. Samuel Roberts—daughter—Sadie Renee.

Mr. and Mrs. Alfred Taylor—son—Aaron Wellington.

Mr. and Mrs. Frank Fair—son—Frank, II.

Mr. and Mrs. William B. Meekins—son—David Van Buren.

Mr. and Mrs. Therman Taylor adopted a son and daughter just before the holiday season. Therman, Jr. and Linda Gaile are welcomed members of the Gammon family.

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### FOUNDERS' DAY ADDRESS

(Continued from page 8)

judging from the quality of his mentality. Now this young servant told us that morning in substance this: that the ethic of Jesus was an ideal ethic, and I use the word he used—I've never forgotten the word. "It's naive," he said, "for us to think we can actualize in the milieu of the world in which we live, this teaching of Jesus. It's an idea toward which we'll just strive and approximate more or less." That reminded me of the problem they used to have, theoretical problem, studying variables and limits in mathematics. They had a theoretical problem about a frog that fell into the well. The first day he had a good breakfast and jumped up half the distance, and the rest of the time he jumped one-half of the remaining distance, and the problem was when would he ever get out? Now according to this young doctor, we are like the frog in that well. Just jumping, jumping, jumping, never attaining. When it came time for us poor dupes to ask questions, I said this: "Doctor, it seems to me that your analysis of our situation with respect to attaining the Christian gospel

is just a "pat" specious rationalization for our failure to live up to the standards which Jesus, with his divine insight, knew we could live up to if we would pay the price." Of course we can't spend all the time thinking about buying automobiles and vacations in Florida and win that standard.

Now young friends, I'm concerned as we stand at this 75th landmark this morning and look forward to the years ahead. I'm concerned about the kind of preaching that's going to be taken by the men and the women who walk across the threshold of Gammon. Let me tell you something. Do you know what's the explanation of all of this mental disequilibrium that we have around us here in the world today that's requiring so much psychiatric treatment, so many different kinds of tranquilizing pills? Do you know what the explanation of that is? It's an unmistakable proof of the fact that man in his ever enlarging world and universe has lost the sense of security which comes from believing in the kind of God Jesus talked about. But I'm concerned about the kind of message we are going to take to this world as ambassadors of this Christian gospel. I'm concerned that we don't go out and preach a watered down Christianity and a debunked Christ. This may be my last address to an audience in Gammon Theological Seminary for more than one reason. You see, I'm pushing on up toward the land of the "unsettling sun" and I don't know when the call will come.

I've come today, young friends, to urge you as you go out, to preach the availability and the total adequacy of the God the Father that planted this school of the prophets here seventy-five years ago. I was down in the city of Denver on some business the day before I left. Already the streets and the shop windows are hung with tinsel and bunting, lighted stars, talking about the birth of Him whom we call the Messiah. I've come to exhort to you, young friends. As you go out, proclaim the eternal adequacy, the ever living presence and power of Him whose advent long cen-

(Continued on Page 15)





President Richardson chats with a group of Gammon men.



# *The President's*

## TO THE ALUMNI AND FRIENDS OF GAMMON:

When we celebrated Founders' Day on December 4, we brought to a close a year-long observance of Gammon's Seventy-fifth Anniversary. In every way it was a memorable year. Almost every month we were favored with some outstanding presentation. To mention just a few, in March Dr. Pitirim A. Sorokin of Harvard University delivered the Thirkield-Jones lectures. He described how crucial is the need for a deeper understanding of religion, and he told of his own pioneering researches in creative altruism. In May, Dean Merriman Cunningham of the Perkins School of Theology delivered the Baccalaureate sermon. In October, our own Bishop Bowen gave an "evening of reminiscences" to a large body of students, faculty and friends. He recalled vividly his childhood days on the campus, and helped us to live with him through those delightful times.

Dr. John M. Ellison, President Emeritus of Virginia Union University, was the preacher in the Annual Sermon Series in November. Dr. Ellison is one of the leading scholars in the field of preaching. We hope to publish his addresses.

Then on Founders' Day, Dr. John W. Haywood, former President of Gammon, delivered the main address. Speaking out of a history he so well knew and which he helped to make, he brought inspiration and challenge to us all. A large group of alumni came from many places. We were deeply thrilled when Reverend Julius Johnson of Nashville led us in singing the Gammon Hymn which he composed during his student days.

In all of the activities of the year, students played a large part. The women of the campus were especially active in arranging several beautiful affairs. In fact, the high level of student activity has been one of the outstanding features of the year.

Not the least of the benefits of the Anniversary Celebration has been the writing of Gammon's history and the renovation and presentation of documents connected with Gammon's history. All of this was largely the work of Mrs. Mary E. Williamson, who handles our publicity, and Mr. O. P. Bronson, a senior student. Mrs. Williamson's history not only gives facts and dates, but it presents dra-



# Newsletter

matically the human side, the personalities of the noble men and women who built Gammon in a difficult day. In addition to the histories, we presented pictures of classes that go back to the earliest years; we displayed some of Gammon's rare historical documents, such as original copies of Garrison's "Liberator," and we displayed portions of our splendid African exhibit.

I have not mentioned the grand surprise party which the students and faculty gave me and Mrs. Richardson in recognition of our tenth year at the Seminary. It was a delightful and tender occasion that we will remember as long as we live. A committee headed by Mr. H. Eugene Craig, Librarian, planned the events of the Seventy-fifth year. They did us all a splendid service.


Now we stand on the threshold of the future, looking forward to still greater days ahead. With complete dedication of ourselves and our resources and with the continued help of the guiding hand of God, we shall work to make a contribution in our time to this noble history of which we are part.

In the last issue of *The Foundation* we carried two articles dealing with the new situation that is opening before us. One article told why Gammon is helping to establish it. I hope you have read these articles. They will answer many questions that will naturally arise. The articles have been reprinted in a separate pamphlet. You may have additional copies should you wish them.

Among other duties, we have been working to set up the United Negro College Fund drive for 1959. It will begin nationally on the 12 of April. You know what this drive means to Gammon. Please do whatever you can to make it a success.

We pray that in every way your new year will be happy and progressive.

Yours in Christian fellowship,

  
President



# Faculty Notes

Dean Charles B. Copher attended the Annual Meeting of the Curriculum Committee of The Methodist Church December 8-13 in Nashville, Tennessee. While in Nashville Dr. Copher was informed that a lesson unit "How We Got Our Bible" written by him had been accepted and he was engaged to write a book on the same subject: *Intermediate Closely Graded Lessons*. He was also engaged to write a unit of 13 lessons on Ezekiel for Adult Bible Lessons.

Using the theme, "Your Aims and Purposes in Light of the Times," Dr. Copher spoke to approximately 450 students and faculty members assembled for the annual Convocation at Morristown College, Morristown, Tennessee.

Dr. Ralph L. Williamson represented Gammon Theological Seminary at a recent meeting of the Methodist Television, Radio and Film Commission in Nashville, Tennessee. In addition there were 10 professors from each of the seminaries of the church as well as experts in the field of mass communication. Dr. Williamson also attended the 3rd Methodist National Conference on Family Life October 17-19, 1958 at the Conrad-Hilton Hotel, Chicago, Ill.

Professor M. J. Wynn has been supplying the pulpit at Fort Street Methodist Church during the recent illness and death of the Rev. J. W. Thomas. He is serving as 1st Vice-President of the Inter Alumni Council of the UNCF.

President Harry V. Richardson attended the 5th Annual Assembly of The Division of Home Missions of the National Council of Churches at the Ritz Carlton Hotel, Atlantic City, New Jersey. Dr. Richardson was both delegate and invited leader of all the worship periods of the assembly.

The Assembly opened with the Anniversary dinner on Wednesday evening, December 10 and continued through Saturday noon, December 13. In attend-

ance were official delegates from all the major denominations in North America, many mission board executives, all members of committees and departments of the Division of Home Missions of the National Council, officers and staff of state and city councils.

Dr. Richardson was also the key note speaker for the Annual "Y" Conference at Praire View Texas. The annual "Y" leader institute was held December 5-7.

The Reverend A. S. Dickerson, '45 District Superintendent of the Atlanta South District of The Methodist Church and Editor of *The Foundation*, was honored as "Minister of the Year" by the Omega Psi Phi Fraternity in recognition of Outstanding Achievement in the field of Christian Ministry, in the City of Atlanta, Georgia.

The Scroll of Honor was presented on November 10, 1958 in Dean Sage Auditorium on the Atlanta University Campus. Mr. Dickerson was nominated by the Inter-Denominational Ministers Alliance of the City of Atlanta. The project is an Annual Program sponsored by Eta Omega Chapter of Omega Psi Phi Fraternity.

Mr. Dickerson attended the Executive Committee Meeting of The General Board of Evangelism in Nashville, Tennessee December 16 and the Council on Evangelism in Nashville December 17-19.

Mrs. Marie Copher, wife of Dr. Charles B. Copher spent the holiday season on the campus with her husband. Mrs. Copher is studying at the University of Missouri.

Dr. Ellis Richards is working with the Young Adult Fellowship Group of the First Methodist Church. This group made a visit to the Gammon Campus during the holiday season and held a special meeting in the home of Dr. and Mrs. Richards.





Mrs. Carrie L. George

Mrs. Carrie L. George, Assistant Professor of Religious Education at Gammon is listed in Who's Who for American Women. Mrs. George has the A.B. degree from Clark College, B.D. Gammon Theological Seminary, M.A. from Atlanta University, postgraduate work Ohio State University and Hartford Seminary. She was a delegate to World Baptist Alliance in London, England 1955. She was recipient of the Woman of the Year Award in Religion in 1956 by The Iota Phi Lambda Sorority. She is author of "What Matters Most," 1948.

Mrs. Carrie L. George served as a resource person at the Carver Vocational School, November 9. The theme was "How A Nurse Can Meet the Spiritual Needs of a Patient."

Dr. Thomas J. Pugh represented the faculty of Gammon Theological Seminary at the funeral services of Mr. Jennings H. Cooper in Aiken, South Carolina December 14, 1958. Mr. Cooper

was a senior at Gammon Seminary. Dr. Pugh, Professor of Psychology was guest speaker at morning worship services at Clark College and Morehouse College during the month of November.

Mr. H. Eugene Graig, Librarian, served as the General Chairman of the year-long committee of Gammon's seventy-fifth anniversary. This committee brought to the campus many outstanding events in connection with the celebration.

Dr. John H. Graham is constantly on the field making contacts with prospective students who plan to enter Gammon in the fall of 1959. Dr. Graham is Director of Recruiting at Gammon.

The Rev. J. Edward Lantz, Instructor of Practical Studies, has received the news that his manuscript for a seminary text book, "Reading the Bible Aloud" has been accepted by the Macmillan Publishers and will be published the fall of 1959. Mr. Lantz attended the Annual "Speech Association of American Professors of Speech in Universities and Seminaries." The association met in Chicago December 29-31.

#### FOUNDER'S DAY ADDRESS

(Continued from page 10)

turies ago brought the escort of angels to the stable in Bethlehem and set the cherubs and seraphs shouting from the hilltops to the sky, "Glory to God in the Highest," and set the golden harp strings of John Frederick Handel singing the paeon of victory for all the ages to come; "And He shall reign forever, and ever; King of Kings, Lord of Lords, Hallelujah!"



# Prepared To Preach In The Modern World

By

JOHN MALCUS ELLISON\*



During the Italian Renaissance, no personality not even Lorenzo, the Magnificent, loomed so commandingly as Savonarola (1452-1498), the preaching Friar. There he stood, with matchless influence, in the pulpit of the vast Cathedral of Florence—a city brilliant with luxury, but full of social corruption, gorgeous religion but graceless living. Savonarola, disgusted at the seeming failures of his ministry, had secluded himself in his cell. From this seclusion he was summoned forth to preach to that vast multitude of hungry and hopeless Florentines. He preached with such earnestness, conviction, and authority that he won them to penitence and cheered them with promises of divine mercy. As he led them in a procession of tearful humiliation through the streets a messenger rushed into their midst proclaiming, "Salvation has come." By a strange coincidence, "Friendly ships, driven by a storm had brought food and reinforcements." The surging multitudes cried out: "The Friar's preaching has saved

us once more." Here was a man of power, a man for the times. More than four centuries have passed since then, but human nature has not changed. Scientific developments, social, political, and international movements of vast proportions have revolutionized society beyond the dreams of poets and philosophers. The twentieth Century is pregnant with new history, with mightier issues and higher political and social ethics than in any previous age. But no age more imperatively needed a pulpit of power, a prophetic voice proclaiming Him, who for man, the nation and the age, is the "Way, the Truth, and the Life."

Notwithstanding the pessimism that at times appears to becloud the influence and power of the pulpit, the gospel ministry continues to be the paramount power in human society. The highest and most enduring elements of power remain the same in all the mutations of the ages and owe little to environment. The ministry, when it is strong, is at its best when called to conquer without the alliance of favoring conditions. The living preacher never had so many aids and openings. Men's hearts, homes, and lives are hospitable to his message; and all the more as he approaches them simply as a man sent from God with a practical hope and a spiritual help in a message of truth.

In a word, if a man is prepared and knows how to preach the everlasting gospel; if he himself be a living incarnation of its perennial freshness and force, he will find incomparable acceptance, an open field and a cordial welcome. If he has a voice that can speak not only in seminary lore, but also in the Savior's love, no avenues to men's heart are

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\*Dr. J. M. Ellison, Chancellor of Virginia Union University, begins a series of messages. The series will be continued in the Spring issue of The Foundation.



closed to him. The vast variety of developments in communication—the press, the radio, television, and modern transportation are ready aids to his work. Everywhere people welcome a pulpit of greater power.

Certainly, I would not ignore those palatable facts which tend to repress pulpit power. One of these may be found in the very process of ordinary theological training. Nor can we be unmindful of the temper and trend of the age toward dominating secularism and the lack of moral persuasion. The age presents its abundant inventions, scientific discoveries, modern enterprises, and its few spiritual lives. Everything seems superficial except human discontent, which is often very deep and not without volcanic mutterings. Again and again, life seems stripped of solemnity and sublime meaning. These conditions make the temptation strong to accommodate our preaching to the prevailing mood of the people with the tragic results that too often the Word merely scintillates when it should shine and burn. Much of today's preaching is to peoples' whims rather than to their needs. It is much easier to be popular than to be disturbing and powerful. Too often the preacher is disposed to avoid sinking into insignificance—not by the strength with which we breast the tide, but by the light way with which we float on the current.

The very familiarity of the preacher's theme may put his soul to sleep, while the panorama of the gay world may distract him, like the rest, from the pulpit's chief demands. It is such demoralizing and enfeebling influences that the minister must prepare to meet with the imperatives of life's divine meaning. His nobility obliges him to this. His responsibility is demanding and uncompromising. The objects of the ministry remain as unutterably and inconceivably as great as ever: God, Eternity, the Soul—all that concerns man's duty here and his destiny hereafter.

What power, then, ought that man have who stands before an audience on whom he looks as immortal souls for whom he must give account and unto whom those men look with intelligent

reverence. To them the preacher speaks as heaven's ambassador. Along all these lines the preacher-prophet comes to understand the exhaustlessness of life. The true preacher makes such an investment. With all of these things alive in his mind and heart and will, the man of God sets about his task as preacher and prophet. He is heartbroken when he realizes his own moral and spiritual impotence and failure. But he is infinitely joyful as he knows the power of the friendly God whose face he sees in the face of Christ. His task may seem impossible, as it often is, but he sets about it with a faithful heart and with immortal hope. Thus, the preacher's preparation must accent unrelentingly certain intellectual, moral, and spiritual gifts.

In his book, *"Vital Elements of Preaching,"* Arthur S. Hoyt made the arresting statement:

The Christian Ministry is a calling that depends upon its vision of truth and life, and his—the minister's—relations to them.<sup>1</sup>

Dean Lynn Harold Hough is emphatic in his representation of the Christian minister as one who belongs to the illustrious company of life's interpreters—essayists, philosophers, and prophets. They are those who have something to say about life. They see life clearly, and see it whole and they know their part in it. Theirs is the role of an interpreter.

Perhaps there are no better words by which to designate the Christian minister than those in Isaiah 50:4. The Christian minister is that man to whom "the Lord has given the tongue of the learned that he should know how to speak a word in season to him who is weary." Moffatt's translation presents the challenge even more strikingly:

The Lord, the Eternal has given me a well-trained tongue that I might rightly answer the ungodly; morning by morning he awakens me to learn my lesson and I never disobeyed or turned away.

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1. Hoy, Arthur S., *"Vital Elements of Preaching,"* Macmillan, New York, 1914, p. 1.



The Christian minister is God's special envoy to the people. If he is true he has not been "disobedient to the heavenly vision." (Acts 26:19)

#### I. THE CALL TO THE MINISTRY

Dr. Hoyt, put first among the "vital elements of preaching" the "CALL"; setting such Biblical characters as Amos, the prophet of social righteousness, Hosea, the prophet of divine love; Moses, Elijah, Samuel, and the disciples as examples of the "Called Man."<sup>2</sup>

The stories of these men are too well known to be told again, except for emphasis. We cannot, however, give too much attention to the all-important matter of the minister's call. Just what is a call, and how it comes is not always easy to explain. There is no uniformity about it. The ways of God are not cast in molds, so that every workman must be shaped by the same pattern. His methods are as varied as are the temperaments and dispositions of the individuals with whom he deals. Certainly the "Call" may not come as a clear voice to everyone who enters upon the work of the ministry. There are some who may be stirred by some great overwhelming challenge, as was Moses at the "burning bush." It may be for others the still small voice as came to Elijah, or it may be some haunting conquering conviction as in the case of Paul. But in any event, we must believe that God never leaves his truly "called man" in doubt. Nor is it ever necessary for the man who would enter the ministry to rely upon some superstitious phenomena as exciting dreams, or hearing some mysterious voices. We may, however, be confident that no one should feel himself called to the ministry of the Gospel who does not have the over-whelming conviction that there is no other work on this earth equal to it in its high and holy character. Surely every man who is truly called to the work of the Gospel Ministry has the necessity laid upon him, and there is the "Woe unto me if I preach not the gospel." There must be the burning, impelling love for souls,

2. *Ibid.*, p. 5.

lost souls; and the unceasing desire to give one's self without reserve to his Christ. In such a commitment, there is no place for selfishness and exaggerated personal ambition, but rather there should be the prayer uttered by a great preacher in the latter part of the last century.

Oh, come thou mighty wind; come Holy Spirit, and waft me onward and higher, and still higher, till my entire self shall be absorbed in the glory of the son of Righteousness! Like Him, to be meek and lowly, like Him, to be crucified to the world; like Him to weep for sinners; like Him to say, "not my will, O Father, but thine be done." To have no ambition but to win souls for heaven!<sup>3</sup>

#### II. SOME PERSONAL MORAL PRINCIPLES THAT SHOULD BE BASIC IN THE CHARACTER OF THE MAN WHO ENTERS THE MINISTRY.

There are always some very fundamental and basic qualities that may be taken as reasonable evidences of a man's fitness for the ministerial office.

##### 1. *He Must Be Certain That He Is a Christian.*

This question should be settled without any doubt. It is not only possible, but also highly probable that many men who have never been born into the Christian conviction—"born from above"—have entered the work of the Church as ministers. Often they have made a fair, even an enviable showing and no doubt have been the means of many coming into the fold of the Church. The Christian ministry is a high calling. It is a calling of great power and influence. It has what many an ambitious man covets. No other office gathers so many followers so quickly as the ministry. Yet, you will admit that there is no other calling so liable to abuse and so open to impostors and fakes. The masses are caught by glamor and the super-

3. Kennard, J. Spencer, "Psychic Power in Preaching," Geo. W. Jacobs and Co., Philadelphia, Pa., pp. xllff.



ficial. The word "religion" has a peculiar appeal for the masses and the uncritical mind. Because of their appeal the "label" religion and the ministry have been tragically abused and invaded by men who have never known the Lord by "Divine Grace." Any type of a "carnal and psychical man" may attract attention and draw crowds. But it is impossible for the man whose life has not been invaded by religious conviction to live in harmony with high spiritual ideals and be of lasting good to the Church. They may gain notoriety, but they can never honor God nor be a credit to the Christian ministry. The man in whose soul there is not the "Spring of Everlasting Water" will eventually wither and fail as a minister. Only he who has been born from above and into a new world of spiritually controlling sanctions should seek to enter the ministry. He must be led by the Spirit and he must have had at sometime the experience of "Woe is me; I am undone." Truly his lips must have been touched and his life cleansed by the "live coal from the altar of God."

## 2. *He Must Have a High Sense of Duty.*

Another essential qualification of the man who seeks to enter the ministry is a high sense of duty. An eminent essayist, says:

The abiding sense of duty is the very crown of character. It is the upholding law of a man in his attitudes. Without it, the individual totters, and falls before the first puff of adversity or temptation; whereas inspired by it, the weakest become strong and full of courage.<sup>4</sup>

"Earnest convictions," says a great preacher, "are essential to any work that requires labor and struggle." It is this virtue that has made conquerors and heroes out of many. A timid resolution, a halting inactivity or a doubting hesitancy are unpromising elements of character with which to equip a man for a robust healthy ministry. Those who bear the standard of the cross to a question-

ing and unbelieving world must feel that the highest obligation of a life time and eternity impel them to enter upon the work of the ministry. They must feel that the work cannot be done unless they do it, and that they cannot fail, because the everlasting arms are around them, protecting them in danger, while the Divine Lord Himself will verify His promise, "Lo, I am with you always." Like the old Danish hero, their determination must be "to dare nobly, to will strongly, and never to falter in the path of duty."

## 3. *The Minister Should Possess the Personal Moral Quality of Reverence.*

Oliver Wendell Holmes once said that he was deterred from the ministry because of the sour visages of the persons who used to visit in his Father's home. The idea is strongly emphasized by a noted preacher of long years in the ministry. He says:

A preacher should be grave, but not grave-yardy. He ought to be an example of dignity, earnestness, and sobriety. But he need not be morose, sour, or necessarily distasteful to a reasonable cheerfulness. Indeed, he ought to be the happiest of men, but his happiness cannot properly manifest itself through coarse levity or unseemly humor. Genuine wit should not be despised, for if judiciously used, it may add to the preacher's influence; but the preacher can never be a buffoon, a jester, a trifler, without decidedly impairing his permanent usefulness.<sup>5</sup>

References to that which is sacred should be made only in the most reverential attitude. There are some areas of life that just cannot be invaded with cheapness and levity without losing their meaning. They are not for the common foot. They are the sacred places of life and must not be defiled. The Scriptures

4. Smiles, Samuel, "Character," A. L. Burt Co., New York, p. 195.

5. Moore, William T., "Preacher Problems," The Standard Publishing Co., Cincinnati, Ohio, 1901, p. 27.



should never be used lightly or for jests; cheap puns upon the Word of God, or the use of the Scripture for the purposes of giving respectability to what is in itself too mean to stand alone, is not only disreputable, but also in many cases contemptible. God's word is no trifling matter, and should never be handled in unworthy ways. It deals with living matters, and has no meaning merely for the antiquarian or searcher of quaint ideas.

The light way in which the minister's work is often referred to is not only appalling, but also degrading. Ministers are frequently referred to, even by ministers, as "chicken-eaters," "sky-pilots," "brethren of the cloth," etc. How irreverently we hear "preaching" referred to as "gravy," "arousment," "pawing in the valley," etc. Sometimes ministers resort to the use of sensational themes to gain the approval of the crowd and to receive popular applause. Others bid for sensational response even during the delivery of a sermon. Brethren, that which discerns the thought and intent of the heart, is that something within us of God's truth that will not be satisfied with the cheap and easy ways of getting human attention. The Word of God is not a bag of tricks. It is that which will not let us rest until we have pondered it well. How can any man, much less a preacher of the Word, wish to bring his coarse jokes into the sight of God with the hope that the consciences of men will be seriously affected by such cheap unworthy methods. We must not handle the Word of God deceitfully, but we must, by a manifestation of the truth, and becoming reverence, commend ourselves to every man's conscience in the sight of God. Let God's minister maintain in his life and conversation, the dignity, sublimity, and glorious inspiration of the Holy Bible and an untarnished reverence for the personality and work of God's "Called Man." The truly called man will have an exalted conception of the ministerial office.

#### 4. *The Minister Should Possess Honesty.*

I wish to mention one other personal moral quality that must characterize the

truly "called man." It is honesty. Any man who is not fundamentally honest should not enter the ministry. In a materialistic and ambitious age, this consideration is too popular. There are many temptations to make the preacher dishonest, especially young men entering the ministry.

There is the temptation to be like some one else—a preacher who is regarded as successful and has a wide reputation. The shallowness and dishonesty of many of the "so called Big Preachers" has been a great stumbling block to many young men entering the ministry. I once talked at length with a young man just coming out of one of our fine seminaries. He was well-trained; he had a potentially strong personality, and gifts subject to cultivation, by which he could have developed into a powerful and useful minister of the Word, but he wanted to be popular. He went to an older minister for advice on what was the best way to gain people—to become popular. Shall I be true to my Seminary Training and its Ideals? Shall I be honest and do what I know to be right? Can I succeed by that sort of honesty and ideals? The advising minister said: "My son, you get the people, forget about any Seminary, College, or anything that you have learned. If to get the people means pulling off your shoes, your coat or anything else, moaning or what not—you get the people." Much labor with the young man in an effort to show him that such advice was not only spurious, but also tragic and was of no avail. He was earnestly advised against following such suggestion; all pleadings were futile. It seemed to him that authority had spoken. Today that young man, a pastor in one of our churches that is capable of doing great service for the Kingdom, has not risen above mediocrity, and probably never will. He does not have the note of authority in his message; he lacks the ring of "thus saith the Lord." His personality is weak and without glow. He is now a ministerial dwarf. He preaches for a livelihood, but not for the honor of God. Be yourself! Be true to the personality that is yours! Make it unique by careful training and cultivation. Be



not too anxious to succeed, but rather be anxious and strive to be worthy when success comes.

There is also the temptation to be what we know we are not. This temptation is expressed in many forms. I will mention just one. Some years ago I was visiting in a city to which a minister had recently gone to take over a pastorate. Since going into this new field he had acquired the title and degree of Doctor of Divinity. The letters of which were colorfully displayed on the plaque just outside of his church. The brother minister, apparently pressed by an accusing conscience, proceeded to explain thus without any suggestion: "You see, I have a D.D. now. Well, this is the way I got it: My officers just put it there. If you have something given to you, then you should have sense enough to take it."

How often preachers belittle the ministerial office and humiliatingly misrepresent themselves by assuming such titles, or by purchasing them from peddlers claiming to represent institutions that do not exist.

No other profession so flagrantly displays this type of dishonesty. Here, indeed, is a character defect.

A rightminded man will shrink from seeming to be what he is not. Simple honesty of purpose in a man goes a long way in life. If founded on a just estimate of himself and steady obedience to the rule he knows to be right, it will hold him straight; give him strength and sustenance . . . It forms the mainspring of his action. No man is bound to be great, wise, or popular, but every man is bound to be honest.<sup>6</sup>

But remember, honesty is inspired by sound moral principles. They are social and universal. That man who is not fundamentally and scrupulously honest, should not enter the ministry. These, then, are a few of the personal moral principles by which the man who would enter the ministry may test his fitness.

### III. THE MINISTER'S PREPARATION

It is assumed that the man who seeks a place in the ministry has reasonable intellectual capacity; a mind that is capable of rigid, and if necessary, protracted discipline. Not every man can preach. Fluency of speech is no sign whatever to cause a man to enter the ministry. The minister should, however, be able to express himself well, clearly, and convincingly through the medium of the spoken word.

There is no other life-work which calls for a higher or more rigidly trained mind and consecrated talent. There is no other position where there is greater room for the development and use of the highest intellectual endowments. We are living in an age of commanding interests and marvelous achievements.

In the words of an eminent religionist:

Every day brings with its discoveries and achievements that are sufficient to startle the most radical progressionist in all lands.<sup>7</sup>

Who would disagree? More than seven thousand years of man's recorded history have poured their accumulations into our twentieth century. But even then, we cannot be satisfied with unlocking all the resources of the past. Prophecy is at our side. "The distant ages of the future are meeting the historic inflow of the past."<sup>8</sup> And you, God's envoys, ambassadors, are called to interpret the past and the future in this marvellously challenging present—"that in deed and truth you might speak a word in season to him who is weary." (Isa. 50:4 KJV) Sure enough, "morning by morning he awakens" us—his ministers to learn our lesson. Can you say? "I have never disobeyed or turned away." To be able to fulfill these demands the minister must be a man of supreme intellectual force and discipline.

6. Smiles, Samuel, *op. cit.* p. 179.

7. Moore, Wm. T., *op. cit.* p. 10.

8. *Ibid.*, p. 10.



He is interpreter, critic, and prophet of the age in which he lives. He is to "unite the glory of the perpetual expectation with the perpetual sense of failure," as paradoxical as that may seem. The true minister accepts his task and fills each day with high endeavor.

There are some matters, however, that lie at the very foundation of the life of the minister in the light of his intellectual equipment.

1. *He Must Be a Technically Trained Man.*

Your very presence here, is an indication that you believe and agree with this statement. The minister must be willing to ascend to the academic heights. His mind being well disciplined, he should know thoroughly the difference between truth and error and be able to make that difference clear to baffled and confused people. It is impossible for the preacher, as it is for any other man, to share that which he does not understand or about which he is confused or to which he is indifferent. If the minister is thoroughly trained in the methods of research and criticism he will be saved from judgments not duly tested and opinions that have no solid basis in fact. It will teach him how much more easily it is to be smart and tricky than to be careful; and how tremendously important is the caution and insight of the judicial mind. This sort of equipment gives to the preacher the qualities which will at once command the respect of trained scholars in other fields. The minister of God cannot afford to be satisfied with mediocrity.

2. *The Preacher Must Be a Man of Wide Learning.*

His task is the interpretation of life. Dr. Lynn Harold Hough declared:

He must learn to live where the departments of knowledge meet and be able to appraise their returns as they come in. History, biography, science, philosophy, and sociology are not only at his disposal as available sources of investigation, but he is to bring to

these fields the disciplined mind—the critical spirit and the illumination of religion.<sup>9</sup>

If he is to be the broad-gauged man of the community and of his time, the preacher cannot let contemporary movements of whatever sort go unnoticed and unappraised. The preacher is the interpreter of life in all of its startling ramifications.

3. *The Preacher Must Study and Know the Various Adventures of Men.*

He must see and understand the previous experiments in intercultural and interracial relations in which men have engaged, so that he may speak about these with ripened wisdom. He must be qualified by the experience of having mingled and lived with men and women who are under the concrete burdens of life. He must have felt the tragic pain of their situation and the meaning of their struggle. And all the while he must appraise and judge these things in the light of the commanding principles which emerge in the life and teachings of Jesus as revealed in the Holy Scriptures. Dean Hough says:

His discipline must, therefore, include and emphasize a prolonged and careful study of the Word of God in the Prophets, the Gospels, and the Letters to the Churches.<sup>10</sup>

4. *The Preacher Must Have Met and Known God in Human Life.*

Finally, and most important and deepest of all, the minister must have met and known God in human life. There are times when we might meet Jesus at such a low level of personal vitality that in reality we do not meet Him at all. The minister must meet Jesus at his most sensitive moment of moral struggle and share his experience. He must meet him at his moment of supreme,

9. Hough, Lynn Harold, "Adventures in the Minds of Men," The Abingdon Press, New York, 1927, p. 191f.

10. *Ibid.*, p. 192.



spiritual aspiration. "In such moments we know that in meeting Him we are meeting the ultimate values of the universe. God has no more to say to us than he says in Jesus Christ."<sup>11</sup>

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## ALUMNI NEWS

(Continued from page 1)

Rev. and Mrs. Milton L. Upton are the parents of a baby girl, Rev. Upton '56 has recently accepted the pastorate of the Congregation Church in New Orleans, Louisiana.

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Rev. R. B. Shorts '34 is serving as Presiding Elder of the Atlanta District of the C.M.E. Church.

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Rev. Grover C. Jay '48 is serving as Presiding Elder of the Elberton District of the C.M.E. Church.

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Dr. John J. Hicks '41 has been recently appointed to membership on the Racial Advisory Committee F.E.P.C. of St. Louis, Missouri. This appointment was made by the mayor of St. Louis. He was also appointed to the State Human Relations Commission of the state of Missouri. This appointment was made by the governor of the state of Missouri.

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Dr. J. Wesley Thomas '23 pastor of Fort Street Methodist Church, died December 12, 1958. Dr. Thomas served on the faculty of Gammon Seminary as Professor of Homiletics for a brief period.

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11. *Ibid.*, p. 193.

The following Gammon men have written articles which appeared in recent issues of the Central Christian Advocate: Rev. Simon Snell '52, Georgia Conference; Rev. C. Anderson Davis, '44, East Tennessee Conference; Rev. Harold P. Gray '55 of the South Carolina Annual Conference, and Rev. Louis A. Timmons '44 of Boloxi, Miss.

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The Rev. D. W. Williams '47 pastor of Wiley Memorial Methodist Church of Chattanooga, Tennessee made a hurried trip to Atlanta and the Gammon campus on January 5, 1959.

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Dr. W. D. Lester '27 assistant Secretary of the Executive Board of Evangelism of the Methodist Church has been named Executive Director of the Bishop's Evangelistic Crusade of the Central Jurisdiction of the Methodist Church.

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The Rev. Charles L. Carrington '33 pastor of Brooks Methodist Church, Jamaica, New York has been re-elected Dean of the Baltimore Area Pastors School.

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## ANNOUNCEMENT

The Foundation will be glad to receive news items concerning the activities of any alumni or former student of Gammon Theological Seminary. Please address all news items to:

Rev. A. S. Dickerson, Editor  
The Foundation  
Gammon Theological Seminary  
Atlanta 15, Georgia



# Book Reviews

TALKS ON RELIGION by Hermon F. Bell.  
New York: Philosophical Library, 1958. pp.  
73. \$3.00.

In *THE PROPHET*, after the Prophet of God—Almustafa had been responding to requests of the people all the day long “an old priest said, Speak to us of Religion.” (p. 87). Bell’s stimulation to talk on religion was not by request. He was interested in his daughter, a teacher, the practice of religion, and an educated ministry.

He talked of the status and needs of people having religious interests. Both of these lack sufficient care. And one of the casual factors indicate that the leadership of the church is not as humble in its search for truth as otherwise might be satisfying for people and the status of religion. The latter claims “domination over your mind and thinking on the part of some hierarchy.” Error is inherent in human living. To deny this in religion is to make certain the gap between what is learned in church and what one may come to believe in. Here is a book based upon the need to understand people whose traditions are different from ours but who live in the same local community. Man’s heritage of collected wisdom is the best reason for new ideas and new revelation of truth.

The stimulating teacher helps the searcher after truth. Bell recognized his debt to Carman in this. As a student of this teacher the great questions of “What is nature? man? God? sin?” were analyzed with careful scrutiny.

Religion makes its claim after testing. But the findings at any prior time must be later refined. Thus perceived it is “the Life of God in the souls of all mankind.” The appeal of the work is to come to look upon religion scientifically, with an open minded search for truth. So, an adequate educated minister then, is one who wrestles with truth for an answer to man’s thinking, feeling, and willing. His specialization should be in fundamental unifying principles.

Religion is ever being delivered to persons in search for truth. Its duties change with new occasions. Methods of creative thinking should be applied to the discipline of religion to adapt it to fuller functioning. Here is stimulating reading for religious leaders and laymen alike.

THOMAS J. PUGH

AN EXPERIMENTAL LITURGY by G.  
Gope, J. G. Davies, D. A. Tyler, Richmond,  
Virginia: John Knox Press, 1958. pp. 72.  
\$1.50.

The pattern of this work is threefold: the historical foundation, the experimental liturgy

with commentary, and eucharistic symbolism and imagery. The latter is a rationale for the experimental liturgy.

In the introductory essay three topics were treated analytically. These were four principles of revision; the structure which was divided into two parts: Part (a) the syntax or gathering together consisted of an order of twelve items; part (b) the Eucharist consisted of the offertory and serving of the Supper. The third part explained the meaning of the rite. A twofold prayer or blessing was advocated to include thanksgiving to God, and petition for the effects of communion. Its organization favored the prayer of bidding.

The proposal for the experimental liturgy consisted of three parts: Preparation, praise and adoration; the ministry of the word, group participation; and the ministry of the Sacrament.

In this family celebration, the bread is a symbol of what is essential to sustain life; the wine of joy in living.

This reviewer agrees that the goal of the author’s efforts is needed. If they have succeeded in achieving a more satisfying order, in accord with the principles deemed basic to the task, they have not succeeded in some needed refinements of the composition, e.g. “By the spirit of adoption we are bold to say.” Better say by the spirit of adoption we say. Also the prayer of “Humble Access” may be more meaningful if amended to exclude interjecting the spirit of Christ by devouring Him. The reading of this experimental liturgy is encouraged for all persons who lead in the priestly functions of the Church.

THOMAS J. PUGH

THE STORY OF ALEPH BETH. By D.  
Diringer. New York: Philosophical Library,  
Inc., 1958. 195 pp. Price \$4.75.

One of the most fascinating fields of research has to do with the origin and subsequent histories of the alphabet. And one of the most significant, though limited in interest, books to come out of such research is the present small volume. The calibre of the book may be assessed at the outset when it is noted that its author is Dr. David Diringer, Lecturer in Semitic Epigraphy at the University of Cambridge, and the writer of an earlier work entitled *The Alphabet—A Key to the History of Mankind*.

The present book, which was written at the invitation of the World Jewish Congress—British Section, seeks to provide a general introduction to the history of the Hebrew alphabet from earliest to modern times—a purpose



which finds expression in its title—"aleph," "beth" being the names of the first two letters in the Hebrew alphabet which correspond to the English "a," "b." It is the author's thesis that the alphabet most probably began with the Hebrews, in the region of the Holy Land. (pp. 14f.), and that "all existing alphabets, and those no longer used, derived from one original alphabet" (p. 31).

Though brief, the book is divided into three parts: I, The Background; II, Early Hebrew Alphabet; and III, Square Hebrew Alphabet. Part I, therefore, is of a general nature and deals with the alphabet as an invention that found its way from a common source to all parts of the world; while Parts II and III treat specifically the alphabet as it developed among the Hebrews: first, in its pre-exile and also pre-Christian era forms and second, in its square form, adopted from Aramaic, and maintained for the past two thousand years. The volume concludes with an argument favorable to changes in the form of the Hebrew alphabet to meet modern conditions.

Although the book deals with a technical subject it is written in non-technical language, understandable by the ordinary layman. Furthermore, it is well illustrated with twenty-seven excellent plates and is well printed. A farther value lies in the author's sober evaluation of the Dead Sea Scrolls and fragments (pp. 75, *et passim*). For those not particularly interested in Hebrew Part I will prove of value, as will especially Plate II. All teachers of a language should familiarize themselves with it.

At only two points does the reviewer find cause to make adverse observations, the one historical, the other economic. Unhistorically, the author seems to begin Hebrew history with the patriarchs rather than with Moses. And, despite the fact that the book is a solid volume, illustrated with quite expensive plates, its price of \$4.75 is too steep for wide purchase.

CHARLES B. COPHER

IN HOLY MATRIMONY: The Marriage Manual of The Methodist Church. (For Engaged Couples). 1958. pp. 144. \$.75. THE PASTOR'S MANUAL FOR PRE-MARITAL COUNSELLING. 1958. \$1.50. Both books by the Board of Publications of The Methodist Church. Nashville: The Methodist Publishing House.

These companion books were prepared under the auspices of the Department of Family Life of the General Board of Education. Many consultants shared in their preparation, among them being Prof. Lester Bellwood of Gammon Theological Seminary. They are designed to fill a long-felt need in pre-marital guidance and counselling.

The manual for engaged couples contains an innovation among such books, namely eight perforated pages containing information blanks

to be filled out and given to the pastor. They are minimum blanks and the more skilled pastors may desire to supplement them with additional questions; nevertheless they are valuable in the hands of anyone.

Every Methodist pastor—and possibly others—will surely want to secure an early copy of the Pastor's Manual.

RALPH L. WILLIAMSON

THE SECRET OF MEDITATION by Hans-Ulrich Reiker (Translated from the German by A. J. Pomerans), New York, The Philosophical Library, Inc., 1957. 176 pp. \$6.00.

A more practical book on meditation: what it is, the way of it and the results obtained, I have not read. Only one Hans-Ulrich Reiker who has lived in an Asiatic setting, followed the order of a Buddhist monk, taught meditation to both Easterners and Westerners could pen a book in such simple pointed language that provokes analytical thinking and soul searching on the part of all who read.

The book is centered around the age-old adage of Socrates: "Know thyself." According to the author the path to self-knowledge and even the absolute is through self-discipline accomplished *in toto* through meditation. "Meditation," says Reiker, "is a systematic path to clear self-recognition; it is the knowledge that trouble with the world stems from within us and is not a catastrophic something which governs us from without." He refutes the idea that meditation is only for the mystics and that its purpose is only that of transcendentalism. Rather, it is for the layman, the professional, the rich, the poor. It is for Carl's Sandburg's "hog butcher" as well as Sloan Wilson's "The Man in The Gray Flannel Suit." It is indeed for every man who cannot, yet wishes, to deal masterfully with his own problems.

To succeed we must loose ourselves from the enslaving chains of sense impressions and cease to bury our weaknesses behind such words as "fate," "misfortune," "bad luck," and "pre-destination." Meditation is not therapy as is psychoanalysis, but prophylaxis, i.e., it creates its own basis for action. Meditation is for all religions. The value of it comes only through experience. Such an experience is realized only through planned, habitual, patient effort.

The usual steps in meditation: appropriate atmosphere, entering into pure consciousness by discarding prejudice, contemplation, enlightenment, action takes on a freshness all their own through stories that are rare and at times ironic, yet they impressively drive home the importance of patience, honesty, desire, time and fruition.



A revealing contrast between meditation in a Buddhist sense with meditation in the Christian sense is given. To arrive at this contrast the author divides Christianity into two spiritual spheres: prophetic piousness rooted in faith and blossoms in social action and mysticism rooted in oneness with God and thrives in stillness. Prayer furnishes an excellent interpretation of Christian meditation and an opportunity for comparison with Buddhist meditation which is both prophetic and mystic.

To those who are interested in preventing and decreasing counseling problems, lowering mental health percentages and awakening a lethargic church membership this book is especially recommended. To others whose interest is collecting wise sayings, rare definitions of often used terms and illustrations for the speakers' thesaurus this book would be valuable.

MRS. CARRIE L. GEORGE

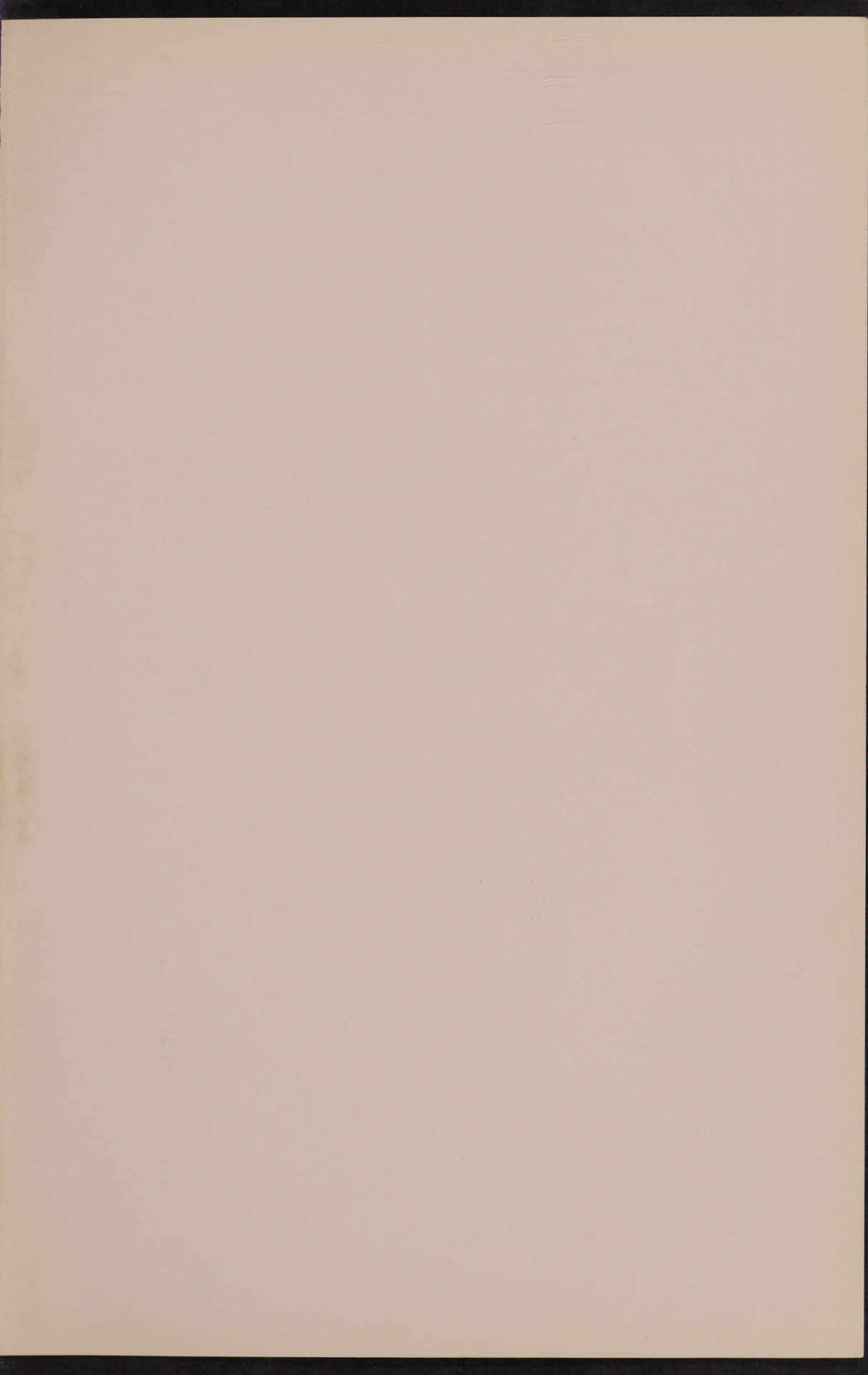
#### SENIOR STUDENT DIED IN ACCIDENT

Jennings Henry Cooper, Jr., 25 years of age, born in Dorchester, Massachusetts, was claimed by death as the results of an automobile collision which took place in Orangeburg, S. C., Saturday night, December 6, 1958. He passed away early Sunday morning in an Orangeburg hospital.

The final rites were conducted Sunday, December 14, from Wesley Methodist Church, Aiken, South Carolina. Rev. James M. Bradley officiating. Attending the service was a delegation from the school which included faculty members, the staff, and students from the Junior, Middler, and Senior classes. Dr. T. J. Pugh, professor in the Division of Practical Studies represented the faculty, and Samuel W. Walker represented the Student Christian League.

Mr. Cooper enrolled at Gammon in September, 1956, and was in his Senior year.







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" 2:17  
2 Tim 2:15  
1 Peter 4:16  
Rev 2:26, 28  
in all 10:14  
Ephesians 2:8